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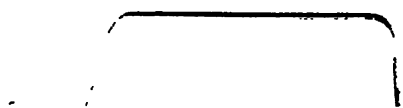
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Baptist

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THE
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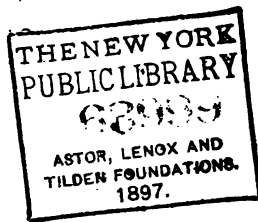
OF THE
Baptist General Convention.

VOL. VIII.

Boston:

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1893.



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PREFACE.

THE year which has just closed upon us, is distinguished for the blessings it has brought to our churches and benevolent institutions. God has regarded the cry of his people, and largely answered them. It was but lately that the records of our Associations showed the state of religion among them to be low—some churches were wasting, others with no increase, and many without either pastors or houses of worship. It has been our privilege to record to the praise of divine grace the happy and surprising changes they have experienced. Revivals of religion have been numerous and extensive; the accessions to Zion have called forth the language of exultation and gratitude from tongues never before hallowed to the honour of God. New places of devotion have been erected—new churches have been formed—new pastors inducted into the sacred office. Not unto us, O Lord, but unto *thy* name, be the glory.

Our Missions have also received encouragement. Among the Indians of the South and West, evangelical labours have been increased, and some fruits thereof gathered, while measures have been adopted to secure, through the influence of Government, a permanent *home* for the pupils of our schools. In India, the obstructions which have so long embarrassed the exertions of the Missionaries are removed, and their self-denying toils resumed with every prospect of success. Even in Africa, a field of uncommon claims and extent, but for which we have hitherto been able to do so little, the harvest is springing up. New schools have been established by the untiring Mr. Carey, and are well attended.

Our Colleges and Theological Institutions are under the instruction of men who have deeply at heart the best interests of the churches and of the rising generation. In them our sons and the sons of Zion may experience every advantage which their purpose or usefulness in life renders necessary.

With these tokens for good in view, should we not feel ourselves urged to returns of corresponding duty and grati-

tude? Should not the numerous converts of the past year adopt with older christians the inquiry, "Lord, what wilt thou have us to do?" How happy for them that they have been brought into the kingdom of Christ at a time like the present, when such openings for usefulness present, and when no service done for the honour of the Saviour is lost.

We have spoken of the achievements of infinite Benevolence within the last year; but how little has been realized, compared with what is required! How narrow the conquests of grace when contrasted with the thousands who are 'unsubdued by it! How inadequate the ministry to the vast and increasing demands for the word! How limited the resources of our missionaries, straitened and restricted by want of funds! We have only begun to enter the fields and survey the wastes. All the energies and all the means of the church should be brought to bear upon her widening interests. We have long thought that in reference to all the objects named, there was in us too little heart, and far too little of the spirit of irrepressible supplication. We still think so. What can be done for either without the blessing of God? And with that, what may not be done for all? Let every Christian consider this, and with the offerings which he presents to God, present the living aspirations of the soul.

To other considerations which urge us to do with our might what our hands find to do, may be added the rapid march of time. It has removed, the last year, from stations of active service to their high reward, some of whom we hoped, that length of days would be theirs. We have entered upon a new year, and know not who will survive its termination. Let us see that our work is well done when it shall be said, The Master is come, and calleth for thee.

We think it unnecessary to remind the friends of this work, of the salutary influence it has so long exerted in extending a missionary spirit, and spreading knowledge among our denomination; for we know they feel the importance of its success, and will, we trust, continue to enrich it by their communications, and support it by their influence and patronage.

THE
AMERICAN
BAPTIST MAGAZINE.

No. 1.

JANUARY, 1828.

VOL. VIII

MASSACHUSETTS BAPTIST CONVENTION.

1. THE Massachusetts Baptist Convention held its annual meeting at the Meeting-house in Agawam, West-Springfield, October 31, 1827.

2. The Delegates presented to the Recording Secretary their credentials, from which it appeared that the following persons were entitled to a seat in the Convention.

Associations. Delegates.

<i>Warren.</i>	Rev. Cyrus Pitt Grosvenor,* Silas Hall,* and Warren Bird.
<i>Old Colony.</i>	Not represented.
<i>Boston.</i>	Rev. Daniel Sharp,* Lucius Bolles, D. D. Charles Train, Ebenezer Nelson, Gustavus F. Davis,* William Leverett,* Rufus Babcock,* and L. Farwell, Esq.
<i>Worcester.</i>	Rev. Abisha Samson, Jona. Going, and Chas. C. P. Crosby.
<i>Sturbridge.</i>	Rev. Alvin Bennett, and Josh. Eveleth.
<i>Wendall.</i>	Rev. Steph. S. Nelson.
<i>Westfield.</i>	Rev. Thomas Barrett, David Wright, and Benj. Willard.*
<i>Leyden.</i>	Not represented.
<i>Berkshire.</i>	Rev. Augustus Beach.

* The Delegates to whose names an asterisk is affixed were not present.

3. Prayer was offered by brother Samson.

4. On motion, *Voted*, That ministering brethren present be invited to a seat with the Convention, and to take part in its deliberations. The invitation was accepted by Rev. Asahel Morse, Calvin Phileo, Barnas Sears, William Bentley, Augustus Bolles, Ira Hall, Silas Root, Nicholas Branch, Amasa Clark, Thomas Rand, Isaac Child, and William Bowen.

5. The following Committees were appointed:

On the State of Religion, brethren Train, Going, S. S. Nelson, and Crosby.

On Religious Publications, brethren Samson, Barrett, and Beach.

On Foreign Missions, brethren Bolles, Bennett, Sears, and Bird.

On Ministerial Education, brethren E. Nelson, Farwell, and Eveleth.

On Correspondence, brethren Wright, Barrett, and Beach.

6. The Treasurer being absent, brother Crosby was appointed Treasurer pro tempore.

7. Brethren Farwell and Train were appointed a Committee to audit the Treasurer's account.

8. Brethren Samson, Going, and S. S. Nelson were appointed a Committee to nominate a Board of Missions for the ensuing year.

9. Brethren Going, Bolles, and S. S. Nelson were appointed a Committee to report on the manner in which the Minutes of the Convention shall be published the present year.

10. Adjourned till 2 o'clock, P.M.

11. Met according to adjournment, to attend public worship. Brother Bolles prayed. Rev. Ebenezer Nelson, delivered the Conventional Sermon from Rom. x. 17.

12. After public service the Convention resumed business, when the Report of the Board of Missions was read by the Recording Secretary, and accepted, subject to his revision.

13. The Report of the Treasurer was read by the Treasurer pro tempore, and accepted.

On the reading and acceptance of the preceding Reports, appropriate and animating addresses were made by brethren A. Bolles, Sears, Farwell, and Pattison, after which a collection was taken in aid of the funds.

14. Adjourned to half past 6 o'clock. Brother Train prayed.

15. Met according to adjournment to attend the usual public conference. Brother Going prayed.

Accounts of the state of religion in the several Associations were given:—In the *Warren*, by brother Bird—in the *Old Colony*, by brother Bowen—in the *Boston*, by brother Bolles—in the *Worcester*, by brother Crosby—in the *Sturbridge*, by brother Bennett—in the *Wendall*, by brother S. S. Nelson—in the *Westfield*, by brother Wright—and in the *Berkshire* by brother Beach. These accounts were of a highly interesting nature. Prayer by brother Beach.

16. After the public conference, the following Officers were elected for the ensuing year:

Rev. Lucius Bolles, D. D. *Pres.*

„ Abisha Samson, *Vice Pres.*

„ Daniel Sharp, *Cor. Sec.*

„ Jonathan Going, *Rec. Sec.*

Dea. Nathaniel Stowell, *Treas.*

17. In accordance with the Report of the Committee of nomination, the following persons were appointed a Board of Domestic Missions for the current year: Rev. Abisha Samson, Elisha Andrews, Charles Train, Abial Fisher, jr. Jonathan Going, Thomas Barrett, Benj. Putnam, John Walker, C. C. P. Crosby, Addison Parker, Dea. N. Stowell, Isaac Davis, Esq.

18. Adjourned till 10 o'clock, tomorrow morning.

Thursday, Nov. 1, 1827.

19. Met according to adjournment. Brother Bird prayed.

20. The Report of the Committee on Religious Publications was read and accepted.

21. The Committee on the State of Religion reported in part, and were desired to complete their Report, and furnish it to the Publishing Committee.

22. The Chairman of the Committee on Foreign Missions was desired to furnish a communication to the Publishing Committee.

23. The Committee on Correspondence reported, That it is desirable that a correspondence be had with similar bodies either by letter or minutes, and as far as practicable by messengers. The Report was accepted, and thereupon

Voted, That the Corresponding Secretary be requested to open correspondence by letter with each State Convention in the United States.

24. The Committee on Ministerial Education reported, and the Report was accepted.

25. The Committee on publishing the Minutes, reported, That the Minutes of the Convention be, the present year, printed in the American Baptist Magazine, and that the Board of Missions be authorized, if they judge proper, to procure any extra number of copies of said Magazine, or parts of the same for

distribution. The Report was accepted.

26. Appointed Delegates to other State Conventions: To the *Vermont*, brother Crosby—the *Maine*, brother Bowen—the *Connecticut*, brethren Barrett and E. Nelson—the *Rhode-Island*, brother Bird—and the *New-Hampshire*, brother Oren Tracy.

27. On motion of brother Going, *Resolved*, That this Convention is gratified to witness the efforts which are making through the country for the suppression of intemperance, and earnestly recommend the *entire disuse of ardent spirits*, except as a medicine.

28. Arrangements were made for the next annual meeting. *Voted*, That the next annual meeting be held at the Baptist meeting-house in Worcester, on the last Wednesday in October, 1828, at 10 o'clock, A. M. That Rev. Rufus Babcock be appointed to preach the Conventional Sermon, and that Rev. Henry Jackson be his substitute.

30. Adjourned without day, after an affectionate address and prayer by the President.

JONA. GOING, *Rec. Sec'ry.*

REPORT ON THE STATE OF RELIGION.

The Committee on the state of religion in the Associations connected with the Massachusetts Baptist Convention, having availed themselves of every authentic source of information within their reach, and especially of the remarks offered by the brethren at the public evening conference, respectfully submit the following

REPORT.

Within the limits of Massachusetts there are seventeen Churches connected with the Warren Association. These Churches, five of which have no pastor, contain one thousand six hundred and five com-

municants. To seven of these Churches, no additions were made by baptism during the past year. The other ten received by baptism one hundred and sixty nine. The Churches most highly blessed, were the New-Bedford and First in Troy. The former received forty-eight, and the latter eighty-one, upon a profession of their faith in Christ. The Church in Medfield, and the Second in Taunton had some additions. It appears, that increasing attention is paid to Sabbath Schools, Bible Classes, Church and Sabbath School Libraries, but to what extent we have not the means of determining. Most if not all of these Churches, are disposed to cast their bread upon the waters, and contribute annually more or less toward those benevolent objects, directly calculated to advance the prosperity of Zion, both at home and abroad. The Warren Association held its sixtieth Anniversary in September last. "The prayer meetings in the morning were solemn and numerous attended, and the season throughout was interesting." Special prayer was offered, that the death of our lamented brother Gammell, might be sanctified to the Churches, and especially to the ministers of that Association. About two hundred dollars were paid into the treasury of the Lord for the support of missions, aged and indigent ministers, widows and orphans of deceased Baptist ministers, and for the education of young brethren, called of God to dispense the word of life. This sum is but a small part of the amount annually contributed by Churches and individuals within the limits of that Association for the abovementioned benevolent purposes. On account of the low state of religion generally among the Churches, that body has agreed to set apart the first Monday in January next, as a season of fasting and prayer, that God may pour out his Spirit upon them; and it is be-

lieved that a spirit of wrestling prayer, and of pious benevolence, is increasing among them.

The Old Colony Association held their fifth Anniversary on the first Wednesday of October last, and had a pleasant season. Their Minutes have not reached us, nor were they represented in the Convention. From the best intelligence we have received, it appears, that of the fourteen Churches composing that body, one half are destitute of a Pastor; that they have enjoyed no special revivals within the past year, and have received but a small augmentation of numbers and strength. Three Churches within their limits have not as yet connected themselves with the Association. Our Baptist friends in Brewster and Chatham, have lately built a Meeting-house for their accommodation in each of those places, and a benevolent individual is now erecting one in Middleborough, at his own expense. The Churches composing this Association, though mostly small and feeble, have six Sabbath Schools, and a number of Bible Classes; also a Foreign and Domestic Missionary Society, which raises annually about two hundred and fifty dollars, to spread the Gospel of our Lord Jesus Christ. The foregoing facts indicate a degree of spiritual health among our brethren in that quarter; and it is very desirable, that they should be remembered in our prayers, and that the Convention may soon have the power of rendering them some assistance.

The state of religion in the Boston Association has never been so flourishing as at the present time. Many of the Churches have been remarkably blest within the year past; especially the Churches in Boston, Salem, Newton, Cambridge, Woburn, Methuen, Nottingham-West, Lowell, and Roxbury. This Association held its sixteenth Anniversary on the 3d Wednesday of last September, in Charlestown,

and enjoyed a very solemn and refreshing season. All the letters from the Churches except four, communicated the joyful intelligence, that some had hopefully passed from death unto life; and two of those four are now visited with a shower of divine grace. Nine hundred and fifty-one were added by baptism to the Churches within the past year. Four Churches, three of them newly constituted, united with the Association at its last session. Almost every Church has a Sabbath School, Sabbath School Library, and Bible Class; and contributes more or less annually to promote Missions, Education, and other objects of christian benevolence. More than one thousand dollars were collected at their last Association for charitable purposes, which sum is probably about one sixth part of the whole amount annually raised within the limits of that Association to promote the cause of Christ, beside supporting the gospel ministry among themselves. The Association had become so numerous, that it was thought proper for the sake of convenience to divide; and it was accordingly recommended to the Churches situated north of Charlestown to form a new Association. This has lately been done, and they have taken the name of the Salem Baptist Association. Surely the Lord hath done great things, and blessed be his name.

All the Churches in Worcester Association, except one, are in a sound and healthy state. In some of them the word of the Lord has had free course, and been glorified; especially in Worcester, West Boylston, Templeton, and Princeton. In no Association within our knowledge, is there such a full supply of ministerial gifts. Of the seventeen Churches composing that body, only three are without Pastors. Within the past year, one hundred and twenty-nine persons were added to the Churches by

baptism. The town of Worcester has been, and still is, highly favoured. Within ten months, about one hundred and fifty have obtained a hope in the mercy of God, and seventy-four have united with the Baptist Church. In that Association there are fourteen Sabbath Schools, about seven hundred scholars, and ninety teachers, three or four Bible Classes, two of which contain about one hundred members each. Thirty of the scholars and teachers, connected with the Sabbath School and Bible Class of one Church, have made a profession of religion. The Churches take a lively interest in Missionary and Education concerns. In all of them there is one or more Societies, whose annual collections amount in the aggregate to about six hundred dollars, for benevolent purposes. Several of the Churches have taken a decided stand against intemperance, and have the high satisfaction of knowing that their labour has not been in vain in the Lord. Every friend of economy, good morals, and piety, must forever and warmly approve their decision and firmness. May every Church on earth speedily follow such a noble example, and exert their influence to stay the progress of that wide spread evil, which annually drowns thousands of souls in endless perdition.

To the fourteen Churches composing the Sturbridge Association, only nineteen persons have been added by baptism the past year, and the ways of Zion mourn, because so few come to her solemn feasts. They are highly favoured with pastors and teachers, who have gone forth to the people weeping, bearing precious seed, and we trust they will soon return, rejoicing, bringing their sheaves with them. "There are at least seven Sabbath Schools, and six or seven Libraries for Sabbath Scholars in the Churches composing this Association?" one Bible Class recently begun in

JAN. 1828.

Southbridge, and they are earnestly recommending the establishment of these schools and classes in all the Churches, which have not as yet adopted these methods of religious instruction. They also at their last Anniversary, formed a Society within the bounds of their Association for missionary purposes, and other religious charities, and collected for these important objects nearly sixty dollars. These movements look encouraging, and with the blessing of God will revive the languishing cause of the divine Redeemer. The set time to favour Zion is not far distant, when her servants take pleasure in her stones, and favour the dust thereof. We are also happy to learn, that this Association have adopted recommendatory measures to abstain from the use of ardent spirits, except as a medicine. May they be blessed in all their attempts to restrain vice, as well as to promote the cause of righteousness and true holiness.

As the Minutes of the Wendall Association have not been received, we can state but little respecting its welfare, and that little from recollection only. This body is yet in its infancy, and consists of only eight Churches, three of which have no settled minister. They have enjoyed no special revivals of religion within the year past. New-Salem, Athol, and Leverett, have received some additions, and exhibit some hopeful appearances. The missionary spirit appears to be increasing among them. A Missionary Society has lately been formed, and considerable numbers have joined it. More money has been raised for missionary purposes within the last year than in any preceding year. Twenty-five dollars have been forwarded to the treasury of the State Convention. Some of the Churches have established Sabbath Schools to some good effect; others look upon them with too much indiffer-

ence. They greatly need, and no doubt will receive all the attention and aid which our Board may be able to bestow.

The Westfield Association held its sixteenth Anniversary on the first Wednesday in last September. This body has enjoyed a good degree of prosperity. Within the last eight years the number of Churches increased from eleven to twenty-one. At their last Meeting, three Churches took a dismission in order to form the Berkshire Association. Of the eighteen Churches now composing this body, seven are destitute of an under shepherd. "Most of these destitute Churches are very desirous of pastors possessing talents, knowledge, and experience; and are disposed to support them." Eighty-six persons were added to this Association the year past by baptism. None of the Churches were favoured with revivals, except Cummington and Becket. Within the limits of this Association there are six Sabbath Schools and four Libraries. They have also an Evangelical Benevolent Society, and eight female Auxiliary Societies, which are doing considerable toward swelling the stream of christian charity, and spreading the gospel of the grace of God. About one hundred and eighty dollars were raised last year for missionary purposes; and they also received a legacy of one hundred and fifty dollars, payable in nine years with interest. These Churches have likewise contributed liberally to the New York Literary and Theological Seminary. They are generally in a prosperous state, and a spirit of christian liberality is evidently increasing.

The Berkshire Association has been lately organized, and consists of ten Churches, the three Churches dismissed from the Westfield, and some of the Churches in that county, which have not been heretofore connected with any Association. We rejoice, that within the

past year the Sun of Righteousness has gilded the hills of Berkshire, poured his reviving influence especially upon Becket and Pittsfield, and awakened a number of the Churches in that section of the State, to the great and growing interests of the Redeemer's kingdom. May all our Baptist Churches on the hills and in the vallies of that healthy and fertile country, be refreshed with the streams of salvation, imbibe the spirit of expansive benevolence, and feel the importance of combining their counsels and efforts to extend the empire of Immanuel. Our best wishes attend this infant Association; and we hope at the next Convention, to receive from them still more cheering, and more particular information.

When we consider what God has done the year past for some, and the spirit of prayer, which appears to prevail in all of our Associations; when we consider the increasing disposition in our Churches to use the appointed means of extending the blessings of Christianity, the agreeable season enjoyed at the sitting of the Convention, and the more promising state of our Treasury, your Committee see great cause to thank God, and take courage. The Convention has evidently done much good already; and we hope the feelings of every Baptist Church in the Commonwealth may soon be enlisted in its favour, aid our Board of Domestic Missions with their prayers, and the necessary pecuniary means, that the stream of our christian charity may annually become broader and deeper, until every destitute Church, and every portion of the State not already under spiritual culture, may be supplied with a stated and faithful ministry of the word and ordinances of the gospel. Every child of God must view this as a most important and desirable object. And how can it be accomplished so speedily, easily, and

successfully, as by a concentration of our energies and efforts? In this respect the children of this world have been wiser than the children of light. How can the people hear without a preacher? And how can they preach except they be sent? In order that the Convention may apply their funds to the best advantage, we hope, at the next Annual Meeting, every Association will be represented, and furnish a full and particular account not only of what God has done, or may be doing for them, but also of what the Churches are doing to promote the glory of God and their own prosperity. We wish for more particular information respecting Sabbath Schools, Bible Classes, Sabbath School and Church Libraries, and Tract Societies; the number of scholars and teachers, mode of instruction, and how many scholars and teachers have become professors of religion. We all have but one great object in view,—the glory of God in the salvation of sinners; and the more fully we are informed of each other's views, feelings, wants, and efforts, the greater will be the sympathy between all the members of Christ's mystical body, and the greater interest we shall all take in the welfare of Zion. C. TRAIN, *Ch'n.*

MINISTERIAL EDUCATION.

Your Committee, to whom was referred the subject of Ministerial Education, beg leave to Report: That there are two great objects which claim the immediate attention of the Associations represented in this body. They are the Massachusetts Baptist Education Society, and the Newton Theological Institution.

The principal means now in operation in this State, and even in New England, among the Baptists, for the moral and intellectual improvement of candidates for the Ministry, centre here. It is the

design of the Education Society to give pecuniary aid to all approved indigent candidates, and of the Institution, to furnish the best Theological and Biblical Instruction to all who are disposed to avail themselves of its advantages; instruction adapted to the age, talents, and acquirements of the individual, and to the state of our churches.

The Education Society, according to their last Annual Report, have on their hands nearly thirty young men in different places and in different stages of advancement. Their funds are exhausted, with the exception of a permanent fund, the interest only of which is available; and this interest will not meet more than one quarter of the annual expenses of the Society.

The Institution at Newton is yet in its infancy; it has property worth \$10,000 which has been paid for by the charities of the friends of Christ. But in order to proceed in its great designs, it requires aid for the erection of a building for the students, a permanent fund for the support of the Professors, and several thousand dollars for a Library. The amount needed at the present time, to place that institution in a situation that shall be creditable to the Baptist denomination, is not less than from \$40,000 to \$50,000.

To some of our brethren it may appear discouraging, to present claims for their charity to so large an amount. But when we consider the magnitude of the objects contemplated by these Institutions, that they take hold on the vital interests of Christ's kingdom, that the eternal destiny of thousands and millions of souls is to be affected by them, the consideration of the value of a few thousand dollars is diminished and lost, only as it can be brought to bear on the promotion of the eternal happiness of sinners.

And it affords great pleasure to your Committee to know that the

associations and the churches are beginning to feel a deep interest in both these great Institutions, and to favour them by their liberality.

It is also matter of praise to God, that as the fruit of the late revivals, in other churches the Lord is calling out a goodly number of young men, and impressing on their minds and hearts, a sense of duty to preach the word of life. Still, there is a great deficiency of ministers: churches languish, extensive regions are slumbering in sin, souls are perishing, mission societies are sighing for the appearing of young ministers designated of God to go to the heathen, and the associations must arise in their strength, and call upon God to send forth more labourers. They must also cultivate a sense of dependence on God for the prosperity of these Institutions. If he bless them not, the glory will depart from them.

Your Committee would close their remarks on this subject by recommending the following resolutions.

1. That as all our efforts will be utterly useless without the grace of God, our brethren be earnestly requested in all their private and public supplications to beseech of him to convert and send forth more young men to labour as the ministers of Christ; and that he will shed down his gracious blessing on all our education concerns.

2. That it be recommended to all our churches to take up annual collections to aid the two great objects presented in this report.

E. NELSON, *Chairman*.

RELIGIOUS PUBLICATIONS.

Your Committee on Religious Publications beg leave to Report:

That they are deeply impressed with a conviction of the great utility of Religious Tracts. So numerous are the instances in which their direct and salutary influence

is apparent, and so easily are they put in circulation, that it is hoped no arguments will be necessary to urge the churches to the duty of distributing these silent messengers of truth.

They would also mention, as highly deserving of patronage, the *National Philanthropist*, edited by Rev. William Collier, of Boston. The object of this work is the suppression of intemperance. It is conducted with ability, and we hope will not fail for want of patronage. It is believed that its good effects have already been somewhat extensively felt. As the evils which the wide-spreading vice of intemperance has entailed on our country are very great and alarming, your Committee do think, that, as patriots and christians, the churches would do well to encourage the Editor in his praiseworthy object.

The Baptist Preacher also has been just commenced by Rev. Mr. Collier, and in the opinion of your Committee is worthy of patronage.

They would also state that the *American Baptist Magazine* which is now published by the Baptist Board of Missions, and which is becoming more and more extensive in its circulation, still deserves much more general and vigorous efforts to increase its list of subscribers. This periodical from its cheapness is accessible to all; and while the ability with which it is conducted must render its perusal a source of elevated satisfaction, the information which it communicates, added to the consideration of its being in a pecuniary as well as in a moral sense a powerful auxiliary to the cause of missions, cannot fail to recommend it especially to every Baptist who feels an interest in the rising empire of the Redeemer.

Your Committee would add that in their opinion the *Christian Watchman* is highly worthy of patronage.

All which is respectfully submitted. A. SAMSON, *Chairman*.

[Remainder in our next No.]

BURMAN MISSION.

LETTER FROM REV. DR. JUDSON TO REV. MR. SHARP.

Amherst, May 5, 1827.

My dear Sir,

You are doubtless acquainted with the measures we have taken, in regard to the formation of a new mission station at this place.

The final disposal of the ceded provinces on this coast, is still rather uncertain, the question having been referred to the decision of the Court of Directors. But it is generally understood, that the Burmese government has behaved so ill, since the war, in not complying with the terms of the treaty, and in giving the Envoy, Mr. Crawford, a most ungracious reception at court, that these provinces cannot be restored to their former masters; and that the difficulty attending their erection into an independant principality, or transferring them to any neighbouring power, will render their final retention necessary, though the British Government uniformly profess their reluctance to extend their Indian territories.

The fate of this port is still more dubious, in consequence of Sir Archibald Campbell's having fixed his head quarters at Mau-la-ming, twenty-five miles up the river, and of the uncertainty whether Mr. Crawford, or any person interested in the prosperity of Amherst, will be placed in civil charge here.

When I first determined on settling here, it was understood, that all the heads of government were unanimous in the purpose of making this the capital of the ceded provinces; but an unhappy misunderstanding took place; and though this is admitted to be the most pleasant place, the most salubrious, the most central, the best, and indeed the only port, (for ships cannot go up the river,) Sir Archibald pronounced Mau-la-ming

the best military station, and the whole tide of Burmese emigration has flowed thither.

On brother Wade's arrival, and my return from Ava, as we had a house here which Mrs. Judson had begun, we continued to occupy it, and wait for the openings of Providence. On brother Boardman's arrival, he had occasion to go up to Mau-la-ming, to obtain medical assistance for Mrs. B., and according to an arrangement we have made, he will probably remain there for the present. Sir Archibald has repeatedly offered us ground for a mission station; and we are pleased with having a footing at both places, that we may, with greater facility, occupy that which will become the permanent seat of government, or perhaps both, if the native population of both, and other circumstances shall appear to warrant such a division of our strength.

The expense of building such mat houses, as our present necessities require, is not large. We have expended about three hundred dollars in Amherst, and have sufficient accommodation for myself and brother Wade's family, beside a commodious zayat for the female school. And even this appropriation has not been made from the funds furnished from America, but from donations made us for the express purpose of building. Since the close of the war, I have been able, from money paid me by the British government, presents lately made me at Ava, and donations to the mission, to pay into the funds of the Board, above \$4000, which, after deducting such expenses as our regulations allow, (together with the last donation from Madras,) I have remitted to Mr. Pearce of Calcutta.

of spiritual good; notwithstanding, we rejoice that they are inclined to hear the gospel by any motives whatever, hoping that the word of life may be blessed to their salvation, although they should not listen to it with any reference to this object.

About four months since, Mrs. Wade commenced a native female school; the pupils are all boarders, and their expenses in regard to food and clothing, as well as tuition, defrayed from the funds, collected for that purpose in pursuance of the plan proposed by Mrs. Judson. The number of scholars is now fourteen; these have been obtained without any direct application on our part; they have come voluntarily, and in a number of instances begged admittance as a favour, or rather their parents have done it for them. They learn to read, to use the needle, &c. besides which, they receive religious instruction. In this, as well as in learning to read, Mrs. Wade is assisted by Mah-Men-lay. Dr. Judson also contributes much to their religious instruction by having prayers with them every evening in their language; and I am happy to add that their parents make no objection to their being instructed in our religion. We could no doubt increase the number of scholars, by a little exertion on our part, but we prefer trying the experiment of seeing whether a sufficient number will not apply of their own accord.

May the God of Missions graciously bless our feeble efforts to build up his cause, and make his holy name known among the heathen, the object which is dearer to our hearts than any other on earth. Dear brother, pray for us, that the fruit of our labour may appear, and that we ourselves may, through the operation of the Holy Spirit, yield abundantly that fruit which we labour to produce in others.

Brother Boardman is building his house in Mau-la-ming; we feel desirous of occupying the ground there as well as here, not knowing which of the places will best succeed, or whether both will succeed alike.

Mrs. Wade joins in kind regards, and in requesting an interest in your prayers.

I remain yours, very sincerely and respectfully, J. WADE.

LETTER FROM REV. MR. BOARDMAN, TO THE CORRESPONDING SECRETARY.

Amherst, May 25, 1827.

Rev. and dear Sir,

On our way down the Calcutta river, I wrote a letter to you, informing you that the brethren here had advised our speedy removal to this place; and that in compliance with their advice, I had taken passage with my family in the ship Guniawa for this port. We left Calcutta on the 19th of March, and arrived here on the 17th of April. Mr. Wade was alone at the mission house, Dr. Judson and Mrs. Wade having gone up to Mau-la-ming for the benefit of little Maria Judson's health. They returned on the 20th, but the poor child survived but four or five days. Thus one of the first things we had to do, after reaching our station, was to entomb another of our little number. Brother Judson is deeply afflicted; but he submits quietly.

Soon as our mutual salutations were over, and a suitable opportunity offered itself, I requested the brethren to advise me, as to my future course. The result is, that we have concluded to have two mission stations in this region; one at Amherst, and one at Mau-la-ming. Mr. Wade will remain at the former, and I shall go to the latter, while Dr. Judson will go from one station to the other for the present; as duty seems to call.

The two stations are twenty-five miles apart, on the same river, so that the intercourse between them will be constant, and in general, daily. As I could hire no house in Mau-la-ming, the brethren advised me to erect a small bamboo house, which I am doing. The house will be finished in a few days, when I expect to remove my family into it. The native population of Mau-la-ming, is supposed to be about twenty thousand. One year ago, it was all a thick jungle, without an inhabitant. The population of Amherst is not nearly so great, but there is a prospect of its increasing. If it should not, the brethren in Amherst will probably remove to Mau-la-ming after the rains. Sir Archibald Campbell has been so kind as to offer me a large and beautiful spot of ground, sufficient for a large mission establishment. It is about a mile south of the military cantonments. On this spot I am erecting the bamboo house, above-mentioned. It will probably cost between two hundred, and two hundred and fifty rupees, with the necessary outhouses, enclosure, &c.

Although our prospects are not so settled as we could wish, there still being no small uncertainty in regard to the future measures of the English Government, yet my dear companion and myself feel more than we have ever felt, that we have reached the scene of our future labours. These are people for whom we are willing to labour, and to die. May divine grace prepare our hearts for the arduous and responsible work in which we are now about to engage.

With kindest sentiments I remain yours in the service of Christ,

GEO. D. BOARDMAN.

DR. PRICE'S SCHOOL.

By a letter from Dr. Price American missionary at Ava, dated Jan. 27th last, we are happy to
JAN. 1828.

learn, that he has established a School for the instruction of Burmah youth of the first families. It consists of nine scholars, five of whom are sent by the King. They study from 9 to 3 daily; and are instructed in the English language, geography, astronomy navigation, trigonometry, &c. Two of the first boys, both sons of noble parents, daily read the Bible in English, and have copied the map of the world.* [*Calcutta Herald.*]

ENGLISH BAPTIST MISSION.

SPEECHES AT THE ANNUAL MEETING OF THE ENGLISH BAPTIST MISSIONARY SOCIETY, JUNE, 1827.

The Rev. John Statham, from Calcutta, expressed peculiar satisfaction in the proceedings of this day. I am just returned from Calcutta, and can safely assure you that there has never been a better prospect of abundant success than at this time, for labourers going forth in the strength of the Lord. Just before my departure, I attended the baptism of some natives, and the impression made on the spectators was evidently great. One who saw a Mussulman baptized was convinced and converted; he was a Moonshee, or man of learning, whose renunciation of caste and profession of Christianity, made a deep and lasting impression on many of his idolatrous neighbours. The preaching of the gospel to the natives is continued with great assiduity. Many young men have been raised up to preach salvation to their countrymen. These young men frequently meet together to encourage one another in the work. I visited them just before I sailed, and was delighted with what I

* A Journal from Dr. Price of interest, will shortly appear in this work. Ed.

heard. Their prayers for this Society were very fervent. They often go into the streets with the New Testament in their hands, which they read to companies of persons that collect around them. In this way Mr. Kirkpatrick was raised up, who preaches with great fervour and eloquence. The prejudices of the natives, wherever Missionaries are stationed, are much diminished. Time was when Christian preachers could hardly go forth without personal danger; now the natives encourage them. Not long ago I was called to visit a poor old native convert. Upon inquiring what were her expectations for eternity, and what hope she had beyond the grave, she answered, "I have Christ in my heart, I want no more;" and she desired me to make her will, bequeathing her house and ground about it to the Missionary Society. Schools are established at every station; and many of the natives, who at first thought there must be some sinister design in them, and therefore refused to let their daughters attend, now wish them to be admitted. But I must urge the necessity of continued exertion. Oh! could you have seen and heard, what my dear brother who spoke last and myself have seen and heard, your hearts would be more powerfully drawn forth to compassionate the poor Hindoos. Much has been done, but more still remains to be done. Where the Gospel has not reached, there is the same cruelty and superstition as ever. Oh! send out more Missionaries, faithful men. There should be two or three at each station; then more work would be done, and the illness or death of an individual would not interrupt it.

The Rev. Caleb Birt of Portsea. Meetings like the present exhibit the Christian church at its highest point of elevation. Hence it appears like Mount Zion, where treas-

ures are laid up for a ruined world. The proper business of these meetings is to promote a spirit of labour and patient perseverance. Our confidence is in heaven, our chief resources are on high; but success is to be looked for in the exertions of the churches. The world is promised to Christ; but the church is to conquer that world for their Lord. Such being the object to be attained, enlarged and increased exertion appears necessary. Missionaries are the vanguard of the Christian army, who go forth relying on the assurances of the divine word, that the faith of Christ shall at last universally prevail. The warfare is against error and misery. Christianity, and that only, must rectify the disorders in the moral constitution of the world. A disturbing force has been introduced by sin; but this disturbing force shall be destroyed by the power of Christ. In the early stage of the mission, when all was hope, but all was untried, it needed the characters of Fuller and others to commend it to the public patronage; but now, after what has been accomplished, after what we have heard from Missionaries themselves, what more can be necessary to ensure its continued support? The aid of Auxiliary Societies is invaluable. They form the very sinews of the Institution itself, and there ought to be one in every church of the denomination. The field of labour is large, extensive enough to call forth the energies of the whole denomination, which when fully exerted may accomplish much. Such meetings as this are beneficial to London, and similar benefits will attend the establishment of Auxiliary Societies every where. The interests of this Society will be best promoted by forming auxiliaries. They will promote and preserve a missionary spirit; and when this becomes general, we shall be restored to the spirit of the primitive church, and shall attain

primitive enjoyments. In the meantime all the efforts and sacrifices that we make will have their own reward, while we know that we are pouring consolations into the sorrows, and endeavouring to heal the maladies of an afflicted and guilty world. *Lon. Miss. Her.*

DOMESTIC STATIONS.

MR. M'COY'S LETTER TO MESSRS.
HAVEN AND FORBES, OF BOSTON.

*Carey, 100 miles N. W. of Fort
Wayne, Indiana, Sept. 22, 1827.*

Gent.

Your letter of the 22d May last has been received, in two boxes of goods sent by sundry benevolent societies to this mission, and shipped by you at the above date. All were received in good order, and in a time which rendered the whole very acceptable.

The goods were from the following societies, viz. in box No 1. Wendell, Mass. Society, Aux. Baptist Board Foreign Missions. Mrs. Ruth Osgood, Secretary. Goods worth \$15. 2. Swanzey, goods worth \$14.95. 3. Sundry books &c., with a bundle from Bradford Academy; all directed to Lucretia Purchase, from Wrentham, Mass., no invoice. 4. From Joel Manning, Andover, Vermont, Trustee of the Vermont Baptist Convention, worth \$14.94. 5. From Young Ladies Reading Society, West Dedham, Mass. by S. Allan, worth \$8.25. 6. From Woburn, Mass. worth \$20.32. In box No. 2. 1. Goods from Female Society, Windsor Vt., not valued. 2. From the female friends of the Baptist Church and Society in Alstead, N. H. by Mrs. Anna Higby, worth \$18.37. 3. From Mrs. Mehitabel Sampson, Secretary of Dorcas Society, of Harvard, Mass. on account of the Auxiliary Socie-

ty of Worcester County, and vicinity, worth \$35.08. 4. From Grafton Female Charitable Society, Mrs. Louisa Convers Secretary, worth \$24.44. 5. From Medfield, goods worth \$28.00. 6. A bundle from Plymouth County Society, Levi Pierce, Treasurer, worth \$8.52.

Let me beg the favour of you, gentlemen, to tender our very sincere thanks to the several Societies which have so generously contributed to the relief of the afflicted people of our charge.

Grateful for those favours, and under great obligations to you, gentlemen, for your attention to our business, I subscribe for myself and fellow missionaries, and for the children of our charge, the special recipients of your bounty and kindness,

Your obedient, and obliged humble servant, ISAAC M'COY.

LETTER FROM TWO INDIANS TO MR. M'COY.

The following Letter was addressed by two Indian youths now at Hamilton, to Rev. I. M'Coy, their former instructor, under whose labours, together with his associates, they were brought to an acquaintance with the gospel. We give it as written by themselves with some slight correction in spelling a very few words. It is hoped that these young men, with five others at the same Seminary, will soon go forth to be a blessing to their heathen countrymen.

Hamilton Seminary, Nov. 9, 1827.

Dear Father,

Yours has been gratefully and gladly received by us the 7th inst. We were all gratified to hear of you, but a better satisfaction would have been, if you had reached our sights, to shake hands with you. We were somewhat astonished on account of your not coming here, to give us a visit while you were so close by us; however, as the father knows better than the sons, we must acknowledge that you have

the right to dispose your affairs; we are very much pleased to see your zeal and anxiety for the welfare and prosperity of the poor unfortunate Indians. We think if we are not cheated in our feeling that we sympathize with their condition; we think we have an anticipation of that time when we shall unitedly engage in the great concern of our blessed Redeemer, to endeavour to blow the glad tidings of a dying and risen Saviour who was once despised and rejected by the Scribes, Pharisees, Priests, and Kings; but notwithstanding all this transaction in betraying him into the hands of notorious persons to death, that he is now exalted in heaven at the right hand of his Father to be Prince and Saviour, and to give repentance to those who will confess him to be the advocate or intercessor between God and man,—and as we learn ourselves of the expressions which he uttered, saying, “Come unto me, all ye that labour and are heavy laden, and I will give you rest,” &c. We are very glad also to hear of the family at home; that they are doing well excepting old Mrs. Ash. We feel emotion and sorrow at her state; but we hope that she has a foretaste of that glory and happiness which is reserved for the children of God. On this account we are not so much agitated and concerned; nevertheless we should be happy to hear of her recovery, for we have a hope and expectation that we shall be permitted to see all the fathers, mothers, brothers, and sisters in Israel, in our native country, if Providence permit.

Dear Father, you seem to have a wish that we might possess strict attention and assiduity in our studies, in order that we may get along as fast as we can, and pay observance to our teachers, and in special manner that we may be devotional, watchful, prayerful, and submissive to Him who is our Maker and Preserver. We hope

that we are in conformity to your feeling and wish; but we confess that we have nothing to boast as to giving ourselves in devotedness and consecration to the service of God. We wish therefore that you will not cease to make mention of our names to the mercy-seat; we feel as though we needed the prayers of every saint in order that we may adorn the profession which we have made with well ordered lives and godly conversation; we hope that none of us deems it a task to bow our knees in supplication to God that we may obtain those things which are calculated for the benefit of our souls and be wise unto salvation. With regard to our present concerns in study, we are about as progressive as we ever have been, and that degree you know. We are expecting to be separated in three weeks from this time, to have vacation: for this reason we think we shall be deprived of each other's company; but we hope that we shall again meet to enjoy one another's society, early next spring. All the Indian brethren send their affectionate regards, and their best wishes for your prosperity and success in your present undertaking; and we hope you will write us a letter of exhortation and admonition, as soon as you shall have received these few lines.

As it is getting late in the evening, we must draw to a conclusion in our writing; farewell.

We remain your respectful, affectionate and sincere sons by adoption. JOHN JONES.

PETER PORGLOIS.

REV. MR. MERCER'S LETTER RESPECTING THE TINSAWATTEE SCHOOL.

Oglethorpe County, Ga. Sept. 24, 1827.

My dear Brother Bolles,

I now come to the subject of the Tinsawattee School; the report

from which is very favourable. The natives have commenced the boarding business. Some at a distance have made, or are making a boarding establishment in the vicinity of the School, to place their children under the care of an old Indian matron to go to school, &c. Brother Meeks, the Superintendent, thinks this design will prosper; though at present, from scarcity of corn, the children boarded, are gone home till the new crop comes in, so that there were only about 18 or 20 in the School. At his last visit, (8th inst.) he attended an examination of these and says, "I believe their improvement to be as great as could be expected, in writing, reading, and arithmetick, and answering questions from the Bible." He also states that the health of the Indians is much better, and that brother O'Bryant also, is much amended in health.

Brother Meeks acknowledges the receipt of a box of clothing forwarded by a Society at Athens, for the School, and brother O'Bryant's family, which was very thankfully received. If others were to *do likewise*, it would be doing well I think; for I presume clothing is much needed among them. The prospect for doing good *to the souls of*

men, is quite promising at this time. An increasing attention to the preaching of the gospel is manifest. At the time of brother Meek's last visit, though the season was quite rainy, some attended twenty miles distant; the assembly was crowded, and much impressed apparently by the word preached. The Church now contains thirty members. One is an excellent Interpreter. It is said he can, (and often does) get up after a sermon delivered at length in English, and give it almost entire to his countrymen, in their native tongue, very impressively. Brother O'Bryant preaches to a town, or township, (for all their towns are country settlements,) about 26 miles below, once a month, where there is much desire and solicitude for the word of life preached among them. Brother O'Bryant requests to know of the Board, whether he could not be allowed one day in a month, to enable him to attend these people, preach at leisure, and to spend Sabbath evening with them, and return the next day.*

I am, dear Brother, yours and the Board's fellow servant in the Gospel, JESSE MERCER,

Supervisor.

RELIGIOUS DEPARTMENT.

ROCK SPRING SEMINARY—REV. MR. PECK, TO THE CORRESPONDING SECRETARY.

Dear Brother,

You will perceive from this prospectus, [enclosed] as you have heretofore from the Magazine and Watchman, that the feeble attempts I made last year, with the aid of my eastern friends, are likely to be crowned with complete success. On the 1st inst. the faculty were inducted into office with the usual formularies, in presence of a large concourse of people, who appeared to take

Rock Spring, Illinois, Nov. 5, 1827.

a deep interest in the concern. We have more than twenty boarders, and they are coming in daily. Before the close of the week we shall go over thirty, besides the scholars who will come in from the settlements around as day scholars. Two preachers have entered, one of whom has been duly appointed Tutor in the High School.

* This request has been cheerfully granted by the Board, and they anticipate pleasing results from these new labours of their Missionary. Etc.

Our Institution is exciting the attention of individuals to a much greater extent than I even anticipated. Indeed in every step that has been taken, and every arrangement made, there is to be discerned the same unseen hand that gives energy and success to every undertaking for the good of mankind.

Next Sabbath I shall organize a Sabbath School on the best system of which I am capable, and make it a model School for the country. Please to send us a copy of all the publications of the Board for our reading room.

Some of our female friends from your quarter have sent us some bed-clothing which was peculiarly valuable to us. We need much more, and must look to our New England friends to supply us. Our boys and young men are contented to sleep on straw, but they must have covering and coarse ticking.

Yours, &c. J. M. PECK.

WORTHY, EXAMPLE.

Letter from a minister, formerly aided by the American Education Society, who has refunded all which he received, to the Rev. Elias Cornelius, Secretary of the American Education Soc.

[From the Quarterly Journal.]

October, 1827.

Dear Brother,—I have this day received your Circular letter, appealing for aid to those who were patronized by your Society, and who have entered the ministry. It is a privilege and an honour to belong to that number, which I value more and more every year, but of which I should be undeserving were I not moved by the representations in your Circular. To me, indeed, the Society made its appropriations before its present judicious system of requiring notes without interest, came into operation, and therefore, in view of human law, it has no claim upon me; but it has a moral claim of a very sacred nature: such have been my views ever since I entered the ministry.

For this reason, and because I place a high estimation on this species of charity, I have been endeavouring to pay the Society all I ever received from it (including interest, as well as principal,) as fast as I could do so, consistently with the claims

of other benevolent institutions and objects; and I have aimed to proceed just as if I had given such a written obligation to the Society, as is required by its present plan. Enclosed is ——— dollars which, added to what I have given the last year, makes the amount of the benefactions I received from your Society. My donations for several years previous, whether more or less, you may regard in the light of *interest*; and in the same light you may regard all my future donations, which I purpose to continue, annually, as long as I have any thing to give.

My salary is small; and though my family is also small, we have to consult the principles of economy, and to deny ourselves many things, in order to have an agency in the various great departments of Christian charity. Our rule is, *first*, to economise; *secondly*, to give "bountifully," according to the Scripture maxim, 2 Cor. ix. 6; and then, *thirdly*, if we have any thing to spare, to lay it up, until the Lord shall call for it;—and we find so much enjoyment in this course, that we shall probably continue it.

I hope you will send your Circular to all who have received the bounty of the Society, and have entered the ministry, and are not actually labouring among the heathen, or in the desolate places of our own land. Surely there are few who cannot pay something, and none who will not gladly contribute what they can. In my judgment, those who have not given notes for the money they have received, are as really bound to make payment, as those who have given them; and at the same time they have the singular privilege of making this payment as though it were a free gift.

Your brother and fellow-labourer.

ACCOUNT OF THE CHALDEAN CHRISTIANS.

The following particulars respecting a sect calling themselves Chaldean Christians were collected by Dr. Walsh, Chaplain to the British Embassy at Constantinople, from the Chaldean Bishop and other persons of note among that singular people.

"A sect of Christians, called by themselves Chaldeans, has, from the earliest

ages of the gospel, inhabited the country on each side of the Tigris, at the foot and on the sides and summits of the great chain of mountains which lie to the east of that river. Shut out from intercourse with the rest of the world by the nature of the place, they are never visited by travellers. The face of the country is partly plain, and partly mountainous; but the mountain tract is by far the most extensive, and so very healthy, that the plague, which sometimes rages in the countries all around, has never been known to infect this district. The population consists of about 500,000 persons who are all Christians. They are free, and are independent of the Arabs, Turks, Persians, or Tartars, in the midst of whom they are situated; and though several attempts have been made in different ages to subdue them, they have successfully repulsed them all. The last great effort was made by the Turks in the beginning of the 17th century, in which they lost 100,000 men, and five pachas, and have never since attempted to invade them. The Chaldeans constantly live with arms in their hands, to preserve their independence; and they do not lay them aside even when they assemble in the churches for divine service on Sundays. Their government is republican; and at the head of it is a Patriarch, who exercises both a spiritual and civil jurisdiction. Their capital is Jolemark. It is surrounded by a strong wall, protected by European cannon, which were some time ago furnished to the patriarch by French engineers. It contains, in winter, about 12,000 inhabitants; the greater part of whom, in summer, emigrate to numerous villages, which are scattered on the neighbouring hills. The Patriarch resides at Kosharis, situated on the banks of the Zabab. They possess several towns in the mountains. In the low country their principal city is Djeviras, situated in an island on the Tigris, on the confines of Diarbekir. This town was formerly as independent as the rest: lying however in a low, exposed situation, on the confines of Turkey, it has latterly been obliged to receive a Turkish Pacha as a governor. In the other towns a few Turks only oc-

asionally reside. The exercise of their religion is tolerated, but not openly; they have therefore no minarets, and the Muezzan is never heard calling the people to prayer; and if any Turk is seen in the street on Sunday, during divine service, he is immediately put to death.

"They have no schools for the general education of their children, and no printed books among them; their knowledge, therefore, is very limited; and very few even among the better classes, learn to read. Instruction is confined to the clergy, as the only persons in the community who require it; and when a man is disposed to study, he must become a priest. He is then supplied with such manuscript works as they possess in the different churches and convents. Among these are the Holy Scriptures, translated into their language, which, though not printed, are sufficiently common in written copies.

"They do not themselves know at what time Christianity was first preached among them, or by whom. They pay no particular respect to St. Gregory, the apostle of the East, whom the Armenians revere under the name of Surp Savorich; and it is remarkable that the Armenians and Chaldeans, though living in countries in the East nearly contiguous, insulated among Asiatic nations, and separated from the rest of Christendom, should yet be so separated from each other as entirely to differ, not only in language, but in the doctrines and discipline of their churches. Their patriarchs and bishops have not the smallest connexion. The Chaldeans, at an early period, adopted the opinions of Nestorius, who denied that the Virgin Mary was the mother of God in his divine nature: removed, by their situation, from the control of the Greek Church, they retained the heresy in its primitive form, and are perhaps the only sect of Christians at the present day among whom it prevails. But though they were not influenced by the Synods of the Greek Church, they have not all rejected the authority of the Latin. Very early missionaries from the college 'de Propaganda Fide,' at Rome, found their way among them; and at present they are divided into two hostile parties

—primitive Nestorians, who hold themselves independent of any other church; and converted Catholics, who acknowledge a dependence on the see of Rome. Their church is governed by three patriarchs: Simon of Jolemark, a Nestorian, and Joseph of Diarbekir, and Mar Elias of Monsol, Catholics. The two latter, though acknowledged by the Chaldeans, are not properly of that nation, but reside in Turkish provinces; but the former is strictly so: and in fact the Chaldeans of the mountains, who are the vast majority, have hitherto rejected all submission to the Church of Rome, which denominates them heretics, as they still retain the discipline and doctrine of their church in their primitive independence. Among the remarkable events of their history, is one which they speak of at this day with considerable interest. At a very early period, a part of their tribe emigrated from their mountains, and proceeded to India, where they settled upon the sea coast of the hither peninsula.

“Though the state of literature is very low at present among the Chaldeans, they have produced many authors, who have written works on various subjects in their language. Among these, the most celebrated is *HEBED-IESU*, Nestorian Bishop of Soba. Among other works, *Hebed-Iesu* wrote an account of all the books in the Chaldean language down to his time, a copy of which is in my possession. The catalogue contains the titles of two hundred and twenty books, with some account of their contents and authors, either originals or translations: among the latter are the sacred writings and Josephus; the former are generally ecclesiastical or controversial. The catalogue also contains history, poetry, tragedy, and other subjects. A few are philological, and contain an account of the Chaldean language, particularly a dissertation on ‘Alphabetical Appositions.’ This states, that ‘some languages, such as the Hebrew, Persian, Syriac, Cufite, Elamite, Midianite, Phœnician, Arabic, and Chaldee, not having a sufficient number of letters in their alphabet, were obliged to use points or appositions to explain the sense, which without them would be only a subject of conjecture

or tradition. These points in Chaldee are two, placed sometimes above and sometimes below the word, and hence called *siome*, or oppositions, serving the use of vowels.’ It should appear from this passage, that the Phœnician, and other Oriental languages, so entirely lost to us, were known to *Hebed-Iesu*.

“Chaldee is read from right to left, like Hebrew, and has a greater affinity with Syriac than any other Oriental tongue; while the Armenian is read from left to right, like the European languages, though the letters have not the remotest affinity with any European character. The following are the sacred books enumerated by *Hebed-Iesu* as the canonical scriptures of the Chaldeans, and translated into their language: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Samuel, Kings, Paraleipomena, Job, Psalms, Proverbs, Ecclesiastes, Isaiah, Jeremiah, Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Abdeas, Jonas, Micheas, Nahum, Habakuk, Sefphonias, Aggeus, Zecharias, Malachias, Ezra, Tobias and Tobit, Judith, Esther, Daniel, Milnor, that is, Susanna, Maccabees; Matthew from the Hebrew, Mark from the Latin, Luke and John from the Greek, Acts, Epistles general of James, Peter, John, and Jude, fourteen Epistles of St. Paul, and Apocalypse. There is also extant among them a gospel, compiled by Ammonius or Titianus, and called *Diatesseram*.

“The ten thousand Greeks, in their retreat from Persia, passed through the greater part of their country, and Xenophon particularly describes it. Xenophon’s details accord precisely with the state of the country at the present day, after the interval of two thousand years.

“There is every reason to hope, that the circumstances of this remote sect of Christians, now so imperfectly known, will soon be better understood, and their spiritual condition improved. The Bible Society of Constantinople has opened an intercourse with them, and they have expressed great willingness to receive the Scriptures.”

[*Calcutta Aux. Miss. Herald.*]

We, with pleasure, give place to "MISSIONS," and hope we shall often receive communications from this welcome correspondent.

For the American Baptist Magazine.

Mr. Editor,

The late visit of your esteemed missionary, the Rev. Isaac M'Coy, and the plan proposed by him that arrangements should be made which might result in the colonization of the natives of our western forests, seem to suggest the propriety of presenting again this subject before the Christian publick. Hoping that former exertions may stimulate the present generation to "go and do likewise," we respectfully request you to insert in your useful periodical the subjoined article from the Boston Recorder and Telegraph.

THE INDIANS OF THE UNITED STATES.

Christian efforts among them.

From the first discovery of our country the Catholics have employed numerous, able and zealous missionaries for the conversion of the Indians to their faith. A history of their exertions could not fail to interest; but I have not found authentic sources of information sufficient to enable me to give a satisfactory view of the subject, and must relinquish it for the present.

Of the labours of Eliot and his coadjutors, a hasty sketch is all that my limits will allow me to give. Those who wish for more particular information, are referred to the "Memoirs of Eliot," by Rev. William Moore, of Natick, published at Boston, 1822.

As early as 1636 Plymouth Colony passed some laws to promote civilization and christianity among the Indians, to provide them with the preaching of the gospel, and to encourage native teachers. But little, however, was done till that truly apostolic man, the Rev. John Eliot of Roxbury, felt his heart glow with compassion for the ignorant natives, whom many of his cotemporaries treated so harshly. After having with incredible pains acquired some knowledge of their language, he held his first interview with them Oct. 28, 1646. In 1651 he gathered together a little community of Christian Indians, the fruits of his pious labours, (consisting of one hundred men besides women and children,) who built a town in a delightful situation on the banks of Charles river, which they called *Natick*. Here in 1660 the first Indian church was formed. Eliot pursued his benevolent labours in the midst of every species of discouragement, hardship and opposition; and in 1674 he had succeeded in establishing fourteen villages, of

JAN. 1828.

Praying Indians, (as they were called by their heathen neighbours,) containing in all (as Gookin expresses it) "1100 souls yielding obedience to the gospel." Each of these villages had at least one native teacher, and many of them more. In the same year, there were in Plymouth colony 499 Praying Indians, of whom 142 could read Indian, 72 write, and 9 read English. In Nantucket there were three hundred Praying Indians, three places of worship, and four native teachers. In Martha's Vineyard 1500 Praying Indians. These two last mentioned places were under the care of the Mayhews, of whom it is sufficient praise to say, that they had caught the zeal and spirit of Eliot. It was always Mr. Eliot's first care to teach the converts to the christian faith, the arts of civilized life, and to establish schools for their instruction. In 1661 he published the New Testament in the Indian language; and in 1664 the whole Bible. Of this Bible two editions were published of two thousand copies each. Besides smaller works, such as Primers and Grammars, he translated and published the "Practice of Piety," Baxter's "Call to the Unconverted," and Shepherd's "Sincere Convert and Sound Believer." In 1687 there were in Massachusetts and Plymouth 6 churches of baptized Indians, 18 assemblies of Indians professing Christianity, but not admitted to full communion, 24 Indian preachers, and 4 English ministers who preached to the Indians in the Indian language. In 1696 there were 30 Indian churches in New England. Mr. Eliot closed a long and truly Christian life in 1690. As he was the life and soul of the godlike enterprise in which he had engaged, not long after his departure it began to decline. In 1763 only 37 Indians were remaining in the once flourishing settlement at Natick. In 1771 there were in all New England but 7 Indian churches left. Why did these churches thus decline and the Indians disappear? For the present I will notice only a few of the more important differences between the Missionary operations of that day and this.

1. There was then no systematic and well digested plan of operations. What was accomplished was done principally by the unguided efforts of individual benevolence.

2. There was then no mission families to be with the half civilized converts to teach them by precept and example how to use and how to appreciate the blessings of civilized life. Even those English ministers who officiated among them as Missionaries were for the most part pastors of English churches.

3. White men were allowed to settle promiscuously in or near the Indian towns, the simple inhabitants of which they were always sure to cheat out of their lands, and to corrupt by the contamination of their own vices.

4. After the death of Eliot, the uninstructed Indians were left to themselves, with no man like minded who would naturally care for their state.

The Society for propagating the Gospel among the Indians and others in New-England, was incorporated by act of Parliament 1649. In 1718 the churches in Boston contributed £483 towards the objects of Indian conversion and civilization. These contributions were annual, and they had besides in Boston a fund of £1000, the interest of which was devoted to the same purpose.*

The Moravians with their characteristic benevolence have done much for the Indians, in the middle and western states. Their first Indian Mission was established at Shkomeko, about twenty-five miles east of Poughkeepsie, New York. A church was here gathered in the midst of the most appalling difficulties and discouragements, and in 1744 it contained sixty-three members. But the jealousy of the people of New York, forced the christian Indians and their devoted teachers to leave the State.

The cruel selfishness of interested white men, and the disquiet occasioned by the revolutionary war, caused hardships, privations, and sufferings, almost unparalleled both to the missionaries and the Indian converts. They were expelled from one settlement after another, their property was violently wrested from them, they were left to perish by hunger and cold, and not unfrequently were they inhumanly and wantonly murdered. Notwithstanding all this, the Moravians between the years 1740 and 1787, had established 24 different christian villages among the Indians, they reckoned nearly 1000, who gave unequivocal evidence of piety, besides great numbers of nominal christians who adopted the arts of civilized life. For a particular and very interesting account of the labours and sufferings of these devoted men, I would refer your readers to Loskiel's History of the Moravian Missions in North America.

KATAHDIN.

After reading the foregoing communication, we are utterly confounded in reflecting upon the apathy that seems to pervade our churches in reference to the grand and momentous subjects connected with the conversion and salvation of a world that lieth in wickedness.

When we see how much was accomplished soon after the settlement of our country, by the zealous and untiring ef-

forts of one distinguished individual, whose heart was deeply imbued with the love of God, we are led to the inquiry, What might we not expect if the churches of our day would act in concert, and go forth in the greatness of their strength, with their contributions, exertions, and prayers, depending on the Lord of Hosts for success?

Our opinion has long been, that on this subject "we are verily guilty concerning our brethren;" and could we present any motives or inducements that should call into vigorous action those latent energies which have too long been concealed, our wishes would be accomplished.

The great object of the Saviour's mission on earth was to save fallen man from the influence and control of sin, and from the "wrath to come." He has declared that "the field is the world," and that his knowledge must cover it. The decree has gone forth! It is the mandate of Heaven,—Reform and christianize the world! The question then which presents itself to our view with all its vast importance, is, in what way can this mighty object be effected? We answer, By the timely and liberal contributions of Christians to support missionaries who are traversing the wilderness, and those also who are engaged in the arduous work of translating the Holy Scriptures into various languages. The period is approaching when all nations shall read in their own language the wonderful works of God. Another method to be adopted, and which we believe Heaven will approve, is, that some of our young men who have been called to the work of evangelizing the world, men of firm constitutions, united with vigorous and active minds, whose "feet are shod with the preparation of the gospel of peace," and who can "endure hardness as good soldiers," should volunteer their services, and determine to live and to die in endeavouring to persuade the benighted heathen to be reconciled unto God. Men are required who will strive to imitate Brainerd and Eliot in preaching to the natives, and who will address to their hearts and consciences not only the terrors of the law, but the soothing and melting invitations of the gospel, and thus point

*It may be thought perhaps that some account of the labors of the pious Brainerd ought to be given in this connection. But as his exertions, strenuous and self-denying as they were, were confined to a few localities, they could hardly be noticed in so cursory a sketch.

these benighted souls to the Lamb of God, who taketh away the sin of the world; men whose devotedness and indefatigable labours will not shrink from a comparison with the intrepidity and perseverance of *Egede* and his coadjutors, who first planted the standard of the cross on the sterile and snowy summits of Greenland.

Another, and we believe most effectual means, is, fervent and persevering prayer. We are aware that without this, all other means will be unavailing. Here is indeed the anchor of our hope, both sure and steadfast, and here our hope is strengthened and our faith invigorated, because the Lord is on our side, and hath graciously promised the bestowment of those blessings which are connected with the salvation of the heathen, in answer to the prayers of his people. In this service every christian may unite, and every christian has a part to perform, and can plead no excuse for neglect that will justify him before God.

We would again urge the importance of this great concern by every consideration in our power. Its consequences, who can estimate! It is connected with the eternal destinies of our fellow-beings, with the condition of their deathless souls, with the felicities of heaven, or the miseries of hell. We are overwhelmed with the magnitude of this grand subject, while its greatness is constantly increasing before us.

"On such a theme, 'twere impious to be calm."

We entreat our brethren to be up and doing; we would that our voice could be heard through Christendom! For what has the whole Christian church effected in eighteen centuries, compared with what *ought* to have been effected?—and, compared with what one individual (with the benediction of Heaven resting upon him) has shown, might be effected? Let us be aroused from our lethargy, and no longer say there is a lion in the way. "Ye have compassed this mountain long enough." The present aspect of the times demands of us a measure of exertion that has hitherto been untried.

Will not the labours and privations of apostles and saints of other days operate as a powerful stimulus upon us, "on whom the

ends of the world are come?" Let us cast our eyes abroad among the forests of our western frontiers, and there see the thousands of our red brethren without God and without hope in the world, destitute of a saving knowledge of that "*Great Spirit*" whom they ignorantly worship. We are intrusted with the care of those souls that live in and around the Indian Missionary Stations that are under the superintendence of the Baptist Board of Foreign Missions. We, too, are pledged to sustain the Burman Mission. Millions of souls in that vast empire are now perishing for lack of vision, and may (with the blessing of God) be converted by our efforts. The silver and the gold are the Lord's, and missionary operations will not fail of success, "while men of property love the souls of their fellow-men," and while Christians pray fervently for their salvation. Arise, O sleeper, and call upon thy God, if so be that God will think upon us, that the heathen perish not. Look at the men of this world, and see the privations that they endure, and the zeal and industry with which they prosecute their plans, in pursuit of the pleasures, the honours, and the riches that soon perish with the using. How fearfully do they rebuke the supineness of those who have been redeemed by the blood of the Lamb!

Did this subject impress Christians as it ought, "every quarter of the globe, the most solitary places not excepted," would soon be visited by the missionaries of the cross, who would impart "the pungent instructions of Paul, accompanied with the burning zeal of Peter."

"Shall *Eliot*, *Brainerd*, and others of congenial souls, forever wear the sparkling crowns which they earned among the native tribes," and no more of the sons of the prophets go forth at the present day, and follow their example? Rather will not a great army of the heralds of salvation stand forth and say, Here are we, send us.

We will not fail nor be discouraged, for while we are appalled in view of the *indolence* and *impotency* of man, we are cheered with the recollection that it is "not by might nor by power, but by my Spirit, saith the Lord."

MISSIONS.

POWER OF RELIGIOUS PRINCIPLE.

Two instances have recently occurred to the knowledge of the writer, in which men, upon becoming experimentally acquainted with religion, have restored what they had before withheld from those to whom it was due, to the amount of several hundred dollars. In neither instance did their creditors know that they were defrauded, and consequently there was nothing to excite them to a surrender of their money, the common idol of the heart, but a sense of *duty*. This consideration was enough. They knew that in the sight of God they were debtors, and could not with impunity withhold what they had improperly accounted their own. The contemplation of these deeds of justice, suggested the inquiry, whether there were not many christians who have defrauded the *cause of God* of what they owed to it, and who, if they had done the same to their fellow men, would have felt themselves bound to restore. We think there can be no doubt of this fact. God has an imperious claim upon us for a portion of our substance, even a generous share of it. We may have attempted to satisfy this demand, by inadequate appropriations. We may have given something for the support of the ministry among us, and something to send the gospel or the Bible to the destitute, but *far less* than we were able. The amount of the divine claim may be much greater than we have considered; and why have we been so insensible to it? Probably, for no other reason, than that our attention has not been fully awakened to the subject. Let the circumstance above recited lead us to inquiry.

JUSTICE.

LETTER FROM REV. MR. YATES TO
THE CORRESPONDING SECRETARY.

*On board the Silas Richards,
Sept. 8, 1827.*

My dear Brother,

I have at length the pleasure of sending you the Sermon which I promised you when in America. At the time it was requested by the Board, it was mentioned that it would be well for me to leave it behind me, written at full length, although an abridgment of it *only* would be wanted for the Magazine. I have, therefore,

written it just as I preached it, as nearly as I could recollect, from the notes in my possession. I now leave it with you to make what use of it you think fit.*

Our passage across the Atlantic was about three weeks; but the wind being contrary, we had to beat about the coasts of Ireland for a week. A month's passage, however, did not appear to me very long, after one of three months and a half.

We had only six cabin passengers, three gentleman, one lady, and two boys, and they all, together with the Captain, were very agreeable. We had divine service on the Sabbath, and a few times we had worship in the evening, though I am sorry to say, something often happened to prevent us from having this regularly. I find when less is done for God, less is enjoyed in the soul; and that the more we do for Christ's honour, the more he will do for our happiness.

I am now expecting, in the course of a few days, to see my beloved parents and friends again; a joy which when I left England, I did not expect to realize in this world. Believe me yours very affectionately,
W. YATES.

*Pennsylvania Baptist Missionary Society,
Auxiliary to the Baptist Board of
Foreign Missions.*

The Annual Meeting of this Society was held, December 5, 1827, in the Baptist Meeting-house, Sansom-st. Philadelphia, and opened with prayer by brother Maylin, President of the Society.

The list of Societies auxiliary to this was called, and the names of their Messengers enrolled, with the monies contributed, amounting to above 200 dollars.

A Committee, consisting of brethren Maylin, Daggs, and Davis, was appointed, for the purpose of exciting more activity and energy among our churches in reference to missionary efforts.

The following persons were chosen officers of the Society for the ensuing year.

Rev. JOSEPH MAYLIN, *President.*
JOHN L. DAGG, *Vice President.*
SAMUEL HUGGENS, *Treasurer.*
DAVID JONES, *Secretary.*

An interesting sermon was delivered in the evening by brother E. Cushman, from Matt. xx. 22. *Are ye able to drink of the cup that I shall drink of?*

Bap. Tract Mag.

DONATION FOR AFRICAN MISSION.

A gentleman who read in the Christian Watchman of December, a notice of the

* Extracts from this valuable Sermon will appear in the next No. of this work.

wants of our Missions at Liberia as presented at the Monthly Concert of prayer in the Federal-Street Baptist meeting-house, Boston, immediately forwarded to the Corresponding Secretary of the Board, an expression of his sympathy with suffering Africa, and placed fifty dollars at their disposal. Will not many others according to their ability imitate this generous example, and furnish the means for a vigorous prosecution of the christian enterprise in that land of darkness?

Baptist Meeting-house opened.

On Wednesday the 24th of Oct. last, a Baptist Meeting-house in Hinesburgh, Vermont, was opened for public worship. The house was completely filled, and the services of the day commenced by the reading of select portions of Scripture. Pastor J. Dodge, of Ferrisburgh, made the first prayer, Pastor A. Sabin, of Georgia, preached an appropriate Sermon, from Ps. cxxix 1, "I was glad when they said unto me, let us go into the house of the Lord." Pastor P. Chase, of Hinesburgh, then offered the dedicatory prayer, and the services closed with a suitable song of praise to God.

The house has a basement story, and a good steeple, and on each side of the entrance is a room sufficient for the accommodation of candidates for baptism.

The Baptist Church in Hinesburgh, was constituted with eighteen members, in the year 1810, in an extreme part of the town. Among its first members, were those who were wishing to be the decided and active followers of Christ, and who daily brought forth the works of faith, the

labour of love, and the patience of hope. After about eight or nine years, a few individual members by making some extra pecuniary exertions, obtained a convenient place of worship in the village, or central part of the town, in which place, their meetings on the Sabbath were established. For all these exertions in maintaining public worship there, they were richly rewarded with a precious revival of religion, in which the Church received an accession of strength. The Church have been distinguished for their harmony, and gradual increase in numbers and influence. In the autumn of 1825, they resolved to exert themselves to build a house for God. They commenced the work praying, "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it." The Lord has answered their prayers, and since the commencement of the house, he has revived his work among them, and brought many of their children to be promising members of the Church, and to take an active part with them in the occupancy of the house now so happily completed and dedicated to God—To whom be all the glory.

CARD.

The subscriber very gratefully acknowledges the receipt of ten dollars from the ladies of Brewster and Orleans, (Mass.) to constitute him a member for life of the Baptist Primary Missionary Society of the county of Barnstable.

OTIS WING.

Newton, Nov. 16, 1827.

Subscriptions obtained by the Agent of the Newton Theological Institution for its general objects, viz.

Jona. F. Wilson, So. Ca. - 2,00

Harvard.

Charles Chace, - - - 1,
Dea. Charles Chace, - - - 1,
A friend, by Rev. A. Samson, 1,

West-Boylston.—Persis Hinds, 1,

Westboro'.

Elisha Morse, - - - 1,
Joshua Mellen, - - - 2,
Abner Warren, - - - 1,
Joshua N. Mellen, - - - 1,
George B. Brigham, - - - ,50
Noyes Bryant, - - - ,50
Josiah Warren, - - - 1,
Mrs. Grant, - - - 1,
A friend, - - - 1,
Mrs. Gale, - - - ,50
James Bowman, - - - 1,

Sutton.—Rev. Moses Harrington, 5,

Sturbridge.

Rev. Zenas L. Leonard, - - - 10,00
Edward Phillips, - - - 4,
Moses Fiske, - - - 4,
David Taylor, - - - 3,
Nathan Streeter, - - - 4,
Daniel Mason, - - - 5,
Daniel Fiske, jr., - - - 4,
Philemon Shepard, - - - 4,
Patience Shepard, - - - 1,
Simeon Fiske, - - - 4,
Jacob Shepard, - - - ,50
Royal Smith, - - - ,75
Gurdon R. Parkis, - - - ,50
Simeon M. Streeter, - - - 1,
Asenah Howard, - - - ,50
Jona. Lyon, - - - 2,

West-Springfield.

Rev. Thomas Rand, - - - 1,
Dwight Ives, - - - 1,
At Rev. T. Barrett's Society, for services on Sabbath, - - - 4,24

<i>Southbridge.</i>	
Rev. Addison Parber,	3,00
Dr. N. Jenks, jr.	2,
Corbin Lyon,	1,
Holdridge Ammidown,	1,
Hiram Webster,	,50
Stephen Brackett,	,50
James Jennison,	,50
Laban B. Brackett,	1,

<i>Cambridge.</i>	
Josiah Hovey,	50,00
Rufus Fiske,	50,
Ephraim Chamberlain,	5,
Charles Everett,	50,
Ebenezer Hovey,	10,
Ebenezer Hovey, Jr.	10,
Edward Brown,	10,
John Edwards,	25,
Calvin Morse,	10,
Roland Litchfield,	6,
Eben. Fogg,	6,
David Hart,	6,
Edward Brown, jr.	10,
John Greenleaf,	5,
Rev. Bela Jacobs,	5,
John M' Duffer,	6,
Samuel S. Hovey,	6,
A. W. Bruce,	10,
Daniel M'Intire,	5,
Nath. Pease,	5,
Eben. Fogg, jr.	5,
Jona. W. Ford,	5,
Joseph Burridge,	20,
Simon Blanchard,	5,
John A. Haskell,	5,
Daniel Stone,	10,
William Brown,	20,
Adam Lewis,	10,
John C. Reynolds,	5,
Franklin Sawyer,	20,
David Coolidge,	10,
Daniel T. Curtis,	10,
Nathan Russell, jr.	10,
Nathaniel Stone,	10,
Joshua Coolidge,	5,
Joshua Coolidge, jr.	10,
Josiah Coolidge,	20,
John Coolidge,	10,
Otis Danforth,	5,
A friend by Rev. Mr. Jacobs,	20,
J. Woodbury,	2,
Joshua Learned,	1,
George Cook,	2,
M. K. White,	1,
Stephen Brown,	3,
Charles Hastings,	5,
Bela Greenwood,	2,
Josiah Stone,	1,
Levi Farwell,	500,
A. H. Pierce,	10,

<i>Malden.</i>	
Dea. Samuel Wait,	5,00
Isaac Stiles,	7,
Charles Simons,	10,
Timothy Bailey,	20,
Edward Newhall, 2d,	2,
John Hamden,	8,
Eben. Hamden,	2,

Rev. John N. Brown,	5,00
James Crane,	5,

Besides the above, a Young Men's Education Society was formed, from which considerable aid may be expected.

Nath. R. Cobb, being the proceeds of 10 shares in the Federal-Street Meeting-house,	822,01
Rebecca Eastabrook, Charlestown,	2,
Thomas Barstow, New-Bedford,	5,
Dea. James Loring, Boston,	25,
Dea. Alden Wheeler, Littleton,	5,

Subscriptions obtained under the patronage of the Connecticut Baptist Education Society.

<i>Suffield.</i> —A friend,	1,00
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<i>Hartford.</i>	
Rev. Barnas Sears,	10,
Joseph B. Gilbert,	50,
Joseph S. French,	5,
James Bent,	5,
P. Canfield,	3,
Cash,	3,
John Braddock,	2,
Benj. Hastings,	2,
Freeman Crocker,	1,
Joseph Courtney,	1,
Augustus Stoughton,	1,

<i>Bristol.</i> —George Mitchell, Esq.	15,
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<i>Northford.</i>	
Capt. Stephen Smith,	5,
Hannah Smith,	5,
Betsey Smith,	5,

<i>Middletown.</i>	
Joseph Coe,	50,
Collins & A. Roberts,	10,
Samuel Miller,	5,
Josiah Savage,	25,
Elihu Stevens,	1,
A friend, 25 cts. and a widow's mite, 3 cts.	,25
A. A. Loomis, Esq.	1,
Sarah Gilbert,	1,
Benj. Savage,	1,
Mary Belden,	,25

<i>Manchester.</i> —Col. Irenas Brown,	2,
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<i>Mansfield.</i>	
Samuel Barrows,	1,
Mrs. Barrows,	,25
Dea. Wm. Bennett,	1,
Ralph Storrs,	1,
Rev. Jonathan Goodwin,	1,
Mrs. Sarah Goodwin,	,50

<i>Wallingford.</i> —Rev. Seth Ewer,	2,
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MASSACHUSETTS.	
<i>Frammingham.</i>	
Rev. Charles Train,	5,
Joseph Ballard,	5,
Ephraim Parkhurst,	5,
Stephen Buttrick,	10,
Abner Haven,	1,
James Whittemore,	1,
David Bigelow,	1,
William Clark,	,25

L. FARWELL, Treas.

*Account of Moneys received by the Treasurer of the Baptist General Tract Society,
from Nov. 6, to Dec. 6, 1827.*

From Wm. Roles, Wake Co. N. C. for Tracts,	20,00
Charlotte Va. Depository, from Bethany Aux. Soc. per J. Mr. Anderson,	5,00
Massaponax Auxiliary Society, per J. M. Anderson,	8,00
Lyles do. per James Fife,	6,50
New Briton, Pa. Aux. Soc. Wm. Watts, Agt. 1-2 to Gen. Soc.	4,25
Washington City Dep. G. F. Adams, Agt. for Tracts sold,	6,00
Utica, New York, Dep. C. Bennet, do. do.	19,50
Norfolk, Va. Dep. J. Hendren, do. do.	9,00
Portland, Me. Female Tract Society, a donation,	8,33
—Aux. Soc. Liberty Co. Ga. J. Wilson, Agt.	5,00
Holland Purchase Ass. N. Y. Aux. Soc. E. B. Smith, Agent,	22,50
Perquimans Co. N. C. Aux. Soc. E. B. Skinner,	20,00
Elder Jesse Mercer, Washington Co. Ga.	10,00
Richmond, Va. Dep. James B. Taylor, Agt. from Richmond Aux. Soc. \$7;	
Miles Creek do. 4; Black Creek do. 5,75; Richmond Juvenile do. 2; for	
Tracts sold \$25,	22,00
Troy, N. Y. Dep. F. B. Stowits, Agt. for Tracts sold,	13,00
Bethel Aux. Soc. Frederick Co. Va. W. F. Broadus, Agt. 1-2 to Gen. Soc.	25,00
Augusta, Ga. Aux. Soc. E. Mustin, Agt. 1-2 do.	*60,00
Daniel Davis, Salisbury, Md. for Tracts,	3,00
Hudson, N. Y. Aux. Soc. E. Loomis, Agt. 1-2 to G. S.	5,00
Bethel Church, New York, do. P. Balen, do. do.	11,00
Oliver St. do. do. C. L. Roberts, Treasurer, do.	50,00
Charles G. Sommers, New York, life directorship,	25,00
Joshua Gilbert, do. do.	25,00
James Wilson, do. (in full of 25)	15,00
Thomas Stokes, do. do.	15,00
William Colgate, do. do.	15,00
Theodore Clark, do. (in full of 20 and in part of 25)	10,00
William Butler, do. (in part of 25)	10,00
Johnson Chase, do. do.	10,00
Zebedee Ring, do. donation.	5,00
John Smith, do. do.	5,00
Ebenezer Caldwell, do. do.	8,00
Mrs. C. W. do. do.	50

SAMUEL HUGGENS, Treas.

\$466 58

* Of this sum \$6.25 is a donation as follows: from Mrs. Mary Ann Turpin, 5.00, Mrs. Mary H. Cooke, 1.00, and Martha Hughes, 25 cents.

*Account of Monies received by the Treasurer of the Salem Bible Translation
and Foreign Mission Society, from Dec. 16, 1826, to Nov. 20, 1827, viz.*

From Mary Millikin, for Burman Missions,	1,00	Female Cent Soc. in Rowley,	4,12
Mrs. D. by Dr. Bolles,	1,00	Female Cent Soc. in Rowley, for 1826,	5,20
A female friend, by Dr. Bolles,	1,00	Dunstable Female Charitable Society,	7,10
Salem Female Burman School Society, by Mrs.		Concert of Prayer, at Methuen,	4,50
Harris, Treas. for female education,	30,00	Bap. Ch. and Soc. in Dunstable, N. H.	3,00
Primary Society of 1st Baptist Church in Salem,		Baptist Church in Lowell,	23,00
by Joseph Tawing,	60,00	Fem. For. Miss. Soc. in Lowell,	14,00
Female Primary Society of second Baptist church		Female Burman Miss. Soc. in Lowell,	25,00
in Salem, by Rev. Mr. Leonard,	11,71	Messrs. J. and J. Wilson, Marblehead,	10,00
Female Primary Society of Salisbury and Amesbu-		South Reading Male Primary Society,	10,50
ry, by Mrs. S. Howarth,	19,00	Fem. Miss. and Ed. Soc. in South Reading,	17,74
Male Primary Soc. of Salisbury and Amesbury,		Collection at South Reading,	11,07
by Joseph Flanders, Treas.	12,73	Concert of Prayer at South Reading,	4,00
Salem Female Burman School Soc. by Mrs. Ward,		Female friend for Bur. Miss. by Rev. Mr. Davis,	52
(for 1825),	26,73	Male Primary Society of Amesbury and Salisbury	
Female Primary Soc. of 1st Baptist Church in		by Rev. George Evans,	14,00
Salem, by Miss Jaques, Treas.	30,13	Female Primary Society of Amesbury and Salis-	
Male Primary Soc. of 2d Bap. Church in Salem,		bury, by Rev. Mr. Evans,	23,00
by Den. Gwinn,	27,25	Collection at Amesbury and Salisbury, by Rev.	
Primary Soc. of the Bap. Church and Society in		Mr. Evans,	7,20
New Rowley, by Rev. Mr. Drinkwater,	9,30	Male Primary Society in Methuen, by Rev. Mr.	
Donation from a friend, by Mr. Hardy,	1,00	Kimball,	14,50
Fem. Pri. Soc. of 2d Bap. Church in Salem, by Rev.		Female Primary Society in Methuen, by Rev. Mr.	
Mr. Leonard,	3,00	Kimball,	9,43
Baptist Benevolent Society in Newburyport, by			
Rev. Mr. Houghton,	5,16		
Fem. Bap. Soc. Newburyport, by A. G. Emerson,	5,00		

Salem, Nov. 20, 1827.

449,71

DONATIONS FROM FEMALE SOCIETIES.

The following Letters from Female Societies, to the Treasurer of the Board of Missions, are grateful to us, and we with pleasure give them a place in our Magazine. They are only specimens of the pious effusions which he often has the pleasure of receiving.

Dear Sir, *Newark, Nov. 26, 1827.*

Above is a remittance of twenty-five dollars, for the use of the Burman Mission. The offering, though small, is devoted to that cause for which the Saviour bled and died, and by whose blessing alone, it can be instrumental in extending the savour of his name to the benighted corners of the earth. Respectfully yours,

SALLY VANDERPOOL,
Treas. of the Newark Female Bap. Mis. Soc. N. J.

Dedham, Nov. 27, 1827.

Sir, Please to accept thirteen dollars from the Female Baptist Missionary Society in Dedham, for the Indian Mission. May it assist in sending the glad tidings of salvation to the poor benighted heathen. And may the exertions of Christians never be paralyzed, until the whole earth shall be filled with the glory of God.

Yours, &c. BETSEY BAKER, Sec'y.
Hon. H. Lincoln, Treas.

The Baptist Female Dorcas Society, of New Ipswich, N. H. to the Cor. Sec. of the Board of Managers of the Bap. Gen. Con.

Rev. Sir, *Oct. 23, 1827.*

We have collected a few articles of clothing for the use of Domestic Missions, viz.

2 Comforters, 2,00 each,	4,00
3 pair sheets, 1,80 per pair	5,40
3 do. pillow cases, 40 per pair,	1,20
3 shirts, 4 shillings per shirt,	2,00
12 pair stockings, 2 shillings per pair,	4,00
2 waistcoats, 1 shirt for a child, and pocket handkerchief,	1,00

\$17,60

It is our desire to have these articles sent to that Station which most needs them and as we are unacquainted with the particular state of the different Stations, it was resolved, that the disposal of them should be committed to the Board.*

Done by order and in behalf of the Society. ELIZA SKINNER, Sec'y.

* We are satisfied that the course pursued by this Society of Ladies, will be duly appreciated by the Board. It is their anxious wish to make the best provision for each Station which their means will allow; but provided no discretion is left to them by the donors, there may be an excess for one Mission and little for another. They must be the best judges of the wants of the stations, from the correspondence they maintain with them. Ed.

Account of Moneys received by the Treasurer of the General Convention for the Baptist Board of Foreign Missions, &c. from Nov. 26, to Dec. 22, 1827.

By cash being the annual subscription of the children of Sabbath School, No. 13, city of New York, for the support of their Indian girl by the name of Deborah Caudwell, from Mrs. J. C. Roberts, Sec. per Mr. Kendall,	11,89
From Sally Vanderpool, Treasurer of the Newark Female Bap. Mis. Soc. N. J. for Burman Mission,	25,00
From the Female Bap. Mis. Soc. in Dedham, by Mrs. Betsey Baker, Sec. for the Indian Mission,	13,00
From H. B. Rounds, Esq. Treas. of the Utica Foreign Mission Society, by Mr. E. Lincoln,	25,00
From Mrs. Loh Clouston, Treas. of the Charlestown Female Bap. Mis. Soc. Boston,	65,00
From the Wendell Association, for the Burman Mission, by Rev. Mr. Goddard,	25,00
From Dea. Isaac Chapin of Heath, Mass.,	1,00
Mr. Benjamin Maxwell, jr.,	1,00
Mr. Sullivan Taft,	2,00
	3,00
Miss Lydia White of Denmark, N. Y. per Mr. Sullivan Taft, for Burman Mission,	10,00
John Lovering, Esq. Treas. of the Exeter Pri. Soc. for Foreign Missions, per Mr. E. Lincoln,	30,55
From Benjamin Veazy, Treas. of the Breckwood Society, per Mr. E. Lincoln,	1,65
From Levi Pierce, Esq. Treas. of the Baptist Society, for Foreign and Domestic Missions, for County of Plymouth, to be appropriated as follows, viz.	
For translations,	45,00
For Foreign Missions,	100,00
For Indian stations in United States,*	100,00
African Mission,†	55,00
	300,00
* "If wanted more than Foreign; if not, take off 50 dollars, and add to the Foreign."	
† "If thought best, or any other wanting it most."	
By cash from the Fredericksburg Female Foreign Missionary Society, per Mr. N. R. Cobb,	2,50
From the Missionary Society connected with the Leyden Association by Dea David Furrington, per Mr. H. Thompson,	25,00
From J. Moriarty, Esq. Treas. of the Salem Bible Translation and Foreign Mission Society,	400,00
M. LINCOLN, Treas.	

The Treasurer takes occasion from the above expression of confidence in the Board of Managers respectfully to suggest to the numerous and liberal patrons of Foreign Missions, whether it would not be judicious for them generally to intrust the appropriation of their donations to the discretion of the Board. The Board, it is presumed, are always qualified to judge what Stations most need assistance, and will, if permitted, govern themselves accordingly.

THE
AMERICAN
BAPTIST MAGAZINE.

No. 2.

FEBRUARY, 1828.

VOL. VIII.

MISSIONARY DEPARTMENT.

ABSTRACT OF REV. WM. YATES' SERMON,

Delivered before the Board of the Baptist General Convention, at their last annual meeting, in Boston, April, 1827, and published by their request.

ROMANS I. 23.

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

IDOLATRY is essentially the same in every age, and in every place. It is the same in its origin, the same in its nature, and the same in its effects. It arises from the moral depravity of the heart, from a desire not to retain the knowledge of God. This is evident from the manner in which it was produced. Men did not become exceedingly wicked and devoted to idols all on a sudden. They were once possessed of some true light, 'because that which may be known of God was manifest in them; for God showed it unto them;' and this light they had first to fly, before they could plunge into profound darkness. All idolaters both ancient and modern, have degraded themselves by extinguishing in their hearts the light of nature, for 'when they knew God, they glorified him not as God; neither were thankful: but became vain in their imaginations, and their foolish heart was darkened.' This was the origin of all the absurdities of

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heathen mythology; and this it was that led them to 'change the truth of God into a lie, and to worship and serve the creature more than the Creator, who is blessed for ever.'

In viewing the false systems of worship into which a darkened imagination and a corrupt heart have led men, we perceive that they are in many respects dissimilar; yet how many soever may be the species and varieties, there is a generic likeness in them all. One man worships the God which his own imagination has formed, which is altogether such an one as himself, or such an one as he could wish the Deity to be; another will fix on some sensual object of honour, wealth, or mirth, and will prostrate his whole soul before that; and a third, sinking into still grosser darkness, will 'change the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.' Still how

much soever they may differ among themselves, they all agree in this, that they do not worship the true God, but choose something else more suited to the inclinations of a depraved mind.

When the Greeks and Romans rejected God, and liked not to retain him in their knowledge, what was the consequence? God rejected them, and gave them over to a reprobate mind, to do those things which are not convenient; and the necessary result of such rejection was, that they became 'filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity;' they became 'whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful.' Such were the effects produced by idolatry among the ancients, and such we maintain to be the effects produced by it in modern times. We are blamed by some as describing the vices of the heathen in language too highly coloured; but what language can be stronger than that employed by the Apostle? We only say that the same in its full extent, is still applicable to them, and let those who object to it, first show that idolatry, by perpetuating its mischiefs and miseries for nearly two thousand years longer, has grown better in its influence, than it was in the days of the Apostle.

The object of this discourse will be, To give a description of the state of the heathen—and to consider what effect this view of their state ought to have upon us.

I. The state of the heathen is described by the Apostle under two heads. They are possessed of a reprobate mind; and they do the things that are not convenient: and under these may be included all the vices of their hearts and lives.

First. *They have a reprobate mind.* The term reprobate signifies disapproved, and its meaning may perhaps, in the present instance, be best ascertained by considering what sort of a mind that is which is approved. When God created man, it was in own image, and after his own likeness; and when men are created anew in Christ Jesus, who is the image of God, they are said to put on a new nature, which is renewed in knowledge after the image of him who created it: a mind, therefore, that is approved by God, must be one that is renewed in knowledge: its views of the divine character must be correct, and those views must have a holy and transforming influence. In proportion as any one is possessed of a knowledge of the only true God, and Jesus Christ whom he has sent, he will have an approved mind; and in proportion as he is destitute of this knowledge, he will have a reprobate mind. This being the standard by which we are to judge, it will be easy to show from the profound ignorance of the natives of India on all divine subjects, that they are given over to a reprobate mind. For the sake of illustration, we may notice their ignorance of the Divine Being, of the plan of salvation, and of an eternal world.

1. The notions of the heathen concerning God are various and discordant. Sometimes they profess that we can know no more about him, than the blind do about colours; and at other times, they discourse with as much boldness on the subject as though they were acquainted with it in its full extent.

The supposition that qualities both vicious and virtuous reside in all their gods, makes sin appear very trifling in their estimation, and tends to confound all the distinctions between vice and virtue. When they look at the sins committed by them, they regard them as a piece of diversion, and this

lessens in their estimation the turpitude of vice, and leads them to think little of those crimes which are sanctioned by such examples. The effect produced upon their practice by such views must be pernicious, as it can never be imagined that they will strive to be more virtuous than the gods whom they worship.

2. Correct views of the divine character are at the foundation of all true religion, and an error in these must be attended with consequent errors in the superstructure of which these are the basis. Hence mistaken views of God lead to mistaken views concerning the plan of salvation. This is strikingly exemplified in the ideas which the heathen entertain of salvation.

They depend upon works of merit. The ceremonies performed with a view to acquiring merit are of various kinds, such as bathing in the Ganges, repeating the name of God, counting over a string of beads, making offerings of rice and flowers to the gods, building ghats and temples, and giving something to the poor: by one or other of these means they all seek to lay up a stock of merit for another world, and on this they place all their hopes of salvation.

They have no idea of the mercy of God without works, or of the forgiveness of sin unless expiated by their sufferings, or of the possession of heaven except as the reward of their merits. In all these things they evidence the most lamentable proofs of a reprobate mind.

3. Ignorance in the use of means implies ignorance of the end to be attained. When we consider the nature of that bliss after which the heathen aspire, we may cease to wonder at the plans which they have devised for its acquisition. Their highest devotees aim at absorption in the Deity. Those who seek salvation by their works expect such bliss as shall correspond with their merits; and the greatest

felicity they can obtain by these, is a residence in the heaven of the gods for a limited duration, and an indulgence in sensual delights during that period; after which they must return to the world again, and to all the miseries to which flesh is heir.

How truly may they be said to be given over to a reprobate mind, who are thus ignorant of God, of the plan of salvation, and of an eternal world.

Second. Our text states that in addition to having a reprobate mind, they do those things which are not convenient. Their practice corresponds with the state of their knowledge, and the state of their hearts: and the total absence of holiness, and the unceasing commission of crime in their general deportment, are substantial proofs that their minds are reprobate. It would be impossible for us to dwell on all the particular things done by them which are not convenient, as that would require us to comment on all the vices enumerated by the Apostle in the context. Their lying and lust, their covetousness and cruelty, will furnish enough to illustrate the subject, and from these it will not be difficult to form an estimate of the rest.

1. The religion of a people must always affect their moral character, and it must not be accounted strange, if a people taught by their religion to believe as truth, the most glaring falsehoods, should themselves be adepts at lying. They are notorious for this vice.

2. The things inconvenient to which the text more particularly alludes, are those which arise from the unrestrained indulgence of vicious and sensual passions.

[Mr. Yates exhibits a forcible illustration of this, in reference to the Hindoos, and says:—

When reading on one occasion, in a large assembly, the moral law, 'thou shalt not commit adultery,'

one of their priests stood forth, and said before all the people, that in many cases that would be no sin; and much as the writer was surprised at the assertion, and at the apparent assent of the people to it, he found afterwards, upon examination, that the laws of Menu by which they are governed, maintain the same strange position. How destructive must such laws and such sentiments be upon the social circle! Confidence can rarely be found between man and wife, and reverence as rarely between parents and children.

3. Another of the things inconvenient to which the Heathen are addicted, is covetousness. If a covetous man may be considered an idolater, it will not be thought wonderful, that idolaters should be covetous. The universal object of their pursuit, and subject of their conversation, is money. The system of pilfering which is carried on by menials in the families where they reside, is endless, and is a source of constant mortification to their employers. And there are those who will offer their prayers to the goddess Kalee to be assisted in the work of nightly depredations; one instance was known by the writer, in which these petitions not being heard, the goddess herself was robbed of all her ornaments.

4. The last thing which we shall notice as inconvenient, is their cruelty, and this will be found very extensive, if we include all its kinds, negative and positive. In scenes of distress they will look on with indifference and without making a single effort to afford relief: they will see their neighbour's house burning to the ground, and never attempt to afford the least assistance to stop the growing evil. But why mention negative, where positive cruelties are so numerous? Look at their conduct to the sick and afflicted. Instead of using medical aid, and administering consolation

to them in their distress, they hurry them to the river side, immerse their feet in the water, fill their mouths and nostrils with mud and water, and so hasten their dissolution!

II. Reflections upon vices like the foregoing, ought to produce some effect upon our minds, and in pursuance of our subject, we shall now consider what that effect ought to be.

1. In the first place, we ought to learn from the state of the heathen, how evil and how dangerous a thing it is, to resist the light which God has given us. If we banish him from our thoughts, we must expect that he will cast us off from his presence. How came the Gentiles to sink into this state of moral degradation? It was through their not liking to retain God in their knowledge, from which we learn that to banish God from our thoughts, is a great sin. We all acknowledge that the Divine Being is just: and if so, the calamities into which he has suffered the heathen to fall on account of this sin, is a proof that it is an exceedingly great one. What sin can be greater than the desire not to retain even one thought of God in our minds? He must be our most inveterate enemy whose name we do not wish once to cross our minds; and on whose person and character, we cannot bear to reflect even for a moment. To what a pitch of enmity against God must men arrive, before they can say—no God—no God! Such a disposition left to operate to its full extent, would dethrone the Eternal, and involve the universe in perpetual anarchy! When men go to such lengths of iniquity, what must be done? It becomes necessary for God to give them over to a reprobate mind, that their subsequent experience may exhibit the folly of their conduct; that they may receive from themselves the just punishment of their sin, in being made to eat the fruit of their

own doings; and that their example may serve as a beacon to others, to guard against the dangerous rock on which they split. Let not any one, therefore, think it hard in God thus to give them over. You may beseech a man who is your enemy to be reconciled, but if after all means have been used, his hatred still continues so great that he cannot bear even to think of you, you must give him up, and leave him to himself. Thus God has given up the heathen to a reprobate mind, and to do the things that are not convenient.

If the not liking to retain God in their thoughts, has brought upon them such miseries, then we infer that the same crime in us, who have much greater light, will be attended with consequences still more aggravated. Those who oppose the clearest light of heaven are, like the Hindoos, given over to a reprobate mind, and to the idol which they have preferred to their rightful Lord. God says to them, as he said to Ephraim of old; 'Ephraim is joined to his idols, let him alone.' And though the fatal results of being thus given up by God do not show themselves so plainly in Christian, as in idolatrous countries, yet there is a time coming, when that will appear to be an awful crime, which caused a total dereliction of the divine presence. Our Saviour tells us that it will be more tolerable for Sodom and Gomorrah in the day of judgment, than for some cities in which his miracles were wrought. And why?—Because their light was so much greater. What then will be the condition of those who perish under the gospel dispensation? to whom the gospel, which was designed to be a savour of life unto life, proves a savour of death unto death? Could we look into the invisible world, we should find that the bitterest cries, and the loudest lamentations, arise from those who have perished under a

faithful ministry. They may say, 'Ah! had I, like the heathen, resisted only the light of nature, my case had been more tolerable: but alas! when I knew that God was just and good, still I did not like to retain him in my thoughts; when I knew that there was no Saviour beside Christ, still I trifled with his salvation; in justice, therefore, God cut me down as a cumberer of the ground; and now there is reserved for me nothing but weeping, and wailing, and gnashing of teeth.' Do we wish then to avoid, as the greatest of all evils, being given over by God to a reprobate mind? let us take care that we retain the knowledge of him in our thoughts, that we set him always before our eyes, and dread more than death itself, the idea of being given over to the devices of our own hearts. When convictions of the importance of religion are impressed upon us, let us tremble at the thought of smothering them. Who can say what may be the consequence, and whether God, provoked by our conduct, may not swear in his wrath, that we shall never see his rest. Let the example of the heathen impress upon us a holy dread and salutary caution!

2. While we guard against the sin which has brought upon the heathen so much darkness and distress, let us learn to be grateful for our superior situation and privileges. Some have argued that if our greater blessings bring greater responsibilities, and the heathen can be saved by the light of nature without the gospel, then their condition being equal to ours, we have no ground to boast of our superior advantages, or to seek their improvement. But the question is, Can the heathen be saved without the gospel? If they can, the objection is valid. It is of no use for us here to speculate on possibilities, we must appeal to actual experience; and where was there a Gentile nation ever known that

found the way of life without the Gospel? How many ages have the nations of the East tried to find this way without success? How many years did the learned Greeks and Romans seek without being able to find it? With all their wisdom they knew not God, or when they did know him, glorified him not as God. We do not take upon us to say that no one amongst them ever was saved, but this we maintain, that few, if any, ever were; and if ever such instances did occur, they were saved in consequence of the atonement and intercession of Christ, and would have prized, above all wealth, the knowledge of the gospel. But while we are in uncertainty respecting the salvation of a single individual from among all the Gentile nations, we are certain of the salvation of thousands, even from a single nation, where Christianity has prevailed. To argue against the gospel because it involves great responsibility, would be to argue against every blessing that God has bestowed upon us. It would be to assert that non-existence is better than existence, because existence involves responsibility. It would be to argue that ignorance is better than knowledge, because knowledge involves responsibility. Every thing valuable has great responsibility attached to it, and by the vast responsibility attached to the gospel, we learn its infinite value. Instead, therefore, of despising and trifling with this greatest gift of Heaven, let us learn rightly to appreciate and use it ourselves, and exert our influence to send it to others, who are perishing for lack of knowledge.

Contrast your state with that of the Hindoos, and you will see that you have great cause for thankfulness. You have a Bible which is as a light shining in a dark place to guide your feet in the ways of peace: they have nothing but the wildest romances and fictions about

gods and goddesses, in that book which they revere as their bible. Your Bible excites in your mind repentance for sin, and desires after holiness; theirs sanctions sin, and excites in the mind the most unhallowed passions. Yours shows to you the way of life, and the means by which that life is to be obtained; theirs bewilders them in an endless labyrinth of ceremonies, and leaves them in utter darkness about futurity. You have teachers to instruct you in the things that belong to your peace; whilst perfect ignorance might be considered as bliss, compared with the instruction which they receive. Once a year some of their teachers have a temporary shed erected under which they chant the history of their gods in poetry; and besides this, they have no public instruction. Their priests go to their private dwellings, and fixing their eyes on something that pleases them, command it to be sent to their address; and if the command is not obeyed, they depart without leaving the blessing which they professedly came to bestow; and instead of it, pronounce a dreadful curse on the miserable offenders. You have Sabbaths and the means of grace; while the name of Sabbath, and all its blessings are totally unknown to them. You who esteem with David, one day spent in the courts of the Lord's house as preferable to a thousand common days, may conjecture what a dreary land that must be, on which the light of a Sabbath day never dawns, and where there are no calls to remind the soul of God, its duty, and its destiny. You, many of you at least, have the hope that when you die, you shall, through the grace of Christ, be carried by angels into Abraham's bosom; but they, at the very best, can hope only for a sensual heaven, and after enjoying that, have the gloomy prospect of returning again to this world of sorrow. When we thus

contrast our state with theirs, shall we not be grateful? shall we not adore that Providence which placed us in a Christian land, and that grace which placed us in a Christian Church? Unworthy of the name of Christians, and of the blessings of Christianity must we be, if such considerations fail to move us. Let us be ashamed of our ingratitude, ashamed that we have lived so much below our high vocation, and let us seek that our gratitude may in some happy proportion correspond with our exalted privileges.

3. The view given of the state of the heathen, while it leads us to be thankful for our enjoyments as Christians, ought also to lead us to pity and pray for them. In viewing ourselves as elevated above them by gospel light and gospel blessings, let us take heed that we do not look down upon them with contempt, as that would ill become the elevation to which we have been raised by grace alone; rather let us learn to look upon them with eyes of compassion, as the Saviour did upon us, when he saw us in our sins and in our blood. Though they brought all their miseries upon themselves, and deserved to be given over to a reprobate mind, since they liked not to retain God in their knowledge, still they are objects of pity; and it is in vain for us to excuse ourselves from the duty which we owe them, by alleging their unworthiness. We, like them, have all forsaken the fountain of living waters, and attempted to hew out for ourselves cisterns, broken cisterns that can hold no water; and had God assigned this as a reason for not pitying us, we had to this time been in a state of hopeful misery. We are to look at what they are, and not at what they deserve. When we see persons in utter wretchedness, we pity them, although we know that that wretchedness has been owing to themselves. And what

objects more calculated to excite compassion can there be than these poor, deluded, perishing idolators? Do we sympathize with those who are labouring under a loathsome disease? They are deeply and degradingly affected with the leprosy of sin. Do we pity the dying, when they perish far from friends and all relief? They are dying far from God, and all relief in trespasses and sin: and their death is not that of the body merely, but a death which must extend its influence through eternal ages. Would it excite our commiseration to see thousands dying all around us, and the devastation universal? What then ought to be our feelings, when we look on the plains of India, and find that there are more than a hundred millions there dying in their sins, and that the disease of which they are perishing, is extending its malignant influence from generation to generation; whilst scarcely any are to be found who will attempt to stop its progress? Do we really believe this to be the state of the heathen, and can we look on this vast field, stained with the blood of so many millions, without feeling pity? Then we must have hearts of flint and not of flesh; for certain it is, that no scene on earth can be more touching to the sensibilities of a renewed mind. Some will say we do indeed pity them, and deplore their wretched condition; but then the question is, do you pray for them? do you wrestle with God on their behalf? That pity which is not accompanied by prayer, is all formal. Pity without prayer is affectation, as prayer without exertion is hypocrisy. We exhort you to compassionate their case, that this divine feeling may lead you to intercede with God on their account. A few sensations of regret, and a few expressions of condolence, will be of little avail in a case like this. Unless you are brought so far to piety, as fer-

vently and constantly to pray, your compassion will never reach the heathen. As an encouragement to prayer, let it be remembered, that sad as their case is, it is not hopeless. They are included in the covenant that is ordered in all things and sure: they are promised to Christ for his inheritance; and it is in answer to the intercession of Christ and the saints, that they are to be given. Pray therefore in faith; and in all your supplications remember the labourers that are in the field, entreat for the success of the means already employed, and for the extension of those means. Many are the plans now in operation—the preaching of the gospel, the translation of the Scriptures, the instruction offered by schools, &c. Pray, therefore, that all these may be made instrumental in turning men from dumb idols to serve the living God, and that they may be extended till the whole world shall be filled with the knowledge of the glory of the Lord. Much has been accomplished by these means already, but count nothing done, whilst so much remains to be done. The harvest truly is great, and the labourers are few; pray ye, therefore, the Lord of the harvest, to send forth labourers into his harvest: and in answer to your prayers, it will soon be said to him, in whose hand the sickle is: ‘Thurst in thy sickle and reap: for the time is come for thee to reap: for the harvest of the earth is ripe.’

4. Lastly, the preceding view of the state of the heathen ought to lead us to use the most strenuous exertions for the melioration of their condition. It is well to pity and pray for them, but it is a stinted charity that stops there. It is not enough to say, be ye clothed, and be ye fed;—we must send to them the robes of righteousness, and the bread of heaven. Let not any one say because they have been given over by God, that they are

therefore given up for ever, and that it is useless to attempt their recovery. To show the equity of his law, the righteousness of his government, and the evil nature of sin, God gave over our first parents to suffer the consequences of their transgression; but he did not give them up for ever, he entered into a covenant of mercy with them, and in that covenant the heathen are given to his Son for a possession. If the end had been unattainable, it had never been binding on us to use the means; but God has taught us by nature, by reason, and by his holy word, that it is our duty to relieve the wretched, and to preach the gospel to every creature. Where light is given, it is given to be communicated: a candle is not lighted to be put under a bushel, but to give light to all around. The moon receives light from the sun, and reflects it again on the earth; and so all enlightened bodies give as well as take; consequently, if we have received the light of the gospel, we do not make it answer one great end for which it was bestowed, if we do not communicate it to others. The common dictates of reason teach us that it is our duty to return an obligation; we have received the word of life from others, and we do not discharge this obligation, till we impart it to others. That which nature and reason teach, the word of God confirms. Christ says, ‘Freely ye have received, freely give;’ and, ‘Go ye into all the world, and preach the gospel to every creature.’ He has committed to us this precious deposit, and we act unworthily of the confidence he has placed in us, if we do not dispose of it according to his last will and testament: to do this, some must be willing to go and bear these glad tidings to the heathen; and others must be willing to contribute of their substance to send them. Some will say, we believe it is our duty to send the gospel

abroad; but when we look at the little success that attends it, the numerous obstacles that oppose it, and the great losses we sustain in sending it, we question whether this be the proper time. So the Jews reasoned, when they met with opposition in building the temple, and raising again the walls of Jerusalem; but the word of the Lord to them was, 'Be strong, for I am with you;' enough surely to banish every doubt and fear. We should remember that God does not despise the day of small things; and that things small and gloomy in their commencement, are often glorious in their termination. How sad was the prospect of Abraham, when called to sacrifice his son; how gloomy were the prospects of the disciples when the Lord was crucified; and how dismal were the prospects of your forefathers when they first landed at Plymouth; yet in all these cases the scene afterwards changed, and their sorrow was turned into joy; and so will it be with us in this work, if we persevere. Let their example animate us, who are now through faith and patience inheriting the promises. How much did the first Christians endure when they resisted unto blood, and in times of the severest persecution, went every where preaching the gospel. How much have some in latter days suffered! You have had a Wheelock, a Coleman, and a Mrs. Judson, who have jeopardied and lost their lives in this enterprise, and you are now lamenting over the death of the latter. We call upon you this day to prove the sincerity of your grief,

by sacrificing a portion of your gain in that cause for which these sacrificed their lives. Life is very dear to us; all that a man hath will he give for his life. Did they give their lives, and can it then be too much for you to give a part of your property? I might urge the subject by a still stronger motive, by the example of the Son of God, and your obligations to him. What shall we say of our sacrifices, our labours, and our donations, in a work for which the Lord of life came down from heaven to bleed and die! What shall we say of giving back a part of our time or money to him from whom we have received it, and to whom we owe our life, our soul, our all! Well may we blush to think how little we do and suffer in this work, when we see the King of glory endure the cross and despise its shame; and well may we chide ourselves for being discouraged, when he who cannot lie has promised, that 'he shall see of the travail of his soul, and be satisfied,' and 'have dominion from sea to sea, and from the river to the end of the earth.' Let us then, for the future, regardless of the scoffs of infidels, and the suggestions of an unbelieving heart, go forward in the strength of the Lord; knowing that whatever may be the result in our days, we shall receive our reward according to our labour, and the period must ultimately come, when it shall be said of a truth: 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.'

☞ We are gratified that we have had it in our power to give the above abstract from the valuable sermon of Mr. Yates; and hope that its length will not prevent a careful perusal.

BURMAN MISSION.

DR. PRICE'S JOURNAL.

It will be recollected by our readers, that at the close of the late war in India, Dr. Price was sent by his Burman Majesty to Calcutta, to complete some negotiations then pending between him and the British. The following extracts from his Journal, commence with his return to Ava, and the renewal of his labours as a missionary. It will be seen that his prospects of usefulness are brighter and more extensive than at any former period. He is no longer restricted in his access to the natives, or in the instructions to be imparted to them, but may read and enforce the sentiments of the Scriptures every Sabbath. The king and his court even invite conversation with him on religion, while the children of nobles and principal families are committed to him to receive an education in English. How responsible and important is his situation! Can any who are interested in the extension of Christian light and principle, forget him, and not bring him and his labours before the mercy seat in prayer? Should his enterprise fail, let us not have to reproach ourselves that we never anxiously interceded for its success.

May 29, 1826. Arrived safe at Ava at 11 o'clock, A. M. After visiting all the members of Government, and relating the result of my business, I proceeded home, where I found all well; and my dear partner not a little rejoiced to have me return, and relieve her from the dreadful anxiety in which the suspicions of the Burman government, respecting one for whom she was held responsible, naturally kept her.

June 1. Was called to an evening audience, when the King opened his mind very freely—making very particular inquiries about the mind of the Bengal Government, respecting a restoration of the conquered provinces. I presented the Solar Magnet, from Mr. S. of Calcutta, petitioning his Majesty for permission to set up a press in Ava. The King appeared overjoyed at the proposal, and repeatedly enjoined on me to urge the completion of the project.

June 18, Lord's day. Compared the first 12 chapters of John with the English; after tea the keeper of the King's wardrobe, and a Seraydauggee came in and staid till 9, after which we had family worship, at which a respectable number attends—exhorted them all to make sure of eternal life, before the hand of death puts a stop to their probation.

Oh for the time when Burmah shall become the kingdom of our Lord! Blessed Jesus, make me strong for thy service, and use me in any way thou wilt, only let me be instrumental in turning many souls to thee.

24. Had a long conversation with several lords and princes, who were assembled in the palace, about the utility of giving their children instruction in the various arts and sciences.

O that the tottering fabric of this false religion, may soon be completely undermined and overthrown, by the means with which God seems about to furnish his Missionaries.

July 8. At noon went to the palace, and while conversing with the Prince Men Myat Boo in the audience hall, the King appeared at the door, and called me inside to his antichamber, where he pointed to the Solar Magnet hanging topsy-turvy; he said in a pleasant way, your solar watch is good for nothing, it always points every way except towards the sun. I replied, it is not the fault of the watch, but of those who have the charge of winding it up. I then put it in order, and retired. On passing the council chamber, I was called by Moungh Zah. After promising to show them the method of making a correct sundial, which they

have many times expressed a desire to learn, I returned home; and after dining, began to prepare for the lecture in the Arts and Sciences, which I had notified for this evening. At 8, many persons had collected before whom family worship was conducted; after which, in the presence of about twenty, I entered on a general explanation of the object now before us; explaining a few subjects at large, and completed by inviting all who intended a regular attendance, to enter their names, on which, fourteen immediately subscribed, and we adjourned to Wednesday evening.

12. At the time appointed, met my pupils again, and found the subject of my former lecture well understood, every question relating thereto being answered with accuracy.

18. In a long conversation this evening with several Burmese, on the subject of the Saviour and his precepts, I found none who could object to any thing, save that they considered the commands were too strict to be complied with.

30. After attending two or three medical cases, I read a few chapters, and sung a hymn in lonely melody. O for one, only one, devoted companion, with whom to worship and hold communion sweet!

This day I moved into the hall formerly occupied by Mr. Arrekill, intending to make it a place of study, and of receiving visitors, where my object shall be

To introduce my business to all comers, endeavouring to persuade them through Christ to be reconciled to God.

In the absence of company, to improve my knowledge of the language by reading carefully Burman books.

To exercise myself in translating from Burman into choice English.

To read attentively with a view to subject matter for Burman tracts.

To read attentively with a view to subject matter for a periodical publication in Ava.

To note down whatever I may meet with, calculated to enlighten in an entertaining way the King and his court.

To translate the above as far as I am able into Burman, and to attempt in due time the untranslated portions of the Sacred Word.

And may strength from above be afforded to one, the meanest of thy servants, O God, my helper; in thee alone is my trust. Leave me not to myself, or I must fail in view of the magnitude of my undertaking.

Aug. 1. Was sent for by Prince M. where after some desultory conversation, the subject of religion was introduced, Prince M. inquiring concerning the duties incumbent on those who would be saved. I told him that faith on the Lord Jesus Christ and repentance unto life manifested themselves in obedience to the two great commands, a summary of all that God required of man. On my mentioning the ten commands, the Queen-mother, who was present, desired me to repeat them to her, which I did. Prince M. remarked that he considered the precepts of love to God and man, as very excellent, but impossible to be observed. I directed him to apply where help would be granted, and pressed him to attend to the salvation of his soul before it should be too late.

In the evening my rich neighbour, and his father-in-law, the King's steward attended worship, and in answer to the questions of the latter, I spent the remainder of the evening in expounding the nature and obligations of the christian religion.

5. Was called for by the Collin Woongee, who requested me to lend him a copy of the translated Scriptures, I used at evening worship; on which I delivered him the translation of Mark for his perusal.

O Lord, send down thy influence, and let thy word now reach his heart.

17. Called Mr. L. to Sakaing, and with him settled the dimensions for the front verandah of the mission house. This convenient and cool dwelling, with the addition of the present portico,* and a wooden roof over the whole, will furnish a comfortable shelter from this burning climate for two families; besides ample space for printing apparatus, &c. in the upper apartments. I trust it will not long remain unappropriated to its designed use. Or should it be the will of Providence to make it the receptacle of a multitude of Burman youths, devoting their attention to a liberal education, I should still rejoice in the prospect of great usefulness, though the apathy of christian friends at home should leave me quite alone. Come over to Burmah and help us, O ye favoured ones, in whom dwells the spirit of that God who caused Paul to go and labour where others had not wrought.

18. Full moon. The great scarcity of rice, and the unusual long continued drought, have excited a general inquiry among all ranks, as to what may be the cause thereof. It is at length concluded on all hands, that it must be a visitation from the Nats, for the too loose observance of their full moons and sabbaths; hence all ranks, not excepting the King himself, are spending this day in a strict observance of their rules, viz. abstaining from all food, and business, and amusements throughout the day, and conversing on the subjects contained in their sacred books. Happening in at the council room in the afternoon, I found all the ministers thus employed.

19. A heavy rain commences at 8 this evening. This will much rejoice the hearts of the poor peo-

ple who have been employed every night for nearly a month-superstitiously pulling the loon cable, as it is called, to obtain this blessing. And how great the blessing is, may be estimated by the circumstance that rice is now at 6 and 7 ticals the basket, being about 8 times the usual price, which this timely rain will most likely tend to reduce to the usual standard.

20, Lord's-day. Spent these consecrated hours in the midst of 10 or 15 people who were each engaged in reading aloud, or listening to the different books of the New Testament. The rain continues all day, much to the delight and satisfaction of the hungry poor.

21. Visited the palace. The King on seeing me, beckoned me to him, and said, It is now settled that you are to teach our boys your language and arts; the day after to-morrow you begin.

O that this gleam of light may soon increase to the splendour of day! And may this nation, now ignorant of all truth, be brought by degrees to understand and obey the truth as it is in Jesus.

23. Commenced school with 4 boys. Our school-room was the north treasury-room, where mats were spread, and black books and pencils furnished by the Privy Council secretary. Disappointment so often blasts my fairest prospects that it is vain to calculate on futurity. Yet while in the morning we sow the seed, and in the evening withhold not the hand, it is but natural to expect the one or the other to prosper; so that it is with no ordinary feelings of bright satisfaction and sanguine hope that I have entered on my present toilsome task, which necessarily brings me into daily contact with the rising generation in the very centre of influence. I feel willing to spend and be spent in the most laborious work, only let the cause of God be promoted thereby. O Lord, as thou hast begun, do thou carry on

* Put up by Government.

to perfection this little beginning.

26. Dismissing my boys at noon, I went over to Sakaing, and returned in the midst of a heavy rain. I had just sat down, when Moungh Hlay, the only native convert here besides Manoo, made his appearance after an absence of two years. His pious and sensible conversation turns the gloom of the evening into a pleasant and refreshing season.

27, Lord's-day. Spent the day with Moungh Hlay, among a considerable number of people, who remained reading or listening to the gospel of Jesus—some with no little interest and attention. In the evening, after worship, enjoyed a sweet season around the table of Jesus; the first time for two years and five months. Truly, O Lord, thou hast at length brought back our captivity, and we humbly praise thy name.

28. The Interior Minister, Moungh Y. commits his son to my care, and my school amounts to 7.

31. After spending a laborious day with my scholars teaching them the English language, and at intervals expounding to them from a small map of the world, the general principles of Geography, I went up to the palace, and had a long audience with his Majesty. The map which I held in my hand, introduced the subject; this I opened, at the royal request, and explained in a general way, mentioning at the same time, its want of exactness, inasmuch as the earth was round; this excited some little discussion, but neither assent or dissent was expressed. After this, the progress of my scholars, their aptness at learning, and the length of time they must keep at their studies, were severally discussed, and my report giving high satisfaction, the King concluded, by saying, well you must not stop short of a complete education, I give them wholly over to you.

Sept. 4, Monday. Our quarters in the treasury being filled with

lumber, we are obliged to abandon our school room, and with the consent of the ministers remove to a large room of my own dwelling.

13. Moungh Hlay arrives with his family, and by his assistance, fit up my school room, with benches and tables.

17, Lord's-day. While a number of men are employed in the school-room, reading and listening to the sacred word, I prevailed on the females of the family to commence in another apartment learning to read, of which art, all are ignorant. Moungh Hlay acts as their instructor. The confused noise in the two departments is to my ears the pleasantest musick I have yet heard in this country.

19. Went to the palace before breakfast. The King after examining a little my best boy, and enquiring after the progress of the rest, added, I myself want to learn, I will build you a house in the palace yard, and come occasionally to listen.

23. Went this afternoon to the palace. The King after asking several questions about the expected Ambassador, and talking on indifferent matters, at length touched on the subject so intimately connected with his eternal interest. His majesty introduced this matter by asking if the books of our faith were not translated into Burman. I replied that many of them were: he then requested me to bring him a copy, as he wished to read them. He inquired further if the parts translated contained an account of the creation of the world, and of the kings who had flourished in it since that time, as he wished more particularly to see those parts? I replied, these were not yet translated, but I would endeavour to render them as well and as soon as I could. He then asked, Has not the C. Woongee read a copy, and what did he say to it? I replied, the chief minister has read a portion, and said it was very good.

The King, after repeating his desire to see the same, retired, and I returned home.

O Thou, who hast the hearts of kings in thy hand, and canst turn them as the rivers of waters are turned, turn, O turn this king to thee!

Oct. 1, Lord's-day. Spent the day as usual. The newly arrived Ambassador with the fire-ship, occupies every body's thoughts. In the evening the C. Mengee sent for me, to say I might visit the embassy to-morrow.

-2. After a sleepless night of anticipation, I rose early and seating myself in my boat, soon found myself along side of the steam-boat, though she was anchored three miles below. Here I found my dear brother Judson well, and waiting to receive me, as likewise the Ambassador Mr. Crawford; who with Dr. Wallick the botanist, Mr. Cox, and Mr. Montmorency, with whom I had a previous acquaintance, Mr. Chester, assistant to the Envoy, Dr. Stewart, and Capt. Crawford, made up the circle around the breakfast table, at which I was invited with cordiality to partake. A bundle of letters and papers, but above all, a roll of vaccine matter, formed such a dessert to this repast, as no one can properly estimate, unless himself has suffered the anxious suspense of months after months without a scrap of news, or has had his family of children exposed year after year to the horrid ravages of the small pox, with the healing balm almost within his reach, yet, Fantulus like, finding it invariably elude his eager grasp. It is needless to add, that the remainder of the day, I was diligently engaged in reading my letters and papers. Alas for Dr. Baldwin, and Dr. Furman, and Dr. Bogue! What three mighty pillars of the Church have fallen! O Lord, raise thou up afresh supports so useful and so needed.

From this day, till the signing

of the commercial treaty, it may not be expedient to insert at present, regular extracts from my journal. I have only to mention, that the vaccine matter has entirely failed, and thus my most sanguine hopes as yet disappointed. A copy of Matthew, which I presented to the King, was returned with the excuse of Felix of old. I have commenced a translation of the Old Testament, at his Majesty's request. I have also commenced lecturing to the people after evening worship, on the Old Testament history. To incite my scholars to learn, I have established the custom of weekly examinations, the report of which is regularly handed in to the King. I had an attack of fever on the 1st of Nov. which lasted three days. Dr. Judson had a serious attack of cholera, on the night of the 15th, but the Lord was pleased to spare him for still more extensive usefulness, I trust, among the Burmans.

Nov. 23. The commercial treaty is signed, sealed, and delivered.

24. Dispatches for the Envoy arrive from Rangoon; among other news, the afflicting account of Mrs. Judson's death, is received by her most affectionate and bereaved partner. The mighty loss to our mission cannot speedily be repaired.

25. I spent the afternoon with my afflicted brother, who is overwhelmed with a load, an insupportable load of grief. O Lord; who alone art able, do thou condescend to bind up and heal his broken heart!

27. Had a long dispute in the council room, before the interior ministers with Mr. L. about the earth's annual motion round the sun. Went over to Sakaing, to condole with brother Judson; but in the midst of my attempts to console an afflicted brother, I received a message, stating that my own beloved partner is dangerously ill. I immediately hastened to her assis-

tance, and found her borne down with a dreadful attack of spasmodic colera, her extremities growing cold; and dose after dose of my strongest medicine, having not the slightest effect, I begin to feel a shuddering alarm, a fearful foreboding of the catastrophe.

28. Before the dawn, all hopes of saving life are extinguished; my beloved is still sensible, and resigned, only calling at short intervals, in a moaning voice for her husband. At length she ceases to speak, the dreadful spasms increase—the last great struggle comes on—a few heart rending gasps, and the contest is forever done—She sweetly sleeps in Jesus—and thither let the tearful eye look up and see the heavens open to receive the departed, ransomed one; though while we gaze, the poor heart is wrung with the bereaving anguish, and still bleeds at every pore. O thou happy one, to thee we must all go ere long; but to us thou wilt never return.

29. The mournful duty of committing to the tomb a beloved wife, is this day performed, amid the sympathizing attentions of a vast number of Burmans, among whom, are three interior ministers, besides many other officers of rank. I cannot refrain from mentioning the particular attentions of Mr. Lane, a merchant, who from his first hearing of my loss, did his utmost to alleviate my distress. The expences of the funeral were entirely defrayed by contributions from Burman individuals, according to an established custom among them.

30. A solitary mourner I remain at home; but it seems not like home, to me now. My little boys appear to know that something has happened to their mother; but to sorrow they are yet perfect strangers.

Dec. 1. Another solitary day of grief. In the evening I reattempted family worship; but oh what sighs and tears break forth

from every member of our little family! the seat of one, dear to all, is vacant, and who shall now address the throne of grace in the correct and fervent strains of the dear departed. In vain I cast my eyes around for a solution. None but the timid Moungh Hlay is on the Lord's side. After performing my part, by reading a portion of the Scripture, Moungh Hlay concludes with a broken and indistinct prayer.

3 Lord's-day. Translated the 4th and 5th chapters of Genesis, which I read in the evening, as a foundation of a discourse on the ill effects of sin.

4. This evening Moungh Hlay being absent, I am obliged myself to enter the immediate presence of Jehovah, and address the throne of mercy with a strange tongue; but, thanks to him who teaches how to pray, I succeeded far beyond my most sanguine expectations.

7. My friend, the keeper of the king's wardrobe, happening this evening to use the name Jehovah rather irreverently, I explained at considerable length the nature and attributes of the Divine Being; after which he observed, that the subject appeared to be one of the utmost importance, and made him tremble to think of the possibility of its being true. When I pressed him on the subject he proposed worshipping Jehovah and Gaudama in conjunction. I told him that God was too jealous to admit a rival, and that he must have the whole heart or none; and advised him to abandon idolatry, and cleave wholly to truth. He observed on this, that it was no easy matter for one to become a disciple, where the terms of entering were so exclusive. I assured him it was by no means an easy matter to enter on a sincere profession of the true religion, and that our own strength unassisted would never effect it. On his departure, I pressed him to apply for divine help, and turn his atten-

tion immediately to the all-important matter. Yet, alas! what but a miracle can possibly convert one, devoted soul and body to an earthly king.

9. Visited Sakaing, and received from Dr. Judson the letter of the convention to the king.

10, Lord's-day. Translated the letter to the king, together with the sixth, seventh, and eighth of Genesis; felt considerable freedom at evening worship, and warned my hearers, (in number about fifteen,) that the gospel now preached would be to them all the savour of life unto life, or of death unto death. My neighbour, the rich man, was present, and expressed his approbation repeatedly during my discourse; but I fear he is too much engrossed with the world to receive the things of Jesus Christ. Save, O Lord, or they perish!

12. Take an affectionate farewell of Dr. Judson, and the members of the Embassy, and am left to gaze in melancholy on the departing vision which removes from me again the blessings of civilized and christian social intercourse.

14. Present the letter of the American Convention, to his Burman Majesty, who listened to it with much interest—ordered it to be put away carefully, and by silence, assented to his ministers promising a gracious answer.

21. Sit up till midnight explaining to my young writer, the principles of Astronomy, to which he listened with great avidity, and in conclusion, replied, if I could make out what I had said to be true, their religion must inevitably fall. This young man who is now just past his 20th year, was taken into notice by the old king at the early age of four years, on account of his unusual capacity of reckoning to any amount under ten millions, without the use of figures; he has been initiated with special care into all Burman science, and may be

considered the Daniel of Burmah.

22. Obtained the telescope from the palace, and proved to my young friend the truth of what I had advanced regarding Saturn, the Moon, and Jupiter; to satisfy his mind fully of the non-existence of Meenmo-mountain, he says he should like to spend just three days in the polar regions during summer.

23. On presenting my school report to-day in the Byaidike, or council room, the interior minister Moung Y. beckoned to a middle aged man who came forward and seated himself near me. The minister then urged us into controversy, himself acting as umpire on the occasion. I find my opponent quite able and active, but entirely ignorant of the ground, so that I have the advantage of him. The minister gives judgment very impartially. My final proposition was, that coming to their country as a sincere and candid inquirer after historical truth, I was obliged to reject as fabulous, all the mass of their sacred writings, which were avowedly written five hundred years after the events took place. After a few feeble attempts to prop up the slender evidence of their books, my opponent withdrew, and I returned home.

24. Translate the 13th, 14th, 15th, and 16th of Genesis, comparing them with the Hebrew and Septuagint.

In the evening at worship, about ten or twelve persons attended. After the service, the rich man, and my young writer, entered into a free conversation on the nature of the duties God requires of man. The excellency of the golden rule, was admitted without any exceptions.

30. The King's uncle, prince M-a, sitting with Moung Zah, commences a conversation on Astronomy, in the course of which, he agreed to the fact of the sun's course in the polar regions, and allowed that

their mountain of bliss was over turned by it. They both regretted that so few in Burmah turned their attention to the pursuits of science, and acknowledged, that all they knew about these things came from our part of the world. Took the telescope by request, to the prince, and had a fine view of Saturn with his ring, and three satellites.

31. Spent the day in translating the 17th, and 18th of Genesis, consulting the Hebrew and Septuagint. I find the eastern style of the Hebrew much more congenial to the spirit of the Burman, than that of our western translations. The Septuagint is also of great assistance, when the Burman idiom refuses to answer to the Hebrew and English. The translation, as fast as made, I have written out carefully into a blank book, to be presented to his Majesty; but it will doubtless need a multitude of corrections, before it will be fit for the sanction of the press.

AFRICA.

The Colony of Liberia is fast rising into notice, and well deserves the consideration of the publick. Its utility and moral influence can no longer be questioned, since the guilty traffick in human blood has already been checked by it, and the work of civilization and religious instruction successfully commenced among the natives of Africa. We give a short extract from the last Report of the Richmond Colonization Society, whose president is the venerable Chief Justice of the United States; and after that an Address by the colonists, to the free people of colour in this country. The Address was prepared in September, and the Report made in December, 1827. We think both will be read with interest.

EXTRACT FROM THE FIFTH REPORT OF THE RICHMOND AND MAN- CHESTER COLONIZATION SOCIETY.

The projectors of the establishment at Liberia never asserted nor believed that individual charity alone could accomplish the ultimate
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views of the Society. Their primary object has been to demonstrate the practicability of establishing a Colony upon the coast of Africa, which might serve as a receptacle in all future time, for the coloured population of the United States, who are, or who may become free. Six years have not quite elapsed since the American standard was first planted upon the heights of Montserado. And within that short period, a Colony has been reared almost exclusively by individual resources, containing a population, by the last accounts, of 1144 souls, and which, when the vessels now on their way to the colony, shall have arrived, will amount to 1433 souls, 528 of whom have embarked from the United States during the present year. The colonists have encountered all the obstacles and privations incident to such an enterprise. The diseases usually attendant upon a change of climate, the perils of an unequal contest with a savage foe, the various difficulties arising from the want of shelter, food, and raiment, for the annual accessions to the colony, and of organizing and adjusting a political society among its members, have all been surmounted. A trade has been opened with the United States under the most auspicious circumstances; and by late accounts from Liberia, it appears that the colonists design to purchase a vessel of their own, for the double purpose of trade, and transportation of emigrants. Schools have been established, in which natives as well as emigrants are instructed. A valuable and extensive territory has been peaceably and honourably acquired. Forts have been erected, troops disciplined, and the colony placed in such a state of defence, as to command the respect of the natives. Friendly connexions have been formed with the neighbouring tribes, highly advantageous to the colony, and which with the blessing of Provi-

dence, may be the means of gradually diffusing throughout Africa, the benefits of civilization, and finally of illuminating that benighted region with the light of liberty and science, and the benign influence of religion. In short, the present condition and operations of the colony, exhibit to the candid inquirer, the aspect of a civilized, flourishing, and christian community.

ADDRESS,

By the Citizens of Monrovia, to the free coloured people of the United States.

As much speculation and uncertainty continue to prevail among the free people of colour in the United States, respecting our situation and prospects in Africa; and many misrepresentations have been put in circulation there, of a nature slanderous to *us*, and in their effects injurious to *them*; we feel it our duty by a true statement of our circumstances to endeavour to correct them.

The first consideration which caused our voluntary removal to this country, and the object which we still regard with the deepest concern, is liberty—liberty, in the sober, simple, but complete sense of the word:—not a licentious liberty—nor a liberty without government—or which should place us without the restraint of salutary laws. But that liberty of speech, action, and conscience, which distinguishes the free, enfranchised citizens of a free state. We did not enjoy that freedom in our native country and from causes which, as respects ourselves, we shall soon forget forever we were certain it was not there attainable for ourselves, or our children. This then being the first object of our pursuit in coming to Africa, is probably the first subject on which you will ask for information. And we

must truly declare to you, that our expectations and hopes in this respect have been realized. Our Constitution secures to us, so far as our condition allows, “all the rights and privileges enjoyed by the citizens of the United States,” and these rights and these privileges are ours. We are proprietors of the soil we live on; and possess the rights of freeholders; our suffrages, and what is of more importance our *sentiments*, and our *opinions*, have their due weight in the government we live under. Our laws are altogether our own; they grow out of our circumstances; are framed for our exclusive benefit; and administered either by officers of our own appointment, or such as possess our confidence. We have a judiciary chosen from among ourselves; we serve as jurors in the trial of others; and are liable to be tried only by juries of our fellow-citizens, ourselves. We have all that is meant by *liberty of conscience*. The time and mode of worshipping God as prescribed in his word, and dictated by our conscience, we are not only free to follow, but are protected in following.

Forming a community of our own, in the land of our forefathers; having the commerce and soil and resources of the country at our disposal; we know nothing of that debasing inferiority with which our very colour stamped us in America. There is nothing here to create the feeling on our part—nothing to cherish the feeling of superiority in the minds of foreigners who visit us. It is this moral emancipation—this liberation of the mind from worse than iron fetters, that repays us ten thousand times over, for all that it has cost us, and makes us grateful to God, and our American patrons, for the happy change which has taken place in our situation. We are not so self-complacent as to rest satisfied with our improvement,

either as regards our minds or our circumstances. We do not expect to remain stationary,—far from it; but we certainly feel ourselves, for the first time, in a state to improve either to any purpose. The burden is gone from our shoulders; we now breathe and move freely, and know not (in your present state) for which to pity you most, the empty name of liberty, which you endeavour to content yourselves with, in a country that is not yours; or the delusion which makes you hope for ampler privileges in that country hereafter. Tell us; which is the white man, who, with a prudent regard to his own character, can associate with one of you on terms of equality? Ask us which is the white man who would decline such association with one of our number, whose intellectual and moral qualities are not an objection? To both these questions we unhesitatingly make the same answer: there is no such white man.

We solicit none of you to emigrate to this country; for we know not who among you prefers rational independence and the honest respect of his fellow men, to that mental sloth and careless poverty, which you already possess, and your children will inherit after you, in America. But if your views and aspirations rise a degree higher—if your minds are not as servile as your present condition, we can decide the question at once; and with confidence say that you will bless the day, and your children after you, when you determined to become citizens of Liberia.

But we do not hold this language on the blessing of liberty, for the purpose of consoling ourselves for the sacrifice of health, or the suffering of want, in consequence of our removal to Africa. We enjoy health after a few months' residence in the country as uniformly; and in as perfect a degree, as we possessed that blessing in our native country.

And a distressing scarcity of provisions, or any of the comforts of life, has for the last two years been entirely unknown, even to the poorest persons in this community. We never hoped, by leaving America, to escape the common lot of mortals—the necessity of death to which the just appointment of Heaven consigns us. But we do expect to live as long, and pass this life with as little sickness as yourselves.

The true character of the African climate is not well understood in other countries. Its inhabitants are as robust, as healthy, as long lived, to say the least, as those of any other country. Nothing like an epidemic has ever appeared in this colony; nor can we learn from the natives, that the calamity of a sweeping sickness ever yet visited this part of the continent. But the change from a temperate to a tropical country is a great one; too great, not to affect the health more or less,—and in the cases of old people and very young children, it often causes death. In the early years of the colony, want of good houses, the great fatigues and dangers of the settlers, their irregular mode of living, and the hardships and discouragements they met with, greatly helped the other causes of sickness, which prevailed to an alarming extent, and was attended with great mortality. But we look back to those times as to a season of trial long past, and nearly forgotten;—our houses and circumstances are now comfortable, and for the last 2 or 3 years, not one person in forty, from the Middle and Southern States has died, from the change of climate.

People, now arriving, have comfortable houses to receive them, will enjoy the regular attendance of a Physician in the slight sickness that may await them; will be surrounded and attended by healthy and happy people who have borne the effects of the climate, who will encourage and fortify them against

that despondency, which alone has carried off several in the first years of the colony. But, you may say, that even health and freedom, good as they are, are still dearly paid for, when they cost you the common comforts of life, and expose your wives and children to famine and all the evils of poverty. We do not dispute the soundness of this conclusion neither—but we utterly deny that it has any application to the people of Liberia. Away with all the false notions that are circulating about the barrenness of this country. They are the observations of such ignorant or designing men, as would injure both it and you. A more fertile soil and a more productive country, so far as it is cultivated, there is not, we believe, on the face of the earth. Its hills and its plains are covered with a verdure which never fades—the productions of nature keep on in their growth through all the seasons of the year. Even the natives of the country, almost without farming tools, without skill, and with very little labour, make more grain and vegetables than they can consume, and often more than they can sell.

Cattle, swine, fowls, ducks, goats and sheep, thrive without feeding—and require no other care than to keep them from straying. Cotton, coffee, indigo, and the sugar cane are all the spontaneous growth of our forests; and may be cultivated at pleasure to any extent, by such as are disposed. The same may be said of rice, indian corn, guinea corn, millet, and too many species of fruits and vegetables to be enumerated. Add to all this, we have no dreary winter here, for one half of the year, to consume the productions of the other half; nature is constantly renewing herself, and constantly pouring her treasures, all the year round, into the lap of the industrious. We could say on this subject more; but we are afraid of exciting too

highly the hopes of the imprudent. It is only the *industrious* and virtuous that we can point to independence and plenty and happiness in this country. Such people are nearly sure, to attain in a very few years, to a style of comfortable living, which they may in vain hope for in the United States. And however short we come of this character ourselves, it is only a due acknowledgment of the bounty of Divine Providence, to say that we generally enjoy the good things of this life to our entire satisfaction.

Our trade and commerce are chiefly confined to the coast, to the interior parts of the continent, and to foreign vessels. It is already valuable, and fast increasing. It is carried on in the productions of the country, consisting of rice, palm oil, ivory, tortoise-shell, dye-woods, gold, hides, wax, and a small amount of coffee; and it brings us in return the products and manufactures of the four quarters of the world. Seldom indeed is our harbour clear of European and American shipping; and the bustle and thronging of our streets show something of the activity of the smaller seaports of the United States.

Mechanics of nearly every trade are carrying on their various occupations. Their wages are high, and a large number would be sure of constant and profitable employment. Not a child or youth in the colony, but is provided with an appropriate school. We have a numerous public library, and a Court-house, Meeting-houses, School-houses, and fortifications sufficient, or nearly so, for the colony in its present state.

Our houses are constructed of the same materials, and finished in the same style as in the towns in America. We have abundance of good building stone, shells for lime, and clay of an excellent quality for bricks. Timber is plentiful and of various kinds, and fit for all the different purposes of building and fencing.

Truly we have a goodly heritage, and if there is any thing lacking in the character or condition of the people of this colony, it never can be charged to the account of the country. It must be the fruit of our own mismanagement or slothfulness or vices. But from these evils, we confide in Him to whom we are indebted for all our blessings, to preserve us. It is the topic of our weekly and daily thanksgiving to Almighty God, both in publick and private; and he knows with what sincerity, that we were ever conducted to this shore. Such great favours in so short a time, and mixed with so few trials, are to be ascribed to nothing but his special blessing. This we acknowledge. Judge then of the feelings with which we hear the motives and the doings of the Colonization Society traduced—and that too, by men too ignorant to know what that society has accomplished; too weak to look through its plans and intentions; or too dishonest to acknowledge either. But without pretending to any prophetic sagacity, we can certainly predict to that society the ultimate triumph of their hopes and labours; and disappointment and defeat to all who oppose them. Men may theorize and speculate about their plans in America. But there can be no speculation here. The cheerful abodes of civilization and happiness, which are scattered over this verdant mountain; the flourishing settlements which are spreading around it—the sound of Christian instruction, and scenes of christian worship, which are heard and seen in this land of brooding pagan darkness; a thousand contented freemen, united in founding a new Christian Empire, happy themselves, and the instruments of happiness to others—every object, every individual, is an argument, is demonstration of the wisdom and the goodness of the plan of Colonization.

Where is the argument that shall refute facts like these? and where is the man hardy enough to deny them?

LETTER FROM LOTT CARY, TO A GENTLEMAN IN RICHMOND,

Bringing intelligence from the Colony to the 24th of September last.

Two Sundays ago, I baptized eight persons, and yesterday I baptized three—one of them brother S. L. Jones' wife, and there are still more waiting.

Since I wrote you, I have received a letter from the young native man [at Cape Mount] that I mentioned in my former letter; his mother has also a hope that she has experienced a saving change—I have also heard it from other sources, and have reason to believe it to be true.

The young man I mentioned in my last, [John Reavy] has been prevented by the rains, from commencing the Missionary School at Cape Mount, and had to seek other employment; but his mind appears to be set on that object.

The one hundred and forty-three recaptured Africans [arrived in the ship Norfolk] are a very promising company. Indeed, between twenty and thirty of them had formed religious characters, and fourteen of them had regular letters of dismission from a Baptist church in Savannah, Ga. and since their arrival have joined us, and a number of others who had been heard in Savannah, and received letters of recommendation as candidates for baptism; and we have heard and baptized nine of them, and I am happy to say, that I think, they will prove to be orderly members of society.

I intend, if possible, to try and visit you next spring, although at present it looks dark, as my burdens are not lessened at all, for

they will continue them on me notwithstanding my unworthiness, which, I think, must be apparent to all; yet I think, if the Lord will, I shall be able to get over to see you all,—and perhaps get to your annual meeting [next Easter.]

I think that in a few years your hopes and expectations will be more fully realized in this Mission. We had a crowded house yesterday at meeting. I was appointed to preach a Missionary discourse, and great attention was paid by the natives from Cape Mount, a number of whom were present who could understand English. Since writing the forepart of this letter the young man, George Peter, from Cape Mount, has come down for the purpose of joining our church,—and we are waiting for John the Baptist, as they call him. George is one of his disciples, and therefore

don't wish any thing done without him. As the vessel sails to-morrow I shall not be able to give you any further particulars about them now, but shall by the first safe conveyance.

Mr. B. will, I expect, show you a circular I have sent him. Before I left America, and ever since then, the coloured people in about Philadelphia, have been making efforts in opposition to the scheme of Colonizing the free people in Africa; and as some of their very recent publications have reached this place, I felt that in justice to the cause, and my own feelings, I ought to undertake to point out to them their situation.

My respects to all the brethren and friends, and please accept the same to yourself and family.

Yours, &c. LOTT CARY."

[Vis. and Tel.

RELIGIOUS DEPARTMENT.

STATE OF RELIGION AMONG THE CHURCHES OF THE CHARLESTON BAPTIST ASSOCIATION, S. C. EXTRACTED FROM ITS MINUTES OF 1827.

In publishing with the minutes a short account of the state of religion in the churches, the Association desire to express their gratitude to the Father of mercies, for the tokens of his kind remembrance which their recent session has exhibited; and at the same time to cherish humility, penitence, and prayer, and a holy perseverance and ardour in every good work.

They would not be silent in praise while a work of grace is evidently beginning in some of the churches, lest the Holy Spirit should withdraw from them, grieved and insulted, that his unspeakable gifts are so lightly esteemed.

It is believed that the first appearance of this good work, occurred at the meeting of the Association of 1826, at the High Hills church. During that meeting, in the various exercises of worship, there were many pleasing evidences of the influence of a better spirit than had previous-

ly prevailed. But on the evening of Monday, at a private house, a prayer meeting was held, at which the presence and grace of the Lord were so sweetly and so powerfully realized, as never to be forgotten by any who were present.

The High Hills church, near Stateburg, Sumter, in their letter to the Association, say, "We are made to sing, not merely of deliverances but of super-abounding mercy. The Lord has been pleased to manifest his salvation in our vicinity, and we have been refreshed with the dews of heaven. The meeting of the Association with us last year was attended with the Divine blessing. God was pleased to meet with, and revive some of his dear people at that time; and especially on the Monday evening of the monthly concert of prayer. We soon after saw that the Lord had directed the Association to this church to accomplish some of the designs

of his love. A goodly number of those who, within the past year, have joined this and the adjacent churches, date their awakening at that meeting. The good work of the Lord has been progressing in some degree all the year; but more particularly within the last few months. In the month of September eighteen were baptized into Christ's death, and became members of this church. Many more are joying in God's pardoning mercy who have not yet put on the Christian profession; and many are still under serious and solemn convictions. We rejoice in the hope that this heavenly excitement will increase and spread." The number baptized during the year is thirty. Since the meeting of the Association, the church has had a communion season, when fourteen more were added to them.

The Mount Pisgah church, Sumter, have shared in the blessings which their sister church has above described. They thus speak in their letter to the Association:—"At our quarterly meeting on the first of April, the first open intimation of the Divine favour was received. At this time a respectable young lady put on Christ by baptism. At our quarterly meeting on the first of July, though there were none to follow their Redeemer in obedience to his command, yet it was evident that the Spirit of God was moving on the minds of many. At the close of the administration of the holy supper, a solemn scene was exhibited. The blessed Spirit, like a mighty rushing wind, came down on the people. About fourteen, principally young persons, presented themselves before the table of the Lord, suffused in tears. Solemn prayer was offered up to God in their behalf. Tears were seen to stream from the eyes of many others seated promiscuously in the congregation. Encouraged by the pleasing prospect our pastor appointed the third Saturday and Sabbath in July as an experience meeting. At the appointed time a vast congregation attended. Six persons were received on Saturday, who were buried with Christ by baptism on the Sabbath in the presence of a deeply affected assembly. Since then, the ordinance of baptism has been regularly administered

every month; and, blessed be God, the work still continues."

The Bethel Church, Sumter, says, "We have seen many tender youths and some hoary headed persons cut to the heart, and ready to cry out, 'What shall we do to be saved?' A goodly number have followed their Lord and Master into the baptismal stream; and the work of grace still goes on."

Several other churches have received considerable additions. In all, the work is described as having the same general character, origin and progress. "It appears," to use the words of the Camden church, "to be the thorough work of God, *silent but powerful*." The members of the church have first "felt concerned for the prosperity of Zion and for the conversion of sinners." They have "had *the spirit of prayer*, and have encouraged and kept up meetings for social prayer and christian conference."

Two new churches have been constituted and added to the Association. One of them called the Santee, the other Swift Creek. Until January last, the inhabitants of the neighbourhood for a length of time had been destitute of the regular administration of the word and ordinances. Since then, this privilege has been enjoyed. "At first the meetings for worship were not large, and no particular movement appeared. In the month of May there was a little excitement among the people. On the fourth Lord's-day two persons were baptized, and some others seemed to be awakened. On the third Lord's-day in June three others were baptized; and from this time the work of grace seemed to spread. On the 8th of July the church was constituted, consisting of the pastor, who had belonged to the Colonel's Creek church, the five persons recently baptized, and one other baptized on the day of the constitution, in all seven. This seemed an infant church indeed; and nothing but the very encouraging prospect of an ingathering justified the measure. Since the constitution of the church fifty-nine more have been added by baptism, in all sixty-six.

The converts have appeared to be very deeply sensible of their lost state by sin,

and of their need of pardon and regeneration through the merits and grace of Christ alone. The work has been still, but powerful, and very general since June.

To fix our minds more fully, the following facts, collected from a review of the letters of the churches, will perhaps contribute.

1. Without entering into a particular enumeration it will appear from these minutes that the *number of ministers is increased*. As a spiritual famine and dearth ensues, on the removal of God's ministers and word, so the sending forth of additional labourers indicates the present maturity and speedy gathering of the gospel harvest. No new means of ours have produced this result: it has been purely the work of Him who hath latterly been quenching from among us, one by one, the great lights of his church. The increase has principally sprung up among ourselves. And there is something truly encouraging in the character given of their young brethren, by the churches, in presenting them to the Association. If flattery and pride have not dictated many of their expressions, we may expect soon a sweet and comforting interview in Association, with some young preachers inexperienced indeed, and without as high advantages of education, &c. as might be wished, but still in a good degree self-denying, humble, sound, devoted, studious, and prayerful. When ministers such as these abound, then may the churches unfold their doors to receive the thronging multitude of converts.

2. Union has been restored to churches heretofore contentious and languishing. Some churches advert particularly to this fact in their own recent history, with a very tender interest. When christians do not quell every division in its very commencement, but indulge in strife and variance, they 'bite and devour one another, and thus are consumed one of another.' If they become plagues to each other, the Lord will plague them all together. On the other hand, union is strength and beauty. For this Christ prays. 'That they all may be one; as thou Father art in me, and I in thee, that they all may be one in us; *that the world may believe*

that thou hast sent me.' And in delivering his new and great command, he has attributed to the mutual love of Christians a powerful effect on the minds of men, when he says, 'by this *shall all men know that ye are my disciples*, if ye have love one to another.'

3. The churches speak of the members becoming more sensible of the influence, either good or bad, which it is impossible not to exert in their intercourse with the world, and with each other. There seems in some respects to be an encouraging disposition springing up, not only to remove as far as each one may, every occasion of offence or stumbling out of his brother's path, but, by a holy self-denial and caution, to deprive the wicked of even the shadow of excuse to misconstrue and wrest his example to their own destruction. From the accounts of some of the churches it would seem that each member feels something of his importance in the body of Christ, and is desirous to know his sphere of duty. Thus some exhort their brethren in conference. Some visit, and converse, and pray for those who are thought to have serious impressions. Some meet to recount the dealings of the Lord with them for their mutual quickening and edification. Some circulate tracts and religious intelligence, while others sing the enlivening songs of Zion, or in a thousand nameless ways seek the good of the church. There is not a member in Christ's kingdom who can, without guilt, be idle or useless. As the body is in a thriving and comfortable state, only when every member, however small, performs its allotted service; so the church of Christ, which is his body, is never truly prosperous while any of its members feel too carnal to be devoted to God, too sluggish to be active in his service, or too small and inconsiderable to attempt to be useful.

4. A spirit of prayer for the revival of God's work is spoken of in several of the letters of the churches. Is this so? Is there really 'the spirit of grace and supplication' among the children of God? then will their prayers be heard, and 'he that has the ear, hath the hand of God; and moves the hand that moves the uni-

verse.' The windows of heaven will be opened, and the overflowing blessing will descend upon the churches; while the unregenerate 'shall look on him whom they have pierced, and mourn,' and shall 'join themselves to the Lord in a perpetual covenant that shall not be forgotten.'

5. The additions which have been made to the churches are sufficiently large and general to furnish ground of encouragement. The number baptized this year amounts to four hundred and thirty-eight; which is more than the churches have returned at any former period except in the year 1812. And this number is not confined, as is sometimes the case, to a few churches; but being made up of small returns from nearly all of them, indicates a general melioration of affairs, and shows that the cloud of mercy which hovers over us is not circumscribed.

These facts the Association receive and present to their brethren, not as evidence of a *day* of revival, but only of its apparent encouraging *dawn*. They would call upon their brethren, and upon their own souls, to feel the mighty responsibility which such a season of promise imposes, and to avoid incurring the overwhelming guilt of shutting up, by indifference or neglect, the kingdom of heaven to lost and ruined souls. If there be mercy in heaven for sinners so unworthy, if there be any efficacy in penitence, any virtue in holy exertion, and any prevalence in prayer, let us by every scriptural means strive to seize and improve this interesting occasion, *each one* nobly emulous of doing *most* for God.

SECOND ANNUAL REPORT OF THE HUDSON BAPTIST MATERNAL SOCIETY,
MADE DEC. 18, 1827.

It is with some degree of pleasure that we are again called upon to give a report of our proceedings through the past year, and of the success which has attended our humble endeavours.

Our monthly meetings have been conducted as usual, by prayer, the reading of the Scriptures, and religious conversation. These means we not only be-

lieve to be of God's own appointment, but have proved them to be such by the blessing he has added to them. Repeatedly have we been called upon to magnify the riches of his grace, and to behold his power and goodness in the conversion of those children for whom we have so long interceded. At our monthly meeting in April, one mother came forward, and with a heart overflowing with gratitude, and joy beaming in her countenance, declared what great things the Lord had done for her family, in converting two of her daughters, who had recently been made to cease their rebellion, and accept the overtures of mercy. They soon after followed their Redeemer through the baptismal waters, and are now, we trust, going on their way rejoicing. Since that, another female, whose mother is a member of this Society, has, we have reason to believe, been brought to a knowledge of the truth. She also has evinced to the world, her attachment to the cause of Christ by following him in his appointed ordinances.

We know of no other actual conversions in the Society; but believe there are some who are seriously impressed.

In view of God's dealings toward us, we feel that we have abundant cause for gratitude; and are constrained to raise our Ebenezers, and say, *Hitherto hath the Lord helped us*. Instead of growing slack in duty, and neglecting the means which God has put into our hands, we ought to increase our diligence and exert all our faculties in this noblest of causes; and if the promise is to any two, who shall agree on earth and shall ask, what may we expect will be the result, if from fifteen to twenty mothers are zealously engaged for the salvation of their children! Time is short, the souls of our children are precious, the promises of God to the faithful are sure; therefore let us not be discouraged, but persevere, and perform with our might whatsoever our hands find to do; then when we come to recline our heads upon the pillow of death, and see our children gathered round us with weeping eyes, to take their last farewell of us, we shall not have to reflect that we have neglected, till too late, their immortal interest.

May the Lord strengthen us all in the performance of our duty; and when the archangel's trump shall sound, and we, with an assembled universe, be called to stand before the Judge of quick and dead, may we go forth with joy, saying, Here are we, Lord, and the children whom thou hast given us.

HULDAH ADSIT, *Directress.*

REBECCA GIFFORD, *Sec.*

Report of the Salem Bible Translation and Foreign Mission Society, read at their last Annual Meeting; together with a copy of their Constitution and the names of their officers.

The Annual Meeting of this Society was held in Methuen, Nov. 13th, 1827, when the following report was presented by the Corresponding Secretary.

In trade, in the arts and sciences, and in every great enterprise, there is a succession of processes and operations, unobserved by the many, but not less necessary to the end to be effected, than others more palpable to the senses. Life cannot be sustained without the operation of many unseen immediate agents.

The Missionary enterprise is, in all respects, the most benevolent in its origin, the most arduous in its execution, and the most important, the most glorious in its results, of any in which the powers of man can be enlisted. It has for its object nothing less than the glory of the eternal God, in the preparation of a people to inhabit his holy heavens forever. Now it happens, that in this grand enterprise, our Society is one of the invisible agencies, a wheel within a wheel, but very necessary to the movement of the whole. Hence in our annual reports, we cannot tell you, as other societies do, of churches planted and watered; of distributions of Bibles among the poor and ignorant, of translations of the Bible which have been made, of victims to idolatry which have been rescued from its cruelties, of inroads made upon satan's empire, and of victories achieved for the Redeemer, mainly and directly by this Society. But let not this cool your ardour in the cause, or make

you weary and faint in well doing, for your labours in the Lord are not in vain. Your charities and exertions have encouraged the missionary in his arduous toils, have administered to his distresses, and gone to rescue idolatry's victim from its cruelties here, and excruciating miseries hereafter. Your exertions have gone to increase the power of the christian world, which we confidently hope, will, ere long, overturn the kingdom of darkness. And your charities have gone to swell the tide of benevolence in which our world is to be baptized.

A detail of the proceedings of your Board has been laid before you; and the state of our Missions, which are aided by this Society, so far as it is known, has been laid before the publick, in the journals of our Missionaries, and in the reports of the General Board.

HISTORY OF THIS SOCIETY.

This Society was formed in 1812. And from an examination, it appears that the amount of collections and donations it has received, is not far from \$4500. We present you with a brief account of the annual remittances and expenses of the Society from the time of its formation to the present time.

Formed in 1812	\$	cts.
Remitted in 1813	}	453,23
1814		
"	—15	753,20
"	—16	187,17
"	—17	201,75
"	—18	130,71
"	—19	120,00
"	—20	110,11
"	—21	110,20
"	—22	110,11
"	—23	169,57
"	—24	197,06
"	—25	615,75
"	—26	635,56
"	—27	450,00
Amount remitted,	4244,42	
" on hand,	315,47	
" received,	4559,89	

From this short statement, we perceive that a spirit of missionary enterprise has been increasing in our churches, for a few years past; especially if we consider that many of the sources whence this Society

formerly obtained its funds, now turn their streams into other channels. That our Society may sustain its character and reputation for usefulness and activity, it becomes necessary—since, as we have already observed, many individuals and churches out of this immediate vicinity, which once forwarded their charitable contributions to this Society, now have other Auxiliary Societies, nearer home, to which they send their collections,—it becomes necessary that more systematic and vigorous exertions be made in the churches represented in, and composing this Society.

Such exertions we are able, and it is hoped, disposed to make, since God of his great goodness, has so enlarged and multiplied us. And it is hoped that some alterations and amendments of our Constitution, which will be submitted for your consideration, will tend to prepare the way for more systematic and more enlarged operations in all our churches, to raise moneys for the great objects contemplated by this Society.

GEO. LEONARD, *Cor. Sec'ry.*

CONSTITUTION

Of this Society adopted at their last Annual Meeting.

ARTICLE I. This Society shall be called the Salem Bible Translation and Foreign Mission Society, and shall be composed of delegates from the several Primary Societies in the County of Essex and vicinity.

ART. II. The sole object of this Society, shall be to raise funds in aid of Missions under the patronage of the Baptist Board of Foreign Missions.

ART. III. There shall be an Annual Meeting consisting of delegates from the several Primaries, contributing to the funds of this Society, each Primary being entitled to send three delegates.

ART. IV. The Officers of this Society shall be a President, one or more Vice Presidents, a Treasurer, Recording Secretary, and a Corresponding Secretary, who shall be chosen annually. These officers in connexion with at least one person elected by the Society from each of the Primaries shall constitute an Executive

Committee, of whom not less than five shall form a quorum.

ART. V. Every Minister of the Gospel who is a member of the Society, shall be entitled to attend and vote at the meetings of the Executive Committee.

ART. VI. It shall be the duty of the Executive Committee, to adopt the most energetic measures in their power to accomplish the object of the Society, especially, by distributing such publications as shall be committed to them by the Parent Institution, or as they shall otherwise obtain; by deputing some of their numbers to attend the meetings of the several Primary Societies, and in general, by aiming to excite, in the use of all suitable means, a powerful interest in the Missionary cause.

ART. VII. The President shall have power to call special meetings of the Executive Committee.

ART. VIII. The Treasurer shall receive all payments from the Treasurers of the Primary Societies, male and female, and be ready at all times to deliver the whole or any part thereof to the order of the Executive Committee.

ART. IX. The Recording Secretary shall keep a fair record of the proceedings of the Society and of the Committee.

ART. X. The Corresponding Secretary shall maintain intercourse, either by letter or by personal visits with the several Primaries, and with such Auxiliary Societies as the Committee shall direct.

ART. XI. Any person who shall pay at one time \$15, shall be a member for life; and any person who shall pay \$50 at one time, shall be a member of the Executive Committee for life. Any donation made to this Society shall be applied exclusively to either of the objects embraced within this Constitution at the request of the donor.

ART. XII. There shall be an Annual Meeting of the Society on the second Tuesday in November, when the accounts of the Treasurer properly audited, shall be presented, the proceedings of the past year reported, and the other business of the Society transacted.

ART. XIII. A copy of the Constitution, authenticated by the Secretary, with the names and residences of the officers

annually elected, and also a copy of the Annual Reports, shall be transmitted to the Corresponding Secretary of the Baptist Board of Foreign Missions.

ART. XIV. This Constitution may be altered and amended at any annual meeting by a majority of the members present.

Names of the officers elected under the above Constitution.

Rev. L. BOLLES, D. D. *President.*
 „ G. F. DAVIS, 1st *Vice President.*
 „ J. HOUGHTON, 2d do.
 „ C. O. KIMBALL, 3d do.
 Mr. MICHAEL WEBB, jr. *Rec. Sec'ry.*
 „ JOHN MORIARTY, Esq. *Treasurer.*
 Rev. G. LEONARD, *Cor. Sec'ry.*

Executive Committee.

Cutting Moody, Sec. Church, Haverhill.
 Isaac Tewsbury, jr. Sec. Church, Amesbury and Salisbury.
 Michael Shepard, First Church, Salem.
 Dea. Nathan Putnam, Sec. Ch. do.
 Timothy Morse, New Rowley.
 Thomas Crocker, Newburyport.
 Dea. David Fry, Methuen.
 Dea. William Mason, Lowell.
 Burrage Yale, Esq. South Reading.
 Dea. Nehemiah Roundy, Beverly.
 Dea. Jonathan Bacheller, Lynn.

COMMENTARY ON PROVERBS XXVII. 19.

“As in water face answereth to face, so the heart of man to man.”

This text is generally, if not universally, supposed to refer to the general mould and likeness of all the hearts of men, whether it respects their universal depravity, or the general experience of all true believers. But this is an erroneous explanation; for although it is true that all hearts are alike with respect to their general character, it is not the fact that *any two* hearts are alike in the sense represented by the text, which exhibits a *perfect similitude*. Let us examine the passage a little closely. “As in water, my face answereth to my own face, so my heart answereth to another's heart:” this is evidently a false conclusion; for to come to this conclusion, it should have been rendered, “As in water, my face answereth to another's

face, so my heart answereth to another's heart,” which is an absurdity. We have before hinted, that the text exhibits a perfect similitude; and following these premises, we shall come to the natural, easy, and true solution of the passage. As in water face answereth to face, so the heart of man to *himself*; that is, a man's life is a perfect transcript of his heart, as his face is reflected in a mirror. “*For as he thinketh in his heart so is he.*—Prov. xxiii. 7. Universal observation testifies the truth of this elucidation, and proves that the manners and habits of the life, mark the state and disposition of the heart. “By their fruits ye shall know them.”

[*Lon. Evan. Mag.*

We readily insert the following notice of the character and death of Mr. Elisha Andrews, jr. who was highly esteemed among us, previously to his going to Louisiana in quest of health.

DEATH OF MR. ANDREWS.

Communicated in a letter from a Friend to the Hon. Heman Lincoln of Boston.

Jackson, (La.) Nov. 24, 1827.

Dear Sir,

I know you have long been an intimate friend of the Rev. Mr. Andrews. As a pupil, and long honoured with a share of the friendship of our beloved Mr. Andrews, it has devolved on me, to communicate to you the painful intelligence that he has left this world forever. But while we who loved him, grieve that we shall see his face here no more, we have this precious consolation, that he has gone to receive a crown of rejoicing, as a faithful minister of the Lord Jesus. To you, who have so long known him, any eulogy on his inestimable character would be utterly useless. Yet still I may speak of some eminent christian virtues which shone more brightly towards the close of his life. Among these, astonishing patience under accumulated and excruciating sufferings, and unwearied, ardent zeal in the cause of his Saviour, were most conspicuous. As long as he could support his feeble body in the pulpit, or make his voice heard, it was raised in preaching the gospel to perishing sinners. A short time previous to his death, and

when he was scarcely able to move across a room without assistance, he went nearly thirty miles to attend an Association. He was extremely anxious to speak once more publicly, during the meeting, but as it was impossible for him to stand while preaching a sermon, it was not thought proper. While there, I saw his eyes fill with tears, while discoursing on the apparently gloomy prospect of the church. The pain he endured while absent was most extreme; and when returning home, it became still more acute. After he became very much exhausted, he remarked, "Could we but always remember that as it became the Captain of our salvation to be made perfect through suffering, even so it becometh us, and that we are but filling up in our own bodies the measure of our Saviour's sufferings; all he then could suffer would only be matter of joy and rejoicing;" and his countenance then seemed fully expressive of his words. After his return, he never left his room, but after lingering more than two weeks in great misery, he expired the tenth of this month. Some time previous to his death, he had been mourning, and seeking a peculiar blessing; but after his confinement his soul was released and filled with joy.

He was insensible for many days before his decease, so that we lost the privilege of hearing him testify with his dying voice to the love of Jesus. But even in this state his wandering words were sometimes full of the mercy of God and preciousness of a Saviour.

Our dear friend was highly beloved by all denominations of Christians, and his loss deeply lamented. A larger concourse of people attended his funeral than I ever saw collected in this place before; for even those who were opposed to the religion of Mr. Andrews, could not but respect his character. His removal has left a great void, which cannot be easily filled: but I hope the Lord, whose pleasure it was to remove him from us, will send some to occupy in his room. Although his health has always been infirm since his residence in this country, yet I am confident that he has been the means of a great deal of good here, even much more

than is now manifest, but which shall be revealed in that day when those he has won to righteousness shall shine as stars in his crown of rejoicing.

Yours respectfully,

R. A. NICHOLS.

ORDINATIONS, &c.

Ordained in Portsmouth, Oct. 24, 1827, the Rev. Barron Stow, as Pastor of the First Calvinistic Church in Portsmouth. Reading of the Scriptures, by the Rev. Mr. Cooke; Prayer, by the Rev. Mr. Houghton; Sermon, by Rev. Mr. Babcock, from 1 Cor. xiv. 8.; Ordaining Prayer, by Rev. Mr. Ellis; Charge, by the Rev. Dr. Bolles; Right hand of Fellowship, by the Rev. Mr. Miller; Address to the Church and Congregation, by the Rev. Mr. Davis; Prayer, by the Rev. Mr. James.

The services were very interesting, and solemnity appeared to pervade the audience. We are glad to hear of the pleasing prospects which are opening to this Society, and that exertions are commenced among them to erect a new house of worship.

Ordained at Lyman, (Maine,) on the 12th of Dec. last, as an Evangelist, Rev. Nathaniel G. Littlefield. Introductory Prayer, by Rev. Henry Smith; Sermon from 1 Cor. i. 23, 24, and the Ordaining Prayer, by the Rev. Frederick Clark; Right hand of Fellowship, by Rev. Simon Lock; and Charge by Rev. Joshua Roberts.

The Rev. Howard Malcom was Installed Pastor of Federal-Street Baptist Church, in Boston, January 9, 1828. Reading the Scriptures, by Rev. Mr. Jackson; Prayer, by Rev. Mr. Jacobs; Sermon, by Rev. Mr. Knowles, from John xvii. 17—21; Prayer, by Rev. J. Grafton; Charge, by Rev. Mr. Sharp; Right hand of Fellowship, by Rev. Mr. Babcock; Address to the Church, by Rev. Mr. Grosvenor; Prayer, by Professor Chase. The audience was large, and the services were very interesting and impressive.

Baptist Church constituted.

A Baptist Church was constituted at Smithville, near Milford, Pike Co. (Penn.) Dec. 5, 1827, of twenty-eight members. Elder Z. Grenell, preached on the occasion, from Eph. ii. 22, and gave the Right Hand of Fellowship; Elder H. Ball engaged in Prayer, and gave an impressive Charge to the newly constituted Church.

RECEIPTS AT CAREY AND THOMAS STATIONS,

*Per Rev. Mr. M'Coy's Account, from May, to September, 1827.**Cash Donations.*

From Col. Evans, and others of Tecumseh, now at Carey,	\$ 3,50
By draft, dated May 29th, on H. Lincoln, Esq. Treasurer of Board, sold to H. G. Phillips, (\$150 of this draft takes up the two first quarters' allowance of Government for this Mission, ending June 30.)	450,00
From travellers,	93
By draft on H. Lincoln, Treas. Board, dated June 7th, sold to H. G. Phillips,	50,00
„ Draft on H. Lincoln, Treas. dated June 15th, a donation received from Mrs. Mary Wells, Cor. Sec. of the Bap. Fem. Soc. of Boston and vicinity for promoting the conversion of the Jews, sold to H. G. Phillips,	105,00
„ hand of Mrs. Delliha M'Coy, from Mrs. Eliza Challen, Cin.	10,00
„ hand of Mrs. Simerwell, from Mrs. Fishback, Sec. of the Bap. Fem. Charitable Society, Lexington, Ky.	20,00
From Mrs. Lucretia A. Potts, at Carey,	10,00
By hand of Mr. Simerwell, from J. R. John, Treas. of Troy, Ohio, Mis. Soc.	1,12
From Joseph Rockhill, at Carey,	3,00
Received by virtue of our Agencies under Government, viz.	
One quarter's salary for Johnston Lykins,	100,00
„ do. do. do. Blacksmith at Thomas,	91,25
„ do. do. do. M'Coy,	100,00
„ do. do. do. Robert Simerwell,	91,25
Boarding, lodging, &c. of gunsmith, at Carey, 11 weeks and two days, ending June 30, at \$2 per week,	22,57
	405,07
By a draft from Miss Martha Shields, of Christiana, Delaware, on Samuel Welch, Philadelphia, it being as follows:	
From Mrs. Boulden, on account of Susan James, at Carey,	10,00
„ Miss. S. Shields, on account of Gideon Ferrel,	10,00
„ Mr. J. James,	5,00
„ Miss Martha Shields, on account of Joshua Wolf,	\$10,00
From same, on account of Martha Shields, \$5,00; these two and the two above mentioned, are beneficiaries,	15,00
	40,00
From Samuel Hanna, Esq. of Ft. Wayne, now at Carey,	5,00
Received by virtue of our agencies under Government, viz.	
One quarter's salary, for Johnston Lykins,	100,00
„ do. do. blacksmith, at Thomas,	91,25
„ do. do. for M'Coy,	100,00
„ do. do. do. Robert Simerwell,	91,25
	382,50
Whole amount of Cash received, carried to account,	\$1486,18

Donations in Property.

By Rix Robinson, at Thomas, 206lb. of sugar,	12,87
By Rev. Abial Fisher, Holden, Mass. a box of goods containing, from Female Society, Princeton, \$7,80—from Mrs. Tucker, Lancaster, \$6,75—Female Charitable Society of Sutton and Douglas, Nancy Boomer, Sec. \$7,58—from Juvenile Society in last named place, \$3,82—from Leicester Female Society, \$10,60—from Brookfield Female Society, \$23,17—from Female Dorcas Society, Westborough, \$4—from friends, Southborough, \$6,62—from Spencer, \$6,73—from Holden, \$25,12, Mrs. Hannah Walker, Sec. Estimated by donors in all,	102,19
By a box of clothing, &c. from Haverhill, Mass. not valued, a tea chest, containing 2 quilts, 3 frocks, 1 pr. pantaloons, 1 coat, 4 shirts, 2 skirts, 4 pr. stockings, from Female Society connected with the Baptist Church, Stratfield, Auxiliary to Bap. Conv. in Connecticut, worth	16,55
By Rev. Isaac Bucklin, from the Male Missionary Society of Middleton, Rutland County, Vt. clothing, bedding, &c.	18,85
From the Fem. Miss. Soc. same place,	47,16
	66,01

By Rev. Timothy Spaulding, through Rev. Asa Billings, Agent for Bap. State Conv. of State of Vt. from young Ladies' Reading Soc. of Thetford, Vt. clothing, &c.	21,03
From Fem. Mite Soc. of same place, clothing,	15,54
„ do. do. do. afterwards,	27,50
	64,07
From Francis P. Browning, Detroit, two hats, given to Francis Barron, and Thomas Baldwin, Indian lads,	8,50
By Caleb Emerson, Esq. of Marietta, Ohio, by him shipped Dec. 9, 1826, to care of Henry Miller, Cin. Ohio. from Fem. Miss. Soc. Newport, Ohio, sundry articles of clothing, on account of Columbian Star, in say, 1825,	12,00
By same, at same time, from same Soc. clothing,	12,12
	24,12
By same, through same, shipped at same time, on account of Star and Luminary, previously to 1826, sundry articles of clothing, &c.	20,06
By hand of Henry Miller, Cin. Ohio. from Aurora Missionary Society, Indiana, a box of clothing, &c. the invoice of which has not come to hand.	
By hand of Rev. James M'Coy, (in perhaps Oct. 1826) Agent, from David Denny, Treas. of Blue River Dom. Miss. Soc. sundry articles of clothing, &c.	
By J. R. John, Treas. Troy, Ohio, Miss. Soc. clothing,	1,00
By Mrs. Catharine Beach, from Fem. Aux. Bible Soc. Lexington, Ky. 6 Bibles and 18 Testaments,	
From Mrs. Ruth Osgood, Sec. of the Wendell (Mass.) Soc. Aux. to the Bap. Board of For. Miss. a lot of clothing,	15,00
From Swanzey, a lot of clothing and books,	14,95
From Wrentham, Mass. a variety of books, tracts, clothing, &c. with a bundle from Bradford Academy, no invoice or valuation.	
From Joel Manning, Andover, a Trustee of the Vermont Baptist Convention, a lot of clothing,	14,96
From young Ladies' Reading Society, West Dedham, Mass. by S. Adlam, a lot of clothing valued at	8,25
From Woburn, Mass. a lot of clothing, bedding, &c.	20,82
From Female Society, Windsor, Vt. a lot of clothing and bedding, not valued.	
From the female friends of the Baptist Church and Society, in Alstead, N. H. by hand of Mrs. Anna Higbee, a lot of clothing, &c.	18,87
From Mehitable Sampson, Sec. of Dorcas Soc. Harvard, Mass. on account of the Aux. Soc. of Worcester County and vicinity, a lot of clothing,	35,08
From Mrs. Louisa Convers, Treas. of the Grafton Female Charitable Society, a lot of clothing, &c.	24,44
From Medfield, a lot of books, clothing, &c.	28,00
From Levi Pierce, Treas. of Soc. for Plymouth County, Mass. sundry articles,	8,52
From J. V. Powelson, Troy, N. Y. a box of goods,	46,00
By hand of Rev. S. H. Cone, N. Y. Jones' Church History—2 Fuller's Backslider—1 School-master's Assistant, and sundry pamphlets.	
From Allen Brown, one Allison's Dictionary, one Pocket Bible.	
From Susan Jones, 1 Bible (the above books not valued.)	
From Mrs. Rachel Tallmadge, and Mrs. Rhoda Brownson, Cornwall, Conn. a lot of clothing, not valued.	
From Female Society in Morristown and Swantown, Vt. clothing, and other articles.	
By hand of Jos. B. Gilbert, Hartford, Treas. of Conv. of State of Connecticut, forwarded by him Oct. 1, 1826—received by Conv. June 20, 1826, viz. Female Miss. Soc. in Thompson, sundry articles,	11,69
Orange Female Mite Soc. articles,	8,88
First Church in Colebrook, 1 pr. stockings,	,42
One pr. stockings—1 pr. mittens—1 towel	1,25
One bundle from a friend in Middletown,	22,34
From Female Society, Westford, as per invoice dated Aug. 1. 1825, sundry articles,	25,50

Whole amount of Donations in property carried to account, \$597,01

STATEMENT, from the Department of War, (1827,) showing the number of Indian Schools, where established, by whom, the number of teachers, &c., the number of pupils, and the amount annually allowed and paid by the Government, with remarks as to their condition, &c.

NAME OF SITE AND STATION.	BY WHOM ESTABLISHED.	No. of teachers.	No. of pupils.	Am. an. paid by Government.	REMARKS.
Spring Place, Cherokee Nation, Alabama, Oochigeely,	United Brethren,	7	11	200	All the Schools which have been reported, appear to be in a flourishing condition; and those which have not been reported, it is presumed are in as good and flourishing a condition as they were last year.
Elliot, Choctaw Nation, do.	Do.	5	18		
Mayhew, do.	American Board of Commissioners for Foreign Missions, do.	6	20		
Bethel, do.	Do.	6	54		
Emmaus, do.	Do.	4	16	1,000	NOTE. Under the head of number of Teachers, is included all the Mission Family, including mechanics and labourers. The number of Teachers in the School, is from one to three. The report, include the whole, without designating.
Goshen, do.	Do.	4	25		
Capt. Harrison's, do.	Do.	1	13		
Mr. Jusan's, do.	Do.	3	22		
Al-t-huna's, do.	Do.	1	7	300	The Government allow to Bishop Chase, for education of Indians in Ohio, \$200. The Government also allow to Baptist General Convention for education of Indian youths of promise, in New York, \$350.
Col. Folom's, do.	Do.	8	45	150	
Seneca, near Buffalo, New York,	Do.	6	81	150	
Union, Oregon, Arkansas,	Do.	27	35	200	
Harmony, de Missouri,	Do.	-	50	300	The Government allow to Bishop Chase, for education of Indians in Ohio, \$200. The Government also allow to Baptist General Convention for education of Indian youths of promise, in New York, \$350.
Tuscarora, New York,	Do.	21	10	100	
Richlinackian,	Do.	42	84	50	
Stuwas, Miami of the Lake,	Do.	-	-	50	
Brainerd, Cherokee, do.	Do.	-	-	50	The Government allow to Bishop Chase, for education of Indians in Ohio, \$200. The Government also allow to Baptist General Convention for education of Indian youths of promise, in New York, \$350.
Carroll, do.	Do.	-	-	50	
High Path, do.	Do.	-	-	50	
High Town, do.	Do.	-	-	50	
Onaga, Seneca, New York,	Baptist General Convention, do.	15	50	200	The Government allow to Bishop Chase, for education of Indians in Ohio, \$200. The Government also allow to Baptist General Convention for education of Indian youths of promise, in New York, \$350.
Oray, de St. Joseph's river among the Petawatis,	Do.	9	40	200	
Thomas, do.	Do.	14	70	800	
Washington, Creek Nation, Georgia,	Do.	8	25	225	
Valley-Jovus, Cherokee, East Mississippi,	Do.	13	50	175	The Government allow to Bishop Chase, for education of Indians in Ohio, \$200. The Government also allow to Baptist General Convention for education of Indian youths of promise, in New York, \$350.
Tinavallite,	Do.	8	38	175	
Tonawanda, Seneca, New York,	Do.	3	90	250	
Oncida Castle, do.	Do.	5	35	200	
Oncida, do.	Protestant Episcopal Church, New York, Hamilton Baptist Missionary Society,	2	69	400	The Government allow to Bishop Chase, for education of Indians in Ohio, \$200. The Government also allow to Baptist General Convention for education of Indian youths of promise, in New York, \$350.
Wyandot, near Upper Sandusky, Ohio,	Methodist Society, do.	6	23	100	
Abury Mission, Creek Nation, Georgia,	Synod of South Carolina and Georgia, do.	4	15	400	
Monroe, Chickasaw Nation, do.	Do.	4	28		
Tockahub, do.	Do.	2	18	400	The Government allow to Bishop Chase, for education of Indians in Ohio, \$200. The Government also allow to Baptist General Convention for education of Indian youths of promise, in New York, \$350.
Cane Creek, do.	Society of Jesus, Cumberland Missionary Board, Society for propagating the Gospel, &c.	9	25	250	
Maryn, do.	Do.	9	25	250	
Florisant, Missouri,	Do.	1	80	150	
Charity Hall, Chickasaw Nation,	Do.	-	-	-	
Pleasant Point, Quaddy Indians, Maine,	Do.	-	-	-	

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MARCH, 1828.

VOL. VIII.

MISSIONARY DEPARTMENT.

CAREY AND THOMAS STATIONS.

MR. M'COY'S JOURNAL, ADDRESSED TO THE CORRESPONDING SECRETARY.

Thomas, (Mich. Ter.) Lord's-Day, March 4, 1827.

OUR Indian congregation larger than usual. Noonday and several others very modestly ask to be heard in a few words. They entreated us not to be discouraged on account of misconduct of any of their people. Should tale-bearers bring us an evil report concerning them, they hoped we would not believe it. They were all of one mind, and desired very much that we would continue our labours among, and never desert them.

Carey, March 8.

A journey which required me to spend three nights in the wilderness, and to swim our horses across Grand-river, Kekenmazoo, and St. Joseph, has brought me to this place. The health of this large family, and the prosperity of the station, lead me to say, "The mercy of, the Lord endureth forever."

11, Lord's-day. Morning service part in English, and part in Indian; after which we repaired to the river, and I baptized one of our hired white men, in presence of an interesting company of white and red

people. On our return, publick worship was again performed in both languages, on which occasion we celebrated the Lord's Supper. This has been a solemn and good day to my soul, and I believe also to others.

Thomas, March 20.

To-day I arrived at this place. Between this and Carey is a lake, the size of which the Indians describe by saying, "it is two days' walk around it." The Ottawas suppose this lake to be the residence of spirits which often perform strange things. It is called *Gun-lake*, from the supposition that it sometimes emits a sound like the report of a gun. They say there is in it a heap of ashes, the top of which partly reaches the surface of the water, and is so large that one might suppose it had been accumulating for ages, by being brought, as occasion required, from an adjacent fire. With about the same plausibility, they relate that there is standing erect in the water the trunk of a large tree, the top extending a little above the wa-

MARCH, 1828.

ter, which has been in this position many years. None can perceive by what means it is sustained in that state, nor dare any approach it under the penalty of the capsizing of his canoe by an invisible hand. It is now reported that a large tree on the margin of the lake, was set on fire last autumn, perhaps by lightning, which has been burning ever since from the top downward. The stump is at this time about ten feet high. The snow in the surrounding country has been from a foot, to a foot and a half in depth, except for some rods distance around the burning tree, which has remained bare. Great fears are felt that when the fire reaches the earth it will enkindle in it, and continue to burn, as it is evidently a kind of fire unquenchable by water.

On the evening of the 11th February, there was seen in the neighbourhood of Thomas, what we usually term a shooting-star; more brilliant than is often seen. Its disappearance was followed by a report indicative of explosion. This circumstance was not a little alarming to the Indians. Noonday called on me the following day to ascertain my opinion respecting the phenomenon, and if I deemed it ominous of distress, &c. and if our good book gave us to understand what such phenomena indicated.

29. With Mrs. M'Coy, I visited the sugar-making places of Black-skin and his party. They appeared uncommonly delighted with our attentions. We were presented with six pairs of neat moccasins, three barks of sugar, (about 140 lbs.) and two floor mats, besides a plentiful treat of boiled corn and sugar.

April 8, Lord's-day. After public service, Noonday, without ceremony, harangued his people, reciting much that he had learnt of the missionaries, and urging the propriety of their discontinuing the practice of feasting, dancing, and

conjuring, which are sometimes performed for the recovery of the sick, that our sick were oftener restored than theirs, and that they ought to imitate our example, &c. This is the more remarkable as we had not attacked in direct terms their ceremonies, but had merely preached to them the plain truths of the gospel.

15, Lord's-day. Had a larger congregation than I ever before addressed in the wilderness. This however was not altogether owing to an increased desire to hear, but in part, to the great numbers which have recently pitched their tents near us, for the sake of fishing.

It is now our custom to assemble our congregation by the sound of a large trumpet. Worship commences at the ringing of a steel-bell. The morning's service is in the Ottawa language, and the afternoon in English; soon after which we have Sabbath school. It is common of late for some of the neighbours to attend our morning and evening prayers, and a part of the service is performed in their language.

16. Noonday says that a female relation of his is at the point of death, occasioned by a collection of small worms about half an inch in length, in the upper parts of the lungs. Yesterday, Goauboi, (who is something of a conjurer,) applied a hollow tube about the size of a goose quill to the breast, on a sound skin, and by magick and suction, extracted one of these mischievous insects. I asked if it had required a great effort to dislodge the fellow which they had taken? He replied, not a very great effort, but he thought it would be hard to remove them all, and believed the case to be remediless.

I believe I have never known an Indian with a breast complaint, the rheumatism, or other disease locally seated beneath the skin, who did not attribute the cause to the existence in the place of small insects.

Among other works of antiquity, we often find in these countries, pieces of earthen pottery. The Ottawas in regard to this relate the following tradition. Three ages ago, some Ottawas at this place, feeling great inconvenience for want of a vessel in which to prepare their food, set about making one of earth. But with repeated trials they could make none that would endure the heat of fire, or be impervious to water. Two days unsuccessful labour aggravated their hunger, and heightened their grief. Disheartened at length they sat down and wept. On a following night a spirit appeared to one of them in a dream and asked, "Why do you weep?" The answer was, Because I am poor—I have no pot. Why did you make me, and place me here to suffer poverty and disappointment without remedy? The spirit then pointing down the lakes, said, "Go in that direction, and you will find relief, and I will accompany you." They set off; the spirit, unperceived by day, conversed with them at night on their journey. They passed the islands of Michilimackinack and Montreal, and on arriving at Quebec, met with the French, who extended to them the hand of friendship, and gave them an *iron* pot, and other useful articles, on which their celestial companion departed.

J—B—, who is part Indian, and married to an Indian woman, was one of the persons who aided in collecting the Putawatomes at the treaty with the United States Commissioners on Wabash, last September and October. While on the treaty ground he related to me the following story. Their company consisted of between 400 and 500 souls. The three first days of their journey they were unable to take any game, and consequently began to suffer with hunger. Their most expert hunters, sometimes 50 in number, were constantly out. They frequently fired

on deer, but invariably without success. Soon after the company halted one evening, Saugana fell asleep, and slept soundly through the night. In the morning he informed that one whom he had seen in a dream had acquainted him with the cause of their misfortune. Chebass, who had been the chief actor in inducing them to undertake the journey, had neglected to sacrifice a feast before they set out, according to custom when business of importance was to be transacted. He had started and travelled as a white man would have done. On account of this neglect of duty the Great Spirit was displeased, and had denied them meat. In order to propitiate the Deity, Chebass must fast entirely this day. Twelve men, neither more nor less, with their faces blacked, indicative of their hunger and their devotion, must proceed to their hunt, six on each side of the road. By the time the sun had risen to such a point, (we would say about 9 o'clock,) they would have killed four deer. He knew they would be successful, for in his dream he had seen the four deer lying dead.

The hunters set off according to instruction, killed the four deer in time, and brought them to the company. A general halt was called, and the four deer were boiled, heads, feet, and all. Every one received a portion except Chebass. The feast was considered his, and therefore according to custom, he must not participate. After the setting of the sun he would be at liberty to break his fast. The feast was accompanied by several speeches. The company resumed their march about 12 o'clock, and on the following day killed five deer and one bear, and did not lack food on the subsequent two or three days of their journey.

I make these statements as evidence of the influence of superstition over these ignorant people.

25. One of our neighbours,

with a countenance expressive of deep concern, inquired if the righteous of whom we read in Scripture, such as Noah, the two women who visited the sepulchre of our Lord, and Joseph who had wrapped him in linen and buried him, had always been righteous from their infancy? In my reply, I stated the universal and entire depravity of man, &c. He said that many who had lately heard me preach thought they were now too old in wickedness to find mercy, they never could become righteous. What did I think? Would God have mercy on such as had been a long time sinful? I need not record my answer. I soon discovered that his inquiries were chiefly on his own account. He had, he said, for some time felt very bad in his mind, especially when he attended family and public worship at our place. Our conversation was now interrupted by other business. On resuming it, I asked, When was it, did you say, that you felt so sorry—a long time since? He answered, No; before I went with you on that long journey I did not feel bad, but ever since our return I have felt sorry—sorry all the time. I had said to my wife that I hoped when you came hither, and I should hear you preach and pray and sing frequently, I should feel better. This is not the case; I hear you preach every prayer day, and talk a great deal at other times; I attend with you at almost all your evening prayers, and still I feel no better. Do you feel sorry continually? O yes, continually, continually, continually, I am distressed. Do you pray? I pray a little. I do not pray much. It is *very hard* for me to pray. Sometimes I do not know what to say. Do you sometimes have bad thoughts? Yes, my heart is all bad. I cannot keep it straight.

He requested that should I make a journey to Green Bay, he might be permitted to accompany me, that he might enjoy the advantages

of religious instruction. He feared that, should he be separated from me, he should be drawn off again into wicked practices with other Indians. He said some years ago, the French Catholics had sprinkled water on his face—did I think that was good? I replied, we always baptized people as Jesus was baptized, and as the Scriptures told us others had been baptized, by immersion.

May 6, Lord's-day. I again asked him what was the state of his mind. O, said he, I am all the time—all the time sorry. I do not know what to do! Do you pray? Yes, a little. I prayed this morning. When you was preaching to-day, I tried to pray with myself, but I could only say, shamnado shuwimin, shamnado shuwimin, that is, Great Spirit, pity me, Great Spirit, pity me.

13, Lord's-day. In the course of the past week, Noonday frequently told me that on the morning of the next prayer day, he would bring to us a boy of which he is guardian. As the boy was frequently at our house, I could not conjecture why the old man should be so particular in selecting the Sabbath to place him in the school. This morning very early he arrived. "I have," said he, "brought hither my son to place him in the mission family. Jesus the Son of God, after his death, arose only on the day of prayer. On that account we meet every pray-day to sing, to pray, and to talk. It is not right to work on that day. As Jesus arose early on the day of prayer, I have brought my son on that day, and have brought him early in the morning. I do this in the hope that Jesus will pity him, and make him good. I now deliver him to you to be instructed in things that are good."

21. Brethren Lykins and Slater, having both arrived, I left Thomas for Carey, Mrs. McCoy having returned to that place two weeks

since. I am happy in leaving this establishment in an uncommonly prosperous state. We have twenty-one scholars, and may increase them to any number desirable. The surrounding natives evince unusual confidence in the mission, and a very pleasing attention to the preaching of the gospel, and also a disposition to improve their lands.

Carey, May 25.

I arrive at Carey at noon. Thankful to find all well, and moving onward.

June 14. Brother Simerwell and brother Bay return from a tour to the state of Ohio on business.

July 1, Lord's-day. We are in the habit of visiting the Indians at their villages for the purpose of imparting to them religious instruction. To-day agreeably to appointment, I attended at Mussequaga's village, and was sorry to ascertain that almost every one was absent, in search of wild potatoes. These Putawatomes at this time, appear to be far more indifferent to the subject of religion than the Ottawas around Thomas. Their necessities, however, are so great, that they furnish some apology for their not attending more regularly to preaching.

I proceeded to Pocagin's village, where I obtained a pretty large audience.

21. I am now slowly recovering from a severe attack of bilious fever, in which, at one time, my life was almost despaired of. My good brethren and sisters were desirous of sending to Fort Wayne, one hundred miles, for a physician; and a gentleman from Detroit, who happened at our place, kindly offered to suspend his own business, and make the journey to Fort Wayne as speedily as the strength of a horse could perform it, but I chose to prescribe for myself, relying for success on Him who showed favour to rebellious Israel in the wilderness.

30. The late depredations in the west committed by the Winebagos on the whites, have occasioned considerable uneasiness in this part of the country. A deputation from the Winebagos have lately offered the war-pipe and tomahawk to the Putawatomes, of which they did not accept. A company of Sauks are at this time in Canada, who will in a few days pass through our neighbourhood to their homes in the west, near to the Winebagos. Some fears are felt that these may be troublesome on their return.

Sixteen chiefs and other principal men of our neighbours have readily complied with an invitation to hold a conference at our house. After they had been told the news of the Winebago hostilities, and the preparations of the whites to silence them, and after listening patiently to our advice to remain neutral, Saugana, who had been appointed speaker for the occasion, spake as follows.

"Elder Brother,—We are sorry to hear that some Indians have been fighting with the whites. This is not good, and we do not intend to join them. We will remain peaceable. We are happy that you have come to live among us, that you are our friend, and as one of us. If soldiers should pass through our country to that of the Winebagos, our women and children would be afraid. There are some foolish white men, as well as foolish Indians, and we should be glad if you would meet the soldiers, and speak to them, and accompany them through our country, that our women and children may not be alarmed. You will become acquainted with every thing that passes among the whites—if any thing occurs that we ought to know, we desire you to inform us, and afford us your counsel. We will know all that shall occur among the Indians—should we hear of any thing that will affect your safety, we will

inform you. Finally, this is all I can say; do you take care of us, and we will take care of you."

These remarks, though addressed to myself in particular, were designed also for my missionary brethren.

Aug. 5, Lord's-day. On the first instant, we sent Kaukauksheh, a Putawatomie war chief, to meet the Sauks who are returning from Canada, and invite some of their chiefs to call at our place, and hear a *talk*. On such occasions the messenger always carries a small present of tobacco. Early this morning Nepoh, a Sauk chief, and Kukekamaquau, a Sauk war chief, with his highly ornamented war-club, arrived in obedience to our call. They were a deputation from the company. They evinced much uneasiness on account of the disturbances among the Winebagos, who are their near neighbours, and not a little fear of falling in with whites who might molest them. When they had heard our advice to remain quiet, &c. they assured us that they were very glad to hear our talk, and requested us to give them a white flag to display should they meet with any white men on their way home, and a letter stating that they had passed peaceably through our neighbourhood, and requesting that none interrupt them. They appeared greatly pleased with our attentions.

Nepoh, alone, observed to me as he was about setting out, "I am glad that there is no danger of the whites attacking us, for if they were to strike us, then we should begin too. Some of us fought hard against the United States in the last war. The long knives (people of the United States) came very near killing me. There, (putting his finger on his forehead,) a white-man's bullet struck me, and had well nigh taken my life." The scar indicated a very narrow escape.

The conduct of our Putawatomie neighbours on this occasion,

has been very creditable to them, and satisfactory to us. They were obviously much delighted to hear us tell the Sauks, that, having taken up our residence among the Indians with whom we intended to spend our lives, they must consider us at present as identified with the Putawatomies, and listen to our advice as dictated by the same purity of motive, as though our skins were red like the Putawatomies.

6. Pocagin and his wife visited us, and had in their company a boy about eleven years of age, who had been a captive among the Sauks. Hearing that the late company had offered this boy for sale at several Putawatomie villages, where none were willing and able to buy, Pocagin determined to purchase him, he says, from motives of humanity, the boy being treated cruelly by his mistress to whom he belonged. He showed us marks of blows on the boy's head, and says he paid for him three horses, and trinkets equal to the value of a fourth. We praised his conduct, and gave him a couple of garments for his boy, who was entirely destitute with the exception of a blanket. He thinks the boy is a Naudowissa.

Pocagin and other Putawatomies report positively that the Sauks often kill their prisoners after they have remained with them a long time, and what is shocking to tell, that they are afterwards *eaten*. It appears that most Indian tribes have been guilty of cannibalism, and although we think that no instance of such crime has recently occurred among the tribes with whom we dwell, we cannot possibly believe they are innocent. The act appears not to be the result of hunger, but is designed as an exhibition of bravery, and of triumph over an enemy.

10. Chebass' son, who lately assisted in the murder of a son of Old Owl, last night set fire to a house in which resided two or three Indian families, who were at the

time absent, and burnt it, and the little property of the owners it contained, to ashes.

A sister of the incendiary who was also a sufferer by the fire, with very little apparent concern, told us to-day that her brother had become so troublesome, that the Indians had determined to look for him, and kill him. A few hours afterwards, Chebass himself called, and said he was in great distress. He requested us to give him a white flag to carry to a council to be held to-morrow on the late misconduct of his son. As an atonement for the late murder, he should offer a horse. He would at the meeting hoist his flag beside the price of atonement, while the murderer and incendiary would be close by. But he could not conjecture which would be taken by the avenger, the price of atonement, or the life of his son.

18. Brother Lykins and one of my little daughters, very unwell. Brother Meeker returns from a visit to Pocagin's, on which he set out yesterday. He had been received with great kindness, and his religious instructions attended to with apparent interest.

20. Having become able to ride, brother Meeker and I, accompanied by an Indian, set out for Thomas. We turned a little off of the direct way for the sake of avoiding lodging on the damp earth. At a village of bark huts, we were received with much hospitality. The place to which I was directed for lodgings, and which promised to be the most comfortable, was a scaffold of bark, raised about three feet from the earth, on sticks driven into the ground, over which was a covering of bark. A flag mat, and blankets were hung around the sides, which partially screened me from the night air. The very best food which they could provide was set before us, without waiting our request. Among the Putawatomes and Ottawas we never meet with bread, and seldom with salt. It

was rather unfortunate for our repose that these kind people had prepared for a nocturnal festival. They suspended the ceremonies until we had retired. Soon after which their drumming, rattling of gourds, singing, and dancing commenced, and continued until almost daylight in the morning, when the ceremonies were closed by participating of the food previously prepared.

22. As I lay in my camp last night, on the bank of Kekenmazoo river, I was severely attacked with sickness, which for several hours gave me some alarm. About nine in the morning became able to sit on my horse, and we proceeded.

23. We reached Thomas.

24. By invitation of the Ottawas, brethren Meeker and Slater, and myself attended a council at Noonday's. They resolved that with our counsel and assistance they will appropriate the annuity for this year to the improving of their lands. This is a laudable effort, and is without a precedent among the Ottawas.

25. A considerable number assembled at our house to complete the arrangements which were commenced yesterday relative to the improving of their lands. We hear from them the usual expressions of gratitude for our missionary labours among them, and the desire of some of them to be instructed in religion. They request us to continue our labours among them, and hope that some of them may ultimately become religious.

Carey, Aug. 30.

I left Thomas last Monday, and arrived at this place to-day.

Sept. 3. Brother Simerwell sets out for Thomas in order to bring in sister Simerwell who has been about two months on a visit to that station.

17. Brother and sister Simerwell have returned. Sister S. and

her babe both ill—the former attacked with fever on the way home, the latter has been sometime afflicted with ague and fever. They have been much exposed to rains on their way here through the woods, being sometimes almost thoroughly wetted. One of the dear babe's paroxysms of ague was in time of a rain, and when its clothes were entirely wet. These exposures, and lodging on the damp earth at night have no doubt been the cause of Mrs. Simerwell's fever. We are sorry to learn that it is a time of general sickness at Thomas and vicinity.

21. His excellency Gov. Cass has just concluded a treaty at our place with some of the Putawatomes. The first of the company arrived here the 3d inst. We have long acknowledged ourselves under great obligations to the Governor, and it has afforded us peculiar pleasure that he has been able to spend several days at an institution deeply indebted for its prosperity, to his fostering hand.

Oct. 11. Brother Simerwell is just recovering from an attack of illness; the health of his family also improving. Brother Lyking is distressingly afflicted with an inflammation in the ear.

15. I leave Carey with the expectation of being absent on business of the mission several months.

ISAAC M'COY.

EXTRACTS FROM THE JOURNAL OF
MR. MEEKER.

Carey, Aug. 20, 1827.

After spending about a year and nine months in missionary labours, chiefly at this place, it appears to be my duty to be located at Thomas, for which place I set out.

Thomas, Aug. 25.

We reached this place the fourth day of our journey. By request of

the Indians, I attended, in company with my brethren, an Indian council. At evening prayer I sung for them a hymn in their own language, with which they appeared well pleased.

26, Lord's-day. We were favoured with a sermon by brother M'Coy, from Phil. iv. 12, 13. "I know both how to be abased, and I know how to abound, every where and in all things I am instructed, both to be full, and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." This was like a refreshing stream in a thirsty desert.

In the afternoon brother M'Coy read a discourse and performed other services in the Ottawa language, to quite a large assembly. After which he introduced me to them.

An Indian by the name of Kosquun-ekch came forward and declared his determination to abandon the intemperate use of ardent spirits, to which he said he had been much addicted. He inquired of brother M. what method he should take most effectually to guard against the temptation. On hearing such a reply as was deemed suitable, he signed a certificate of his determination to abstain from ardent spirits for the term of two years.

27. A considerable number of Indians assembled to bid adieu to brother M'Coy on his leaving us. A short time before he started, they seated themselves in council form, and desired an audience. Blackskin, a chief, arose, and having taken each of us by the hand, addressed himself to brother M., saying, it was not any thing bad of which he was about to speak. My name was difficult for them to pronounce. They had assembled for the purpose of conferring on me a name which they could pronounce and could remember. Hereafter I would be known among them by the name of Ma-no-kee-ke-toh,

[good speaker, or a preacher of good things.] They hoped that my conduct towards them would accord with the name, and that their children, instructed in good things, would be worthy of names corresponding with mine. They hoped that I would take care of them, and as far as would be necessary, they would protect me.

29. Ten or twelve persons from the prairie six miles up the river, came down to inform us of their intention to apply their annuity also to the improving of their lands, and to request our aid in the matter.

Sept. 1. The Indians in the neighbourhood are becoming very sickly, owing, perhaps in part, to the present drought, and to their uncleanness. An Ottawa who professes to understand the employment of departed spirits, says of a sick woman in our neighbourhood, who is delirious, that her spirit has left the body, and is wandering from place to place in the vicinity.

10. A journey of four days through the wilderness has brought me to the Grand Saline, to which place I have come in company with two Indians for the purpose of aiding them in taking back their annuity to Grand-river.

17. I returned to Thomas, and found our own large mission family, and the Indians in the neighbourhood, greatly afflicted with sickness.

20. Two men came to inform me, in behalf of others of Noonday's village, that the amount of money they had received was so small, and would accomplish so little in the improvement of their lands, that they had concluded to apply it in the purchase of clothing, &c. as formerly. I remonstrated against their conclusion, and reproved their instability, to no purpose. The cause of this unhappy disappointment is no doubt the interference of a few traders who have followed them hither for the sake of their cash.

MARCH, 1828.

23, Lord's-day. I am too sick to visit the neighbouring village, and can do no more at home than give a short exhortation in English.

30, Lord's-day. At Blackskin's village I obtained decent attention to preaching, by a considerable number of hearers.

Oct. 7, Lord's-day. A goodly number of Indian hearers present at publick worship, at our own house. JOTHAM MEEKER.

ADDRESS TO THE BAPTIST ASSOCIATIONS AND CHURCHES IN THE STATE OF NEW-YORK.

From the Sixth Annual Report of the Baptist Missionary Convention.

Dear Brethren,

Can you open your eyes upon the present state of the world, and witness what God is doing to rescue its wretched apostate inhabitants from temporal and eternal ruin, without lifting your hands in devout gratitude to heaven, that you are permitted to live at a period so fraught with benevolent enterprise, and so marked by the triumphs of the cross? For what purpose are we stationed here, at such an eventful crisis? Is it merely to gaze with admiration on the rapid advancement of the Redeemer's kingdom? or to engage with holy ardour and vigorous efforts to extend the growing empire of Emanuel? Ought we only to look with pity on the miseries of unconverted millions of our race? or put forth our mightiest energies for their relief?—Thanks be to God, that many of you have already answered these questions, with the emphasis of holy action. The Baptist Missionary Convention of this State, of which a large proportion of you are constituents, has doubtless been instrumental in swelling the tide of seraphic joy produced in heaven, by the conversion of sinners. During the

last year, we have employed thirty missionaries, who have comforted and established many feeble, famishing churches, as well as aided to constitute new ones; baptized more than one hundred and sixty persons upon a credible profession of their faith in the Divine Redeemer; and sown, we trust, much spiritual seed, that shall spring and ripen into an eternal harvest. But while we humbly acknowledge the blessing of God upon their labours, and express a grateful sense of kind co-operation of the various societies and individuals who have aided our funds, we deplore the want of means, to meet the many pressing calls made upon us. We have heard the voice of the dear sheep and lambs of Christ upon the mountains, but could not gather them—we have listened with deep solicitude to the cries of the destitute, in different directions, but had nothing to send for their relief—the tears and sighs of the sons of the forest have affected our hearts, while our hands were empty—we have looked over the extensive field marked out for us, (embracing New-York, the northern part of Pennsylvania, the Western states, Michigan, and Upper Canada,) with prayerful anxiety—we have mourned over the wide spreading desolation before us; and in viewing the number and resources of our denomination in this state, we have been irresistibly smitten with a conviction, that the miseries of thousands soliciting the bread of life, the providences of God, the signs of the times, and the spirit of Christ, all conspire to urge upon the body, claims that are unanswered. The number of Baptists in this state, is computed at fifty thousand. What have they paid into the Treasury of the Missionary Convention the past year? But a little more than four thousand dollars;—which is but eight cents for each individual. Is this all that ought to have been

done by 50,000 redeemed souls, to supply with the word of salvation, the vast multitude within the above named territory, now perishing for the lack of vision? Will the compassionate Saviour, who became poor for our sakes, hold us guiltless, if we do no more the present year? Shall we be satisfied in the hour of death, that we have done all we could? It may be said of some individuals, "they have done well;" and in the great day of retribution, Christ may say unto them, "well done, ye faithful servants:" for, comparatively speaking, a few have done what is accomplished. Many have done nothing. And among those who have contributed of their substance to promote the Missionary cause, there has been an inequality, at which thousands will blush, when they shall see "the books opened." If obligation rests on one, it rests on all. We should realize that we are a body, consisting of many members, all of which should be under the direction of the Great Head. We should act from holy principles—we should act in harmonious concert—we should act upon a plan of equality. Let us not think our duty done, whatever we may have contributed to the funds, until we see every brother, and every sister, joining hands and mingle hearts in the work. All ought to be "workers together with God." We rejoice in view of what has been done, little as it is, and imperfect as is the manner in which it has been effected; but we would do *more*, we would do *better*. As there was a gradual increase of religious light, and an improvement in religious effort, from the time in which Abel offered the first lamb, onward through the Patriarchal, Levitical, and Prophetic dispensations, until the Gospel day dawned upon the world; so we are to look, agreeably to the economy of God, for a constant accumulation of light, and improvement in reli-

gious action, under the Gospel dispensation, till the meridian splendour of millennial glory; when the whole church of Christ shall be seen, in solid column, marching up on the breadth of the earth, and with an unbroken phalanx, pushing the conquest of divine truth through the world. In the present system of contributions, adopted by us, there are evident and serious defects. A precariousness as to their amount, paralyzes the energies of the Convention, and throws us into a state of suspense and anxiety, painful in the extreme. Often, when the most affecting appeal is made to our sympathies, by heart-rending cries, from abroad, "come over and help us!" we know not what to do. We fear that by sending out more Missionaries, we shall distress their dependant families; as we cannot ascertain what the churches will do, to aid us in meeting the expense. If we venture beyond our means, presuming on the benevolence of our brethren, we oppress ourselves by having to pay the balance, after we have done much more than our proportion of the whole amount expended. We know of an instance, in which a member of the Board, a ministering brother, who had paid four times as much in proportion to his property, as the richest members in his church, was called upon to pay, and paid twenty dollars more, to prevent our Missionaries, who had laboured faithfully, from suffering for want of their honest dues. This we have seen, while many wealthy brethren, have not, from first to last, paid one cent. Yea, many whole churches, and even some entire Associations, have looked on as idle spectators. Brethren, is the Great Head of the church pleased with these things? Besides this oppressive inequality in the contributions, and the famishing condition of multitudes, who, did all our brethren do their duty, might be relieved,

ed, we notice serious evils in the system of exertion by which the funds have been raised. The most efficient ministers have been taken from the pastoral charge, to ride, preach, solicit, and collect. Their churches have suffered by their absence, while they have suffered still more, in the loss of ministerial influence, by the distraction of their minds, in consequence of being deprived of opportunities for study, and being thrown on the rack of anxiety for the attainment of the numerous and important objects of their pursuit; the compassing of which as to means, seemed to depend, principally upon their own personal exertions. Jealousies, also, have been excited among brethren who are afraid of ministerial domination, and have construed the sacrifices and toils of these ministers, into the fruits of an unhallowed ambition to lord it over God's heritage. Such is the reward, given by many, to those devoted and self-denying men, who have been moved by an appalling view of the moral waste spread before them, to attempt to do, out of their own proper sphere, what others, to whom the work properly belonged, have refused or neglected to do. These, and the attendant evils arising out of the imperfections which are inseparable from the infancy of every thing, call loudly for a remedy; and we believe the time has *come*, in which the piety and zeal of the churches, if duly excited and directed, will effect a cure. For the purpose of accomplishing an object so desirable, and to concentrate, combine, and strengthen the energies of the denomination in advancing the glory of God, and the spiritual welfare of men, we propose the following system; the substance of which was exhibited in an address of the Convention, several years since, but we fear only partially circulated.

1. Let the probable amount which the cause requires, and the

Saviour demands of the body compacted for benevolent purposes, be determined by a prayerful consideration of the exigencies existing, and the resources which God has given to meet them.

2. Let this amount be apportioned to the several Associations within the compact, according to their respective ability, by their own delegates in Convention assembled.

3. Let the churches in each Association appoint their deacons, or other active and judicious brethren, as messengers to meet in sub-convention, to apportion the quota of the Association, to the several churches of which it is composed.

4. Let the respective churches resolve that they will raise their proportion as thus ascertained, and call on every member to consider the subject, and do what may be candidly judged to be their proportion, within a specified time.

5. Let the quota of each church be collected in season to be forwarded by its delegates to the Association, and by the delegates of the Association to the Convention.

6. Let the general and sub-agents, act uniformly upon this system, and every member of the Convention, and pastor of the churches, yea, every friend of the Lord Jesus among us, use his assiduous exertions to carry the same into cordial and successful execution.

Then will every Association become a missionary body, auxiliary to the Convention; every church, a primary missionary society, auxiliary to the Association; and every church member, a constituent of the primary. How delightful would it be to every pious soul, to see every spring regularly feeding the rivulets, the rivulets mingling in larger streams, the streams swelling into the broad river, and bearing Zion's ship to distant ports, deeply freighted with the treasures of eternal truth.

Such a course of operation, we confidently believe, will meet the approbation of Heaven, and the sanction of the Holy Spirit, who taught the apostle to say to his Corinthian brethren, "I mean not that other men be eased and you burdened, but that there be equality." Also, "upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come."—This system will release ministers of the gospel from 'serving tables,' that they may give themselves continually to prayer, and the ministry of the word. It will eventually save the expense of agents, will root out many jealousies, inspire mutual confidence among pastors and churches, promote brotherly affection, tend to general edification and growth in grace, and produce results over which, we doubt not, saints and angels will rejoice forever. From the knowledge which we possess of unsanctified human nature, the covetousness of the heart of man, and the hostility of the grand adversary to the progress of truth, and the salvation of men, we are prepared to expect opposition to this method of evangelical operation, although its object is to alleviate the miseries of mankind, advance the divine glory, and fulfil the gracious predictions of the inspired prophets.

But we trust we are in some measure prepared to meet opposition, by that decision of mind, at which we have arrived as the result of many prayers and tears. We hope and believe that nothing but a conviction that we have mistaken the mind of the spirit of the word of God, will induce us to relinquish this benevolent pursuit until we are removed from the field of our earthly toils. The assaults of infidelity we expect. But should we stand trembling in the furious blast, till chilled and withered, and not dare to move on—

ward for fear? This would be unworthy of soldiers of the cross! We will lift our banner in the name and the fear of God, relying upon his all-supporting promise for protection and success. Let wicked men impute all our efforts to unholy ambition. It will be enough for us to be certain the charge is unfounded; and the Captain of our salvation will see to all the rest. Let us pray much, and fervently for divine direction, for humility, zeal, and assiduity, and leave the results for eternity to unfold. Shall it be said that irreligious men, whose predominant principle of action is selfishness, have sufficient candour and sense of justice, to unite for social purposes upon a system of equality and mutual confidence; but the churches of Jesus Christ, purchased by his blood, and avowedly given to him, and to each other, by a voluntary consecration, have not enough of virtue and candour to co-operate in promoting their general good and the glory of their Redeemer upon principles of equality and common justice? Let us repel the unhallowed charge by a visible, practical, and powerful demonstration!

Brethren, the time is short. A few more toils, a few more struggles, a few more tears, a few more aspersions, and the places which now know us on earth, will know us no more forever! O let us seize the fugitive moment to set an example for our children, and to prepare a sweet memorial, that may be cherished by our surviving brethren and friends, with fond affection when the worms shall riot on these frail bodies! Let us strive to leave the state of this wretched world *better* than we found it. Let us avoid the anguish of soul, which kindles in a dying hour, at the recollection of unfaithfulness in the service of him who died for us, and in whose embrace we hope to repose in eter-

nity! In fine, let us so labour, and so live, that we shall not be ashamed to review the remainder of life before the eternal throne!

ELON GALUSHA, *Pres.*
C. G. CARPENTER, *Sec.*

REPORT

OF THE BOARD OF MISSIONS OF
THE MASSACHUSETTS BAPTIST
CONVENTION.

[Continued from page 12.]

To benevolent minds, nothing can be more afflictive than repeated and urgent solicitations from the suffering for aid, without the means of affording it to a desirable extent. Such has been precisely the condition of the Board of Missions of the Massachusetts Baptist Convention during the last year. Their last report exhibited a wide field for missionary labour, demanding immediate attention. Almost every passing week has widened their view of destitute churches and places, and witnessed a corresponding increase of earnest entreaty for help. The amount of funds intrusted to their care has borne no proper proportion to the demands made on their exertion. Without any permanent funds, the Board must depend entirely on the contributions of the christian public. And while they would devoutly commend the cause to God, and confidently trust in him, they must also cast their imploring eyes on their brethren, who are stewards of his bounty, and immediate instruments of relief. They ask those churches which enjoy the ministry of the gospel every returning Sabbath, to sympathize with such as only once a month, or even once in three months, are permitted to hear the gospel and enjoy its ordinances. They ask those individuals, who are comparatively rich in this world, How dwelleth

the love of God in them, if they do not impart of their substance to supply the pressing spiritual wants of their poor brethren?

The Board descry two or three causes, which have probably combined to hinder the contribution of an adequate amount to support the operations of the Board. One of them is, the want of information on the subject. It cannot be, that any considerable portion of our brethren are fully aware of the needy condition of many of the churches in the state; or it is morally certain, that help would be promptly afforded. Another excuse, probably, has been, that those who are in the habit of aiding charitable objects, are already pledged to some one, or more, and consider their duty performed. But it should be recollected that the performance of one duty never atoned for the neglect of another. The disinterested, self-denying Saviour of the world, would say to such, "These things ought ye to have done, and not leave the other undone." Besides; the object of supplying the destitute within our own limits with the means of grace, is second to none of the many praiseworthy designs of the day. Nay, it is of primary importance, not only on its own account, but also on account of its influence on other related interests. If the churches are prosperous, they will be able, and, it is hoped, disposed to promote all the objects of religious benevolence. But if they are in a depressed state, struggling for existence, they will have no strength to aid others. It is, however, to be feared, that a still more criminal cause has existed; that the low tone of religious feeling has calloused the heart, and palsied the hand of benevolent effort. And since it has pleased God, who is merciful to the unrighteousness of his people, to pour out his Holy Spirit on many of the churches of late, so that their

numbers, their ability, and their zeal, have been increased, the Board look with confidence for increased attention to the state of those churches which need pecuniary assistance. They cannot allow themselves to doubt, that the ensuing year will witness a hitherto unexampled liberality of the Baptists in Massachusetts.

Though the Board feel themselves justified in presenting to the Convention this tale of grievance, and making this urgent appeal to the sympathies and liberality of the churches; they would gratefully acknowledge the favour of Heaven on their exertions, and humbly ascribe any success which has attended them, to his grace and spirit. Something has been done. The gospel has been preached to many souls; some have been hopelessly converted; and several have been added to the churches, while the foundation has been laid, on which future exertions will, by the divine blessings, erect a superstructure.

Immediately after the organization of the Board, and the commencement of the year, Rev. Hosea Trumbull, who had been employed for some part of the preceding year, was appointed for six weeks. His time was spent in the neighbourhood of Windsor, but not having received his return, the Board are unable to state the particulars of his mission. Rev. Thomas Barrett received an appointment for three months, which he has satisfactorily performed. He evidently possesses the qualifications and the spirit of a missionary. His communications to the Board have been deeply interesting, and have afforded much intelligence relating to the western section of the Commonwealth. He spent a part of his time with several feeble churches near Connecticut River, in one of which, several instances of hopeful conversion occurred; and in the others

he was employed in strengthening the things that remained, and were ready to die. One of his letters contains information of the settlement of Rev. Nicholas Branch with the church in Springfield, with encouraging hopes of success. This event has revived the drooping spirits of this feeble band of believers; and they are now more than ever determined to exert themselves to the utmost of their ability to promote the cause. It will be recollected that brother Branch was usefully employed in the service of the Board during a part of the last year, and was prevented only by indisposition from settling under promising circumstances in Conway. It is a cause of gratitude to God, that his health has become reestablished; and matter of satisfaction to the Board to know that his settlement in Springfield has been indirectly forwarded by the efforts of their Missionary.

Br. Barrett, agreeably to his instructions, made a tour through the northwestern part of the state, during which he preached in several towns; made some collections for the Convention; and thought he was instrumental in awakening a missionary spirit. In several of these places, revivals of religion had commenced, and in others tokens for good were seen. It appears that Baptists are numerous in that region. But it is a subject of deep regret, that any of them are opposed to missions; to the proper support of the ministry, and the regular administration of the Lord's Supper; and in a great degree disregard church discipline. Brother B. says, "I never had my spirits so stirred within me, as when I was in ———; and here let me say, that there must be more faithful ministers in this region. I cannot rest, while the impression produced on my mind by a view of their condition remains, and I see no prospect of its improvement. There is no part of the state where

Baptists are more numerous and wealthy, and where there are such prospects of their success and firm standing, if they knew their interests, as in the valley west of the mountain. I speak the truth; and O that I could tell it in the ears of every Baptist in the state!"

Under date of April 25th, brother Barrett importunately called on the Board for more help in that region, where revivals had become numerous, and ministers were greatly needed. To meet the exigency of the case, and in accordance with its conviction of duty, the Board immediately appointed Rev. David Wright on a mission of three months. His time was employed chiefly in Cummington and Becket. The churches in these places have enjoyed pleasing revivals. They are anxious to obtain pastors, and exhibit an intention to properly support them. Brother W. attended the organization of the Berkshire association, which is composed of ten churches, where he was instrumental of exciting the early attention of that promising body to the missionary cause. He preached as often as once a day, besides attending other meetings for conference and prayer, and baptized thirty-nine persons. He was also instrumental in establishing Female Charitable Societies in two places, and a Tract Society in one of them. It is grateful to be able to add, that this missionary received from the people among whom he laboured, a full reward for his services; and in addition, something for the Convention.

Rev. Joshua Eveleth spent three weeks and a half in the service of the Society. He visited Cummington, and several other places, and his labours were apparently useful to saints and sinners. He acted, however, as an agent as well as a missionary; in which department he discovered talents, which the Board would wish to see fur-

ther employed for the promotion of the objects of the Convention. Besides some collections, Mr. E. aided in forming four Tract Societies, three Sabbath School Societies, and one Female Missionary Society. He also visited a church which has long been in a state of trial, and gave them advice; and it is hoped that his labours of love may, under the blessing of God, promote its prosperity.

Rev. Charles C. P. Crosby spent eight weeks, in part as missionary, and in part as agent of the Board. He spent some time in Becket, during the interesting revival which that town has enjoyed; but ill health compelled him to leave the ground sooner than was intended. He also visited Lancaster, where there is a feeble branch of a church, which needs farther attention, and promises, by the divine blessing, to reward the culture bestowed upon it. As an agent, Mr. C. was successful in the collection of funds for the Convention; and he discovers a heart alive to the interests of Zion, and talents well calculated to promote them.

Brother Appleton Morse received an appointment for nine weeks, which he performed in the county of Worcester. His labours have been principally confined to Lancaster, Shrewsbury, and Northborough. He says there are appearances of a revival in Lancaster. The little church in Shrewsbury has experienced several years of declension, and their numbers have been diminished, and their hearts depressed, especially in view of the expected removal of their pastor. But under the labours of this missionary, a revival has commenced, in which a few have already obtained hope, who are expected soon to make profession; and others are inquiring.

In Northborough a small church has been gathered, during the last year, under the patronage of the

Convention, which will need its farther assistance. In the midst of their deep poverty, they contemplate the erection of a place of worship, in which they will need the assistance of their brethren. In Millbury also, which brother Morse several times visited, there is a revival. He preached fifty-three times, and attended several other meetings.

Rev. Benjamin Willard received an appointment, but has not yet made return to the Board.

The Board have also appropriated twenty-five dollars to one feeble church, and twenty-six to another, to aid them in the support of the ministry. It would have been gratifying to have complied with several other requests for similar aid, if the funds had warranted the measure; as they fully believe that small sums, appropriated in this manner, would greatly promote the prosperity of the churches.

Thus the Board have rendered to the Convention, whose immediate organ they are, an account of their stewardship for the last year. Through the efforts of the Convention, thousands have heard the gospel; a goodly number have been instrumentally converted; forty have been baptized; several feeble churches have been assisted and encouraged to renewed exertions; and others, which were destitute, have received timely assistance in seasons of revival; while a number of religious Charitable Societies have been established, where aid may be expected for years to come; and a general spirit of missionary enterprise has been excited, or increased and directed, from which much benefit may be hoped. On the whole, the Board have reason to thank God for their past success, and to take courage in relation to their future exertions. They would, however, do violence to their own feelings as well as to their sense of duty, not to advert,

before closing their Report, to an afflictive event of divine providence, by which they have lost the able counsel and active co-operation of one of their esteemed members, and the church a laborious and successful minister—the lamented death of Rev. George Angell, late pastor of the Baptist Church in Southbridge;—a man of an excellent spirit, of correct and enlarged views, and of great energy of character. May his mantle fall on his late colleagues, and on all the ministers of Jesus! His removal in the midst of his days and usefulness, impressively urges on each of the friends Zion, the resolution of our Saviour; “I must work the works of him that sent me, while it is day: the night cometh in which no man can work.”

By order, and in behalf of the Board, JONA. GOING,
October 30, 1827. Rec. Sec.

To be concluded in our next No.

THE HANCOCK COUNTY FOREIGN
MISSION SOCIETY AUXILIARY TO
THE BAPTIST BOARD.

This Society held its second annual meeting Jan. 23, 1828, at Bluehill at 10 o'clock, A. M. The reports of the Secretary and Treasurer were presented, from which it appeared that the Society was in a prosperous state.

The Treasurer's report exhibited the following sums, as paid into the treasury of the Society the past year, viz.

Surry and Ellsworth Fem. Prim. Soc.	16,50
Deer Isle Primary Society,	8,00
1st Primary Society, Sedgwick,*	19,48
East Sullivan Primary	2,75
Do. Female Do.	5,97
West Sullivan Primary	6,82
Do. Female Do.	20,50
Franklin Primary	6,85

Franklin Female Primary	6,92
Eden Primary	5,50
Do. Fem. Do.	7,25
Bluehill Primary	9,50
Do. Female Do.	8,75
2nd Primary, Sedgwick	10,00
2nd Female Do.	8,48
Brooksville Primary	9,21
Do. Female Do.	12,11
Surry and Ellsworth Primary†	10,25
Mr. John Dodge	1,00
Mr. Townsend	25
Rev. William Johnson	1,00
Rev. E. Hunting	1,00
Capt. David Radick	1,00
Mr. Joseph Henderson	1,00

\$ 175,00

Officers for the ensuing year.

Rev. Amos Allen, Pres.	
“ William Johnson,	} V. Pres.
“ Benjamin Lord,	
“ Daniel Merrill,	
“ Benjamin Buck,	
Andrew Witham, Esq. Treas.	
Rev. Enoch Hunting, Sec.	
Mr. Moses Pillsbury, Auditor.	

Voted, That the next annual meeting of this Society be holden at the dwelling house of A. Witham, Esq. Bluehill, on the fourth Wednesday in January, 1829, at 11 o'clock, A. M. and that the Agent of the General Board (if one be sent us) preach the Sermon. In case of failure, that the presiding officers of the Society provide a preacher.

In the evening Rev. G. F. Davis delivered a sermon from Matt. ix. 37, 38.

REPORT.

Beloved associates in the work of benevolence.—In presenting their Second Annual Report, the Executive Committee of the Hancock County Foreign Mission Society Auxiliary to the Baptist Board, would advert to the fact, that the cause of Missions is taking a firmer and deeper hold on the affections of God's people in the region embraced by your society. Two years ago, two or three associations of females, moving in their own unostentatious manner, comprised all the systematick efforts made by our churches in this county, for send-

* The 1st Female Primary in Sedgwick, forwarded to Boston some months since twenty four-dollars and eighty-four cents, which was duly credited in the Magazine, and belongs to the annual income of our Society.

† Nine dollars credited to this Society last year belong to the collections for this, as the Society was formed after the first annual meeting of the auxiliary. These sums \$9,00 and \$24,84 would swell the income for the year to \$308,85. Twenty dollars more at least are expected from Primaries that did not forward their money previous to the annual meeting.

MARCH, 1828.

ing the news of salvation to the heathen. The average annual amount of their subscriptions, probably, did not much exceed thirty dollars. Now twenty-two societies exist in the county, engaged in the same labour of love, and the amount of their collections may be seen by the report of the Treasurer of your Society.

Most of the Primaries, subsidiary to this Auxiliary, are gradually increasing in patronage and strength; and though some languish, yet others are moving forward with that increasing zeal and energy which evince that, with prayerful deliberation, the members have decided on duty, and from love to souls, are performing it. And as when the Saviour came on his embassy of love, women were seen most prompt to administer to his wants, so now, influenced by those tender and pious sensibilities of which they are so susceptible, females move foremost in the ranks of active, yet silent and unobtrusive benevolence.

We are aware, however, that all which has been done by us is trifling, when compared with the magnitude and importance of our object. And permit us to say, that far less has been effected than would have been, had the present miseries of the heathen, and their connexion with the awful realities of the invisible world, pressed feelingly on our spirits, and drawn forth the ceaseless supplications of our hearts for their salvation. Then pity would have prompted self-denial, zeal would have taxed invention, love would have called forth untiring exertion, that we might do them good. Through the tender mercies of our God, some portion of this spirit exists amongst us, but it requires to be increased many fold. Your Committee cannot repress the conclusion, that the exertions of your Society bear a very inadequate proportion to the demands of duty, and af-

fecting wants of a perishing world.

Something should be done to impress more deeply on the mind of all, this subject. The *candid* and *intelligent* view things as they are manifestly portrayed before their eyes. Let every friend of Missions present an example of liberal benevolence; let him thoroughly furnish his mind with correct information of the state and progress of missionary labour; let him in company and conversation feel the same lively and inviting interest usually taken in subjects which enchain the attention of the busy world; and connect with all this, fervent prayer, and we are confident that the results would be most gratifying.

In the fact that missions are owned and blest of God, we see the most animating encouragement to proceed in this labour of love. We will not now go into a detail of what God is doing by protestant missions,—we will not dwell on the success of the London Missionary Society in the South Sea Islands; of the English Baptists, and others in Hindostan; of the American Board in Ceylon and the Sandwich Islands; of the Methodists in the West Indies and elsewhere; of the humble and self-denying Moravians in Greenland and other places; nor yet of the changes producing on the Indian character and habits in our western forests;—no, we will invite you to contemplate a field, to the eye of sense, much more unpromising, yet endeared to us by a thousand tender associations, where our own beloved JUDSON has toiled and suffered, where his dear ANN rests in hope of a better resurrection, where treasures and lives have been expended, and of which many have said, it is a scene of hopeless labour:—And from the facts that a considerable portion of the Bible, and interesting tracts on the christian religion have been given to the Burmese in their own language, that a score of

Burman idolaters have been brought to believe in the Saviour of sinners, and worship the true God, and that the missionaries are now prosecuting their labours with brighter prospects, we obtain conclusive evidence that our labour is not in vain in the Lord. In due time we shall reap if we faint not.

We cannot close without mingling our mournful sympathies with those of the General Board, and all the friends of Missions, in the loss sustained by the Burman mission, and by Dr. Judson in particular, in the death of Mrs. Judson. At the moment when we thought her just entering on a scene of labours where comfort might mingle with usefulness, and when other females proceeding to the same field were expecting the benefit of such an able and experienced counsellor, by an inscrutable Providence she is taken from her labours and sufferings to her everlasting rest.

Her life was inestimable, and her death shall be valuable; though her fellow labourers were not privileged to see her when she was taken from them, yet they shall imbibe much of her spirit, and imitate her bright example; others shall be moved by her rare elevation to walk in her steps, and the story of her toils, her sufferings, and her death, shall excite in the breasts of our children and our children's children a strong interest in favour of Missions.

Brethren, if there be, therefore, any consolation of Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like minded, having the same love, being of one accord, of one mind, in the work of faith, the labour of love, and the patience of hope, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.

In behalf of the Committee,
ENOCH HUNTLLING, *Sec.*

INDIA.

Extract of a Letter from Dr. Carey.

Serampore, April 28, 1827.

"I am much gratified by receiving letters from you, especially when they contain good news either of yourselves or the cause of God.

"You will be sorry to hear that Messrs. Thomas and Pearce have both been ill. I am going to-morrow to Howrah, to supply for the latter, who has had an attack of the bowel complaint, but is recovering. The weather is hot, and I, at this season of the year, always feel the inconvenience of the heat. But few at the age of sixty-six enjoy such good health as I do. I have only to lament my want of zeal for God and his cause: were it not for my criminal inactivity I might attempt very much more than I do or have done. There is some exceedingly gratifying news from the out stations, especially from Akayali, an island at the mouth of the river Arrakan; some instances of the power of divine grace are very remarkable; especially one of a father being brought to renounce his idols and trust in Christ by the gentle reproofs, or rather expostulations of his son—a little boy who attends the preaching of the gospel. The father is now a candidate for baptism."

[*Lon. Particular Bap. Mag.*]

WEST INDIES.

Extracts of Letters from the Rev. Mr. Burchell at Montego Bay, to his Brother at Falmouth.

Montego Bay, April 18th, 1827.

"At the Bay we are at present tolerably quiet and peaceable. One poor fellow, however, a *free* negro, was some time since imprisoned for praying with some of his companions, because he could not pay the fine. Having nothing else to do in the jail, he spent his

time, morning, noon, and night, singing and calling upon God; which so annoyed the jailer, that he repeatedly went into his cell and thrashed him. But the more flogging, the more praying; till at length the jailer brought him again before the court for this sin. The man, however, resolutely declared his purpose to pray;—"If you let me go, me will pray; if you keep me in prison, me will pray; if you flog me, me will pray; pray me must, and pray me will!"—when the jailer said, rather than be annoyed by this "praying fellow," he would give up his fees, and pay another portion of his fine; and so the man was dismissed."

August 28d, 1827.

"Since writing to you, I have had but poor health; for the last six weeks I have been under the care of my medical men. About a month since I went to Lucea with Mrs. B. and spent a fortnight with Mr. and Mrs. Hudson, (agents of the General Baptist Mission) for the benefit of my health. Lucea being a cool and very healthy town, I derived much

benefit from my visit, and am at present better, though far from well. Mr. Hudson I think an excellent Missionary, firm, steady, and persevering. While remaining with him, I preached at the opening of a larger house procured by him for worship; the place was crowded, and as many out of doors as there were in.

"At the latter end of June, myself and Mr. Mann went to Kingston, to renew the attempt of forming an Association, which I hope is now accomplished. The accounts from the churches were very gratifying, as the total number and clear increase of each church since Christmas will shew.

	Increase.	Total.
Kingston, Mr. Coulthart's	120	3120
Mr. Tinson's	56	490
Spanish Town	100	300
Old Harbour, a branch of Spanish Town	72	125
Montego Bay	97	411
Crooked Spring	31	275
Anotta Bay	138	240
Port Royal	30	132
Mount Charles	77	111
Falmouth, 11 baptized and 30 dismissed to form a new church	41	

Making a total increase 730 by baptism. And the total number of members 5247.

[Ibid.

RELIGIOUS DEPARTMENT.

FOURTH ANNUAL REPORT OF THE BOARD OF DIRECTORS OF THE BAPTIST GENERAL TRACT SOCIETY.

Addressed to the Society, its Auxiliaries, Friends, and the whole Baptist Denomination in the United States.

Philadelphia, Jan. 2, 1828.

Brethren—The year now closed brings us to the first anniversary of our labours since the change in the seat of operations from Washington to this city. We rejoice that our hearts were inclined to undertake this good work, and that the successful issue of the undertaking, as thus far conducted, has even surpassed our largest anticipations. We do not dissemble the fact, that we at first approached this matter with a faltering

step, and were not a little affected by those misgivings of confidence which always attend the path of untried duty. The experiments previously made, although directed by the skill and energy of valuable brethren, did not furnish a ground of assurance that we should go forth under more encouraging auspices. But the success of one year has removed all our fear and hesitation, and has awakened a feeling and an interest in the de-

sign which portend the happiest effects. We regard it as a special instance of God's goodness that our humble instrumentality has been so signally blessed, that a cause of such vital importance to the extension and spiritual happiness of our dear people is gaining every day an ascendancy in some degree proportioned to its claims, and that results of evident magnitude and utility, are presented as incentives to future zeal and perseverance. We have reason too to be thankful, that the Lord has rendered our distant friends and brethren so well affected towards our imperfect endeavours, and that we have been so liberally seconded by their contributions; and may we not also believe by their prayers? To ourselves we can propose no higher remuneration for the sacrifices incident to this work, than the good feeling, the moral edification, the augmented graces, the reclaimed spirits, and the growing prosperity of the church, which must all stand forth as the fruits of efforts directed, we trust, to the glory of God.

Whilst therefore the impression is fully retained, that "he that planteth, and he that watereth, are nothing, and that the increase must come from God," and whilst we cordially disclaim all the pretensions of human merit, we determine to renew our exertions, to prosecute the course which we have commenced with increased vigour and to follow up the present favourable indications with a care and animation worthy of the enterprise. Such a resolution seems to grow spontaneously from the contemplation of those past events which have marked us out as the more responsible agents of our brethren in urging forward the cause of religious Tracts.

There has been amongst us a decided increase of confidence in the expediency and importance of an institution, purely and explicit-

ly Baptist, for the diffusion of such facts and principles, as may be found ordinarily in these small and accessible treatises. This conviction is not built upon the spirit of sectarianism, nor does it originate in the moroseness of a disposition to disesteem others, and to indulge in the delusive impression of self-complacency. But it is founded upon a persuasion that all the issues from the depositories of religious light, to be useful, must flow abroad unmixed with suspicion or distrust. We are not ashamed to say for ourselves and our brethren, that whilst we feel unaffected respect and good will towards those institutions, which are designed to embody and harmonize the powers of several denominations, we are bound by the feeling of honourable consistency to cherish a warmer approbation of those plans, which stand responsible for the protection of our peculiarities as a denomination. In this view we are certainly willing to concede to others what we claim for ourselves. We shall never think the less of any class of christians, for watching with becoming circumspection the grounds upon which they stand as a separate section of the *great whole*. Let such a course be pursued with the meekness of wisdom, and with the charity which the gospel enjoins, and we shall see all denominations of christians, not only loving one another with the affection of a common brotherhood, but a greater amount of good will be brought into the common treasury of the Lord.

To show how well our brethren have appreciated the motives and doings of the Board and of the Society, it is only necessary to observe, that since our last anniversary the sum of \$3 68,04 has been received into the treasury. This is about four times the amount received during the preceding year, and nearly twice that

whole amount received during the first three years of the Society's existence. This is a most animating demonstration, and evinces more clearly than any arguments which we could employ, how sensibly alive the friends of the Society are to its support and prosperity.

Whilst we have to regret that our publications have not been so diversified and numerous as to meet the expectations of our patrons, and also to satisfy our own wishes, yet it will be found that even in this particular, we have accomplished that which is not wholly unworthy of consideration. Our depository has received at different times throughout the year, 3,293,486 pages of Tracts, including 236,051 pages on hand at the last annual meeting. Of these 2,619,036 pages have been issued through the various channels of depositories, auxiliaries, life and annual subscribers, Sabbath schools, sales, and gratuitous distributions, and a balance of 674,450 pages remains for future circulation. With the prospects now before us, we feel no hesitation in believing that the year on which we are now entering, will bring us into possession of the means, not only of augmenting greatly the amount of pages to be sent abroad, but also of adding to the quality, contents, and variety of our Tracts, corresponding advantages.

At the beginning of the year we had 216 pages of stereotype plates, including the 96 pages (from No. 32 to 41) which had been ordered by the Board in Washington city, but which were first used here. To these have been added 216 pages more, making in all 432 pages now in permanent type. Besides this, one Tract of 16 pages, No. 42, has been printed with the common moveable type, and will also soon be put on plates and added to our regular series. From No. 1 to 41, the series is complete. These

with the Nos. 42, and 44, make 448 pages, of which 328 have been published by the Board in this city. The plates for Nos. 1 to 18, 21 and 44, have been supplied this year, and 12 pages added to No. 28. It is considered highly desirable that the annual additions to our existing number should be at least 300 pages for the time to come; and should the good favour which the object has gained for the past year be continued with something like a proportionate increase, no doubt can exist that such additions as are above contemplated may be effected. The present series of our Tracts (from No. 1. to 41) makes a volume of 408 pages, which will be bound together and sold at fifty cents each.—Many no doubt will like to possess them in sets thus bound.

It has been a part of the plan of provident arrangement which we desired to pursue, to establish as many depositories as our means would allow the hope of supplying. With this view *ten* new ones have been established in the course of the year, which in addition to those previously instituted together with the General Depository in this city, amount to twenty-five, with the most favourable locations in fourteen different States.

During the year just elapsed, *fifty-eight* life subscribers have been added to the list which now contains the names of one hundred and four persons, *ten* of whom have been made life directors. Many of these are pastors of churches, who have been constituted permanent members of the society through the friendly munificence of pious females in their respective churches and congregations. It is earnestly hoped that the year on which we are entering, may witness large additions to the list of life members, and directors.

In an enterprise of benevolence like that to which we now call

your attention, it is obvious that our efforts will be very insufficient unless we can secure the hearty co-operation of distant brethren. Auxiliaries in many places have been formed, and have taken a friendly and active part in this good work. Remittances in money have been made in the course of the year, from *one hundred and thirty* of these helping bands of brethren. Still the want of a further extension of auxiliaries must be sensibly felt, and the designs of the Society will be accomplished very partially until its branches shall have gone out to the rivers, and its boughs become like the goodly cedars. There are several distant societies which have a nominal existence; but as no intelligence has been received from them in the course of the year, we are at a loss how to count upon their assistance. We trust, however, that such as have become nearly extinct for the want of regular communications with the parent society, will renew their efforts hereafter and make themselves known to us, as fellow-workers in the same field of operation. When we reflect that there are about four thousand Baptist churches in the various parts of the United States, we shall be induced to inquire what 130 auxiliaries can do among so many? What a desirable arrangement would it be, for every church to become an auxiliary, and thus supply all their members with those salutary and edifying discourses which go abroad in the form of Tracts!

Many ties of affection, and points of agreement exist, to bind in the closest harmony all the members of our denomination. Among no people are to be found stronger considerations for united and charitable effort, and among no people can the diffusion of religious knowledge be attended with happier effects. That our Tracts will greatly augment their resources in this

respect, we ought perhaps to leave for future decision, when the test of experiment shall have been fairly applied; but we may be allowed to say that our selections have all been made with care, deliberation, and prayer, and that in general we regard their contents as admirably well adapted to all the purposes for which they are sent forth. Of course, we could not prepare ourselves at once for the complete and successful prosecution of the work before us, and we must therefore feel no scruple in saying that we have rather done what we could, than what we desired. At present our preparations are such as will enable us to supply any reasonable quantity of our publications, and that too at a very short notice, so that no fears may exist on the part of our auxiliaries lest their remittances should not be seasonably met by returns in Tracts. It is of no small importance that we should possess a large supply of our selections for gratuitous distribution. Many would read them, who would not care to purchase, and in an interest of this kind it should be a concern with us to send these little rills of knowledge by kind and gentle insinuations, into every channel of destitution and ignorance. It will be perceived at once that the Directors will not be able to consult this part of their design, without liberal relinquishment of claims on the part of friends and auxiliaries. Many have relinquished *one-half* instead of *one-fourth*, as allowed by the Constitution, and have thus contributed most seasonably and effectually to the purpose which we now recommend. The large increase of donations has also afforded material aid, and a continuance of this kind of assistance is earnestly solicited, as it tends more fully to establish the work in which we have engaged.

We are not furnished with many remarkable facts in relation to the

effects of our publications upon the communities to which they have been sent. But we cannot repress the confident persuasion that an amount of good which doubly remunerates our toil and expense, is already accomplished, and that the good favour of Lord will yet be turned propitiously towards the labour of our hands. Success indeed must be always encouraging, but the want of present and visible success should not prove dispiriting to us. When the Lord builds up Zion, and comforts her desolations, we shall hear of *this man and of that*, that his soul was new-born through the instrumentality of Tracts.

We cannot close this communication without an earnest appeal to our brethren throughout the Union. To you we look for a prompt and zealous co-operation. Pastors of churches, call into your assistance these silent monitors, which may assault the repose and sting the conscience of your people, when you are no longer in their presence. Avail yourselves of their holy pungency to reach and rouse the dormant powers of dying men. Drop them into the abodes of affliction, and thus read a consolatory lesson to the wretched and desponding. FATHERS AND MOTHERS, welcome into your houses, and to your firesides, these wholesome visitants. Imprint them on the memory of your children, and mingle their virtues with the dew of their youth. Teachers, and magistrates, young and old, wealthy and indigent, all come up to this blessed work, and lend your counsels and your prayers for the triumph of this cause. Disciples of the Redeemer, you are commanded to do good, as you have opportunity, to all men, and to let your light shine. Engage then, all of you, with earnest diligence, in the dispersion of Tracts; send them far and near to careless sinners and sleeping saints; follow them with your supplications to

the Spirit of Grace, and the great day will reveal that your labour is not in vain the Lord.

STATE OF RELIGION IN VERMONT.

Extracted from the Second Annual Report of the Baptist Convention in that State, held at Mount Holly, October, 1827.

In the Fairfield Association there are nineteen churches, eight ordained preachers, and two that are not ordained. The whole number of members is 1054. The state of religion in this Association is somewhat more prosperous than usual; harmony prevails in the churches; and they manifest an increasing willingness to aid the cause of Christ. A few churches have enjoyed revivals the past year, particularly the Hinesburgh church, for the accommodation of which a decent house for worship has just been completed. There is also a work of religion at this time going forward in the town of Waterville; but the church in this place, as well as several others, are destitute of stated preaching.

There are seventeen churches belonging to the Danville Association, furnished with nine preachers; the whole number of members is about 709. The state of religion is not very prosperous, there being scarcely a single church which is constantly supplied with publick means of grace. Three missionaries who were employed by the Convention to itinerate within the limits of this Body, the past year, have preached among most of the destitute churches, but no very interesting change in the state of things has followed.

The Barre Association consists of fourteen churches, supplied with eight or ten preachers, a part of whom are superannuated; the whole number of members is 556. Either from the want of ability or disposition, there are none of the churches in this Association that support preaching constantly; they are, generally, in a languishing state.

There are seventeen churches in the Woodstock Association, belonging to Vermont, consisting of 1607 members, and

supplied with twelve ministers. No very considerable alteration has taken place during the past year, except it be a revival of religion in the Townsend church, and the formation of another small church in that town.

In the Vermont Association there are twenty five churches, fourteen preachers, 1608 members; five churches are destitute of stated preaching, seven are supplied with preaching half, and one a fourth part, of the time; seasons of refreshing have been enjoyed by some of the churches, and in some places Sabbath schools and Bible class instruction are attended to. But there is a want of more religious fervour and activity in the cause of Christ.

There are eight churches in the Manchester Association, three ministers, and 574 members. The state of religion here is perhaps less encouraging than formerly.

In the Shaftsbury Association, there are seven churches within the state of Vermont. Some of these churches are regularly supplied with preaching, and are in a flourishing state. The church in Stanford has recently built a meeting-house, but has no pastor.

In the Leyden Association, there are 13 churches within the limits of Vermont, and ten preachers. Interesting revivals have been experienced in some of these churches during the past year; thirty-two have been added to the second church in Brookline, and twenty-four to the second church in Dummerston. There are 1058 members in these churches, ninety-eight of whom were added the past year.

From the whole, it appears that there are in the Baptist denomination of Vermont, 119 churches, consisting of 7760 members, and supplied with 71 preachers; the net increase of members the past year is 181.

NEW IMPULSE TO BENEVOLENT EFFORT.

Since the Christian era, there has not been a year which has opened with such animating and glorious prospects upon the church and the world as the present. All

the improvements in science, art, and the social state, and which distinguish the times in which we live, are by a happy combination of circumstances, lending their aid to the advancement of that kingdom which is to fill the earth with righteousness and peace. The means which christian benevolence has hitherto employed for enlightening and renovating the minds of men have been small, and disproportioned to the extent of the work to be done. But the scene is rapidly changing—efforts are making, and resources are providing, which will ere long be felt in the very heart of satan's empire. Public opinion, like a wave of the sea, is rolling on, and producing every moment a wider and stronger current in favour of the benevolent enterprizes of the day. Incredulity may still doubt, and worldly policy may hesitate, and opposition lift her arm, but the work will go on. It is urged forward by an invisible, but by a resistless hand, and while that is the case, nothing shall stop it. The late Missionary meeting at New-York is but the beginning of a scene which is yet more to gladden the eye and to swell the heart of christian benevolence. The tone of feeling which was then cherished, as was predicted, has "by a holy sympathy and by the power of the Holy Ghost," been propagated already, in a good degree, "through that great city, through this powerful nation," and will, we doubt not, yet be felt "through the world." They who love our Lord Jesus Christ will feel the constraining influence of such examples—and awake and gird themselves for action. The conversion of the world, and of the whole world, to God, will be a matter of sober calculation. The means necessary will be estimated and provided. Faith will lift her eye to God with firmer confidence. Prayer will open the mouth wide, in supplications for spiritual blessings; and the hosts of the redeemed on earth will, ere long, we trust, join the hosts of the redeemed in heaven in saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Happy they for whom God has reserved the privilege of assisting to usher

in such a day as that! But the time for effort is short. The Spirit of the living God utters his voice, and proclaims to all—"Whatsoever thy hand findeth to do, DO IT WITH THY MIGHT."

[*Quar. Jour.*

SCRIPTURE ILLUSTRATIONS.

We consider the following examples of Scriptural Illustration, extracted from Mr. Jowett's *Researches in Syria and the Holy Land*, as among the best we have met with of their kind. At the same time, we fully adopt the sentiments expressed in the *Christian Observer*, "That this species of illustration, useful as it is in its place, has been greatly overrated. Seldom does it solve any real difficulty; or offer more than casual elucidations, and those confined chiefly to points of inferior moment, besides which, too large a portion of such alleged 'illustrations,' illustrate nothing but the fancifulness or puerile taste of the collector."

"*House of the Dead.*"—"While walking out, one evening, a few fields' distance from Deir el Kamr, with Hanna Doomani, the son of my host, to see a detached garden belonging to his father, he pointed out to me, near it, a small, solid, stone building, apparently a house; very solemnly adding, 'Kabbar beity',—'the sepulchre of our family.' It had neither door nor window. He then directed my attention to a considerable number of similar buildings, at a distance; which, to the eye, are exactly like houses; but which are, in fact, family mansions for the dead. They have a most melancholy appearance, which made him shudder while he explained their use. They seem, by their dead walls, which must be opened at each several interment of the members of a family, to say, 'This is an unkindly house, to which visitors do not willingly throng: but, one by one, they will be forced to enter; and none who enter, ever come out again.' Perhaps this custom, which prevails particularly at Deir el Kamr, and in the lonely neighbouring parts of the mountain, may have been of great antiquity; and may serve to explain some Scripture-phrases. The prophet Samuel was buried 'in his house at Ramah.' (1 Sam. xxv.

1:) it could hardly be in his dwelling-house. Joab was buried in his own house in the wilderness (1 Kings ii. 34.) This is the house appointed for all living (Job xxx. 23.) Possibly, likewise, the passages in Proverbs ii. 18, 19, and vii. 27, and ix. 18; may have drawn their imagery from this custom. He knoweth not that the dead are there—her house inclineth unto death, and her paths unto the dead. None that go unto her return again."

Gen. xviii. 6, 10, and xxvii. 14, 17,—
"When we had finished our meals, in the family in which I resided at Deir el Kamr, and were risen, the mother, daughter, and daughter-in-law, who had been waiting at the door, came in, and partook of what remained. Thus it is in Syria; and thus it has been, probably, ever since Abraham, a Syrian ready to perish, traversed these regions, dwelling in tents: when Sarah, having prepared an entertainment for three divine strangers, did not present it, that being Abraham's office; but stood at the tent-door, which was behind him. So Rebekah prepared food for her husband to eat, and sent it in by the hand of Jacob."

Isaiah lii. 2, 10.—"The use of the Oriental dress, which I now wear, brings to the mind various scriptural illustrations, of which I will only mention two. The figure in Isaiah lii. 10, 'The Lord hath made bare his holy arm,' is most lively; for the loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that in an instant, the left hand passing up the right arm makes it bare; and this is done when a person—a soldier, for example, about to strike with the sword—intends to give his right arm full play. The image represents Jehovah as suddenly prepared to inflict some tremendous, yet righteous judgment—so effectual, that all the ends of the world shall see the salvation of God. The other point illustrated, occurs in the second verse of the same chapter: where the sense of the last expression is, to an Oriental, extremely natural—'Shake thyself from the dust—arise—sit down, O Jerusalem.' It is no uncommon thing to see an individual, or a group of persons,

even when very well dressed, sitting, with their feet drawn under them, upon the bare earth, passing whole hours in idle conversation. Europeans would require a chair; but the natives here prefer the ground. In the heat of summer and autumn, it is pleasant to them to while their time in this manner, under the shade of a tree. Richly adorned females, as well as men, may often be seen thus amusing themselves. As may naturally be expected, with whatever care they may, at first sitting down, choose their place, yet the flowing dress by degrees gathers up the dust: as this occurs, they, from time to time, arise, adjust themselves, shake off the dust, and then sit down again. The captive daughter of Zion therefore, brought down to the dust of suffering and oppression, is commanded to arise and shake herself from that dust; and then, with grace and dignity and composure and security, to sit down; to take, as it were, again, her seat and her rank amid the company of the nations of the earth, which had before afflicted her, and trampled her to the earth. It may be proper to notice that Bishop Lowth, gives another rendering—'Arise, ascend thy lofty seat'—and quotes eastern customs, to justify the version: but I see no necessity for the alteration, although to English ears it may sound more appropriate. A person of rank in the East often sits down upon the ground, with his attendants about him."

Matt. xxvi. 23, and John xiii. 25—27.—

"To witness the daily family-habits, in the house in which I lived at Deir el Kamr, forcibly reminded me of Scripture scenes. The absence of the females at our meals has been already noticed. There is another custom, by no means agreeable to a European; to which, however, that I might not seem unfriendly, I would have willingly endeavoured to submit, but it was impossible to learn it in the short compass of a twenty days' visit. There are set on the table, in the evening, two or three messes of stewed meat, vegetables, and sour milk. To me, the privilege of a knife and spoon and plate was granted: but the rest all helped themselves immediately from the dish; in which it was

no uncommon thing to see more than five Arab fingers at one time. Their bread, which is extremely thin, tearing and folding up like a sheet of paper, is used for the purpose of rolling together a large mouthful, or sopping up the fluid and vegetables. But the practice which was most revolting to me was this: when the master of the house found in the dish any dainty morsel, he took it out with his fingers, and applied it to my mouth. This was the Syrian courtesy and hospitality; and, had I been sufficiently well-bred, my mouth would have opened to receive it. On my pointing to my plate, however, he had the goodness to deposit the choice morsel there. I would not have noticed so trivial a circumstance, if it did not exactly illustrate what the Evangelists record of the Last Supper. St. Matthew relates that the traitor was described by our Lord in these terms: 'He that dippeth his hand with me in the dish, the same shall betray me.' (xxvi. 23.) From this it may be inferred that Judas sat near to our Lord; perhaps on one side next to him. St. John, who was leaning on Jesus' bosom, describes the fact with an additional circumstance. Upon his asking, 'Lord, who is it?' Jesus answered, 'He it is, to whom I shall give a sop, when I have dipped it.' And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him.'" (xiii. 25—27.)

FRANCE.

INTERESTING EXTRACTS.

Our readers will be gratified by the following extracts from the Correspondence of the Continental Society:—

The *Quakers*.—Some years ago a French member of the Society of Friends, living at C. near N. going to St. E. founded there a little flock of Quakers, altogether of persons who had left the Romish church; he visited them, and sometimes wrote to them. This little flock is few in number, but very interesting. More than a year ago the King's Attorney-General at St. E. obtained judgment against them; their meeting was dissolved, under a prohibition to assemble, and condemna-

tion to a line; the whole was accomplished by a very arbitrary act of Mr. Attorney-General at first, and afterwards of the tribunal which judged them; but not one member of this little flock has turned back.

The Jansenists.—It is needless, gentlemen, for me to inform you, who those are, that are known by this name in the church of Rome; every one knows it, and if I were to describe them in one word, I would call them the Evangelicals of the Romish church; they are not separate from the church of Rome, but they are hated in it. The Jansenists are still numerous in France; you are sure to find the Holy Scriptures in their hands, and to please them very much by conversing with them of a free salvation by faith in Jesus Christ. Their number is pretty considerable at St. E. where they have a priest of their faith, to whom they confess.

The Beguins.—This is a select and interesting class of people, of whom I must give you some precise information. At the distance of a league from St. E. between this valley and that of St. C. there is a large village called St. J. de B. Thirty years since this village had a Curé, named B. who taking advantage of the French revolution, which had disorganized every thing, drew off his whole parish, in order to seduce them to his own opinions, and persuaded these good people to sell their property, to put all into a common stock, and set off to Jerusalem. The whole village rose in a mass, and marched out with the Curé B. at their head; they proceeded a few leagues; but the Government then stopped them, imprisoned some, and forced others to go home. The Curé B. fled to Paris, where he still lives in a state of separation from the Romish church; those whom he seduced returned home, where they remain to this day as much separated from the church of Rome as the Protestants themselves. The following is what I am able to collect about their faith; it is a lamentable mixture of the good and the bad. They acknowledge no other authority in matters of religion than the books of the Old and New Testament, which they study very diligently; they have neither priest nor minister, nor place of meeting, nor festival, nor public assembly. They are daily waiting for the coming of the prophet Elias, who is to spring from one of their virgins; some of them believe that he is already born, two years ago, and that he is concealed in some part of France. Their system is to stand separate from every Christian communion in the world, and to form a separate people. This information I procured from the mouth of one of their principal members. They have no communication with any one, and a person must inspire them with very great confi-

dence to obtain the knowledge of them that I have done. You see, gentlemen, in this, that considering their state, there is something to grieve, and something to rejoice at. We are afflicted at remarking so many errors; but we rejoice at seeing in their hands the Word of the Lord, for which they have a great respect; we are glad also to see them decidedly separated from the Romish church, with which they have no communion at all. The name Beguins, which they bear in these countries, has been given to them in derision. There are at least four hundred of them, and they declare, that they know they have brethren of their faith in other parts of France, and particularly in the neighbourhood of Paris and Orleans. Some years ago, a great improvement took place amongst them by the manifest interposition of Divine Providence. Our friend, Mr. Wilder of New York, whose business often called him from Paris to St. E. was stopped near St. J. de B. by an accident that happened to his carriage; the hind boot being broken, a great quantity of religious tracts which were in it, were scattered on the road; while they were repairing the carriage he entered into conversation with a woman, and was very much surprised to find, that she had separated from the Romish church, and loved the Word of God; she was a Beguin. From this time Mr. W. anxiously sought to do good to those Beguins, whom he then became acquainted with. He sent them some Bibles and religious tracts, and by means of these books several of them were brought to see the errors of their creed, and led to the Saviour. This old woman in particular was converted, and died two years since in the faith. Her family, I have observed, are walking in her steps. [*Lon. Bap. Mag.*]

THE YORK AUXILIARY BAPTIST MISSIONARY SOCIETY,

Held its first anniversary at Sandford, Maine, on the 26th of Dec. last, and was re-organized by the election of the following

OFFICERS.

Rev. Abner Flanders, Buxton,	<i>Pres.</i>
Rev. Chas. Blanchard, Shapleigh,	} <i>Vice Pres.</i>
Rev. John Seavy, Limington,	
Rev. Henry Smith, Alfred,	
Archibald Smith, Esq. Alfred, <i>Treas.</i>	
Rev. Oliver Barron, Wells,	<i>Sec.</i>

The following sums were received from Primary Societies at this meeting, and such Societies as had not forwarded their collections, requested to give an early attention to the subject. It is hoped the publick meeting on this occasion will have the effect to excite our churches within the limits of the Auxiliary to more spirited and united exertion, since it was cal-

culated to increase information in regard to Missionary operations, which we consider always has the best influence.

Monies received by the Treasurer.

Sandford Female Society,	-	9,55
Wells Benevolent Society,	-	17,46
Waterborough and Alfred,	-	15,12
Berwick Primary,	-	8,42
By Ezra Thompson,	-	2,00
Jeremiah Moulton,	-	1,00
Elder John Chadbourn,	-	,50
John Thompson, jr.	-	,25

\$54,30

The next annual meeting is to be held at Wells, on the last Wednesday in December, 1828.

THE CUMBERLAND AUXILIARY BAPTIST MISSIONARY SOCIETY,

Held its anniversary meeting at North-Yarmouth, January 2. The names of its officers elected on the occasion, we have not received. A letter from one of the ministers present, says, "Our meeting yesterday was one of the most interesting of the kind ever attended rendered so chiefly by the presence of the Lord, and the powerful sermon and addresses then delivered. An impression was, I think, made on the minds of the people greater than ever before." This Society is acting a spirited part in support of missions, as their returns show, and the Young Men's Society of Portland give promise of much usefulness. We understand that they were but recently organized, and on short notice collected the sum forwarded by them. May this operate as an encouragement to other young men in our churches to imitate so worthy an example.

WORCESTER COUNTY BAPTIST CHARITABLE SOCIETY.

This Society was organized within the limits of the Worcester and Sturbridge Associations. Most of its funds however have been derived from the former.

This Society embraces Foreign and Domestic Missions, and Education for the ministry. For these objects it has raised about \$4,000, within seven or eight years.

Its annual meeting is held in connection with the session of the Worcester Association, on the 3d Wednesday of August.

It has primaries in all the churches, and is considered a healthy member of the missionary body.

The following are its present Officers.

C. C. P. Crosby, *Sec'y.*

C. H. Snow, *Treas.*

Abishai Samson, Jona. Going, J. B. Boomer, John Walker, A. Parker, *Executive Committee.*

OBITUARY.

DEACON GEORGE INGELS.

GEORGE INGELS, late Deacon of the first Baptist Church in Philadelphia, was born in Whitmarsh Township, Montgomery Co. Pennsylvania, on the 26th of February, 1746. When about three years old, he lost a most affectionate and christian mother, and his father also being dead, his education was committed to the care of an aunt. At ten years of age, he was assisted to triumph over many pernicious errors that had been instilled into his tender mind, to commit himself to the charge of Providence and to rejoice in its extension to the meanest concerns of mortals. Possessing naturally great vivacity of temper, it might be supposed that concern for his future welfare would have been remote from his thoughts. Such was not the case. At this early age he was anxious to become a sincere christian.

A sixteen he removed to Philadelphia, when our City, like himself, has not attained maturity, and in his later days, he would delight to show his children and friends sites now covered with elegant mansions, where he had seen the long grass rising and the wild wood wave. Here he was favoured with opportunities of attending the means of grace. Unfixed in any religious principles, yet possessing reverence for godliness in what denomination soever he discovered it, his mind was at length determined in favour of the principles and the ministration of ordinances as adopted by the brethren of the Baptist denomination. Having reason to hope that he was the subject of regeneration of heart, he offered himself a candidate for union with the first Baptist Church, then the only one in the City, and was baptized by the Rev. Mr. Blackwell, in October, 1767.

Publick usefulness was his constant aim. Yet he would never suffer any considerations to deny him the pleasure and honour of fulfilling every duty which the church could claim at his hands. A more actively engaged christian could scarcely be found, and to his last moments, the cause of God obviously lay nearest of all considerations to his heart. Five years after his baptism, he was elected Deacon of the church, and for fifty-five years continued purchasing to himself a good degree and great boldness in the faith.

As a citizen he was attached to his country. Perceiving the unnatural oppressions she endured, his bosom panted for her emancipation. With the native ardour of his mind, he united himself to the colonial forces, and was in the hottest of the danger at Trenton and Princeton.

During the unusually severe winter campaign of 1777, from exposure to intense cold, and the hardships which the patriotic American then encountered, he was attacked with violent rheumatic pains, the cure of which, was never effected, and which produced a lameness not less honourable than the broadest, deepest scar. This prevented him from service in the field, but he was immediately appointed assistant Commissary in the ordnance department. The duties of this office he fulfilled to entire satisfaction. From that period to his decease, he possessed, as he deserved, a large share of public confidence. During the pestilential visitation, in this City in 1797, he was laboriously employed in diminishing the misery of his fellow men, notwithstanding the danger that surrounded him. He was appointed by the Governor a minister to the necessities of the poor, whose calamities shook his masculine soul. He was himself attacked with the prevailing disease; and O how often would he bless the hand that not only restored, but permitted him the honour and consolation of contributing to the relief of humanity beneath its deepest sufferings.

For some time he continued the public Inspector of lumber, until elected a member of the State legislator, an office which he sustained for three successive years.

After this, for upwards of eleven years he was military storekeeper in the United States Arsenal. He afterwards received the appointment of Collector of internal duties of the County of Philadelphia, an office which the imperfection of his health induced him to decline. He sustained honourably the character of County Commissioner, and in possession of the office of an Inspector he died.

His confidence was unshaken in the promises of Jehovah. He delighted to communicate spiritual instruction to his beloved children, and for this he was the more qualified, as it was his habit to rise by three or four o'clock in the morning, and devote himself to the perusal of the Holy Word of God.

One of the first promises which, when bowing beneath the weight of penitential sorrow, afforded to his mind relief, was that memorable assurance of the Redeemer, "Whosoever cometh unto me, I will in no wise cast out." He would often say—"whosoever! whosoever! in no wise! in no wise! O then I may still cleave to the word of my Saviour! I have come! I will still come and rest no where else!" He would often repeat the words of David, "Cast me not off, in the time of old age, now when I am old and gray headed—O God, forsake me not;" and would add, "Dear Lord, thou never hast; no, thou never wilt forsake me, poor and unworthy as I am!" One

of the promises on which his soul seemed delighted to lean, was, "I will never, no never, no never, leave thee nor forsake thee." In contemplating with the deepest sensibility the difficulties of the church, he would say, "the Lord reigneth, the Lord reigneth!"

A dear child of the deceased, from whom I have obtained the substance of the above information, adds at the close, "Mark the perfect man, and behold the upright, for the end of that man is peace." Surely then, dear Father, thy children may regard thee as one of that character, for thy end was peace—sweet peace—peace with thy God and with all mankind.

During a protracted confinement of five months, never was one murmur heard to fall from his lips. All was well—all was mercy—all was motive to thanksgiving. When just on the verge of heaven, his aged arms and lips gave to his mourning companion and children the farewell embrace.

Gratitude was his constant emotion, patience and holy resignation had the entire occupancy of his mind. He would sometimes say with a countenance lighted up with joy, "O what a mercy to have such dear and kind attendants, now that I am unable to assist myself. The Lord always has provided, and always will, for one who am less than the very least of his children."

He sometimes seemed almost overcome with the idea that his life had been no more profitable. His hope in the Redeemer and only in him was an anchor 'firm and strong.' To him under every conviction of his unworthiness, he would direct his eye. He would frequently say, "My work is done—I am waiting only for the final summons." The Sabbath previous to his decease, he was asked if he felt comfortable. He replied, "O yes, in mind as well as body, perfectly so—I believe the Lord is about taking me home." And are you willing to go? "O yes." Then death has no terrors for you? "Oh no! Jesus has conquered death." Can you give us up whom you have so tenderly loved? "I have so long proved the goodness and faithfulness of my God, that I dare not hesitate to give you all into his hands, knowing that he will protect and bless you as he has blessed and protected me. To him I have committed every concern for time and eternity. I have nothing more to do." He delighted in singing the praises of God, but said, "My singing on earth is almost ended, but I shall soon join the heavenly choir."

He died of no disease. Eighty-two years had worn out the machine. It was the soft expiring of a 'weary, worn out wind.' I never left his chamber without feeling the appropriateness of the lines of

Watts, when he compares the progress of the saint to the career of the sun.

"Just such is the Christian; his course he begins
Like the sun in a mist—while he mourns for his sins,
And melts into tears—then he breaks out and shines,
And travels his heavenly way:
But as he comes nearer to finish his race,
Like a fine setting sun he looks richer in grace,
And gives a sure hope at the end of his days
Of arising in brighter array."

W. S.

REV. H. A. BOYD.

Died, March 28, 1827, at his residence on Pipe Creek, in Beaufort District, South Carolina, the Rev. Hezekiah Alexander Boyd, aged 47 years. He was born December 1st, 1779, in Columbia County, Georgia: was admitted a member of the Kiokee Baptist Church of Christ, 19th June, 1802, and was soon after set apart for the great work of the ministry. In March, 1812, he received a letter of dismission, being in full fellowship, and was recommended as a useful and faithful minister of the gospel.

Shortly after this period he was called to the pastoral care of the Blackswamp Baptist church in South Carolina, where his labours were continued for near thirteen years; during which time the Lord was pleased in mercy to pour out his spirit in such copious showers of divine grace, that numbers were added to that church, of such as it is humbly hoped will be saved in the great day of the Lord, and who will shine as stars in the crown of their beloved pastor in a brighter and better world.

In Dec. 1824, he received a letter of dismission from the above church; and about ten days before his death aided in the constitution of the Baptist church at Kirkland's in Barnwell District, South Carolina, of which he became a member and pastor. His health being bad began rapidly to decline from this time. He had scarcely reached home, (only ten miles off) before he became extremely ill; and during the few days he was permitted to live on earth, his sufferings were very severe; more perhaps than are usually experienced on a dying bed—notwithstanding, his confidence in a Redeemer remained unshaken; and his hope was stayed upon the rock of ages, in whom he had trusted, and who he believed would raise him up at the last day.

He has left a widow and two daughters to lament their irreparable loss.

Blessed are the dead which die in the Lord from henceforth. Yea, saith the spirit, that they may rest from their labours, and their works do follow them.

Account of Moneys, received by the Treasurer of the Newton Theological Institution.

Hon. S. V. S. Wilder, Bolton,	-	-	-	50.00
Abel Willard, Harvard,	-	-	-	2.00
A friend, Cambridge,	-	-	-	1.20

By the hand of Rev. C. C. P. Crosby. West-Boylston, being the annual payment of a five years' Subscription.

Joseph Metcalf,	-	-	-	2.00
Erastus Brown,	-	-	-	1.
Goodwin Wood,	-	-	-	1.
E. H. Howe,	-	-	-	5.
Joseph White,	-	-	-	25.
Samuel Brown,	-	-	-	3.
Josiah Ball,	-	-	-	2.
Silas Newton,	-	-	-	5.
V. Baker,	-	-	-	1.
Calvin Winter,	-	-	-	2.
Jesse Curtis,	-	-	-	1.
Amos Lovell,	-	-	-	2.
				50.00

Miss Polly Fisher, Dedham, by Rev. Mr. Ballad	1.
Mrs. Abigail Shepard, Newton,	2.
John B. Jones, Boston,	475.
Moses Hadley, do.	10.
Thomas Harbeck, Newton,	3.

By the hand of the Agent, Rev. E. Nelson.

Rev. J. C. Welsh, Warren, R. I.	2.00
Deacon Bell, Newport,	5.
James Tripp, New Bedford,	2.
Nehemiah Leonard, do.	2.
Stephen Hathaway, do.	2.
Baruch Eldridge, do.	2.
Barney Corey, do.	2.
Mary B. Gunnell, do.	2.
David Beal, Kingston,	5.
Mrs. Drew, do.	2.
Lydia Drew, do.	1.
Stephen Drew, do.	2.
Henry Jackson, Plymouth,	5.
Elizabeth Cobb, do.	5.
George Lovell, Barnstable,	10.
Nathan Chapman, do.	10.
Samuel Childs, do.	10.
Isaac Sears, Jr. do.	5.
Warren Hallett, do.	5.
Mrs. Scudder, do.	10.
Luke Chase, do.	10.
Lott Crocker, do.	1.
Timothy Baker, do.	2.
Hat el K. Handy, do.	1.
Myrick Nickerson, Chatham,	5.
Bangs now, do.	2.
Richard Sears Jr. do.	1.
Nehemiah Done, do.	2.
Mrs. J. Nickerson, do.	3.
Josiah Mayo, do.	1.50
Mrs. Winslow, Brewster,	1.
Isaac Foster, do.	2.
Isaiah Clark, do.	2.
Dea. Elisha Crocker, do.	1.
Several Friends, do.	2.47
Collection, Orleans,	3.
Dea Freeman, do.	1.
Freeman Baker, Yarmouth,	5.
Friend, do.	20.
David R. Griggs, Boston,	50.
Several Friends, Salem, by Rev. G. Leonard,	7.
Dea N. Stowell, Worcester,	100.
L. Howe, do.	10.
Thomas Thimble, do.	3.
Joel Putnam, do.	5.
W. M. Hubbard, do.	5.

For the Professorship of Bib. Theology.

Miss Betsey O. Lane, Boston,	-	-	-	26.00
Benjamin Convers, do.	-	-	-	25.
Joseph Convers, do.	-	-	-	25.

For the benefit of the Library.

From the Boston Fem. Juv. Ed. Soc. by Mary A. Jones, late Secretary,	-	-	-	31.
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N. B. Heretofore the Agent has published subscriptions when obtained, but it has been thought most expedient in future to publish them when paid.

Account of Moneys received by the Treasurer of the General Convention for the Baptist Board of Foreign Missions from Dec. 24, 1827, to Feb. 23, 1828.

By cash from the Black River Baptist Mission Society, Auxiliary to the New York State Convention for the Burman Mission, per Rev. Asa Averill,	20,00	Fresport Male Primary Society - - -	6,00
From H. B. Rounds, Esq. Treasurer Utica Foreign Mission Society, per Mr. E. Lincoln,	25,00	Do Female do. - - -	1,75
From Dea. Elias Emery, Roxbury, N. H. for Burman Mission, per L. Farwell, Esq. - -	10,00	Brunswick Male do. - - -	11,50
Collected in Baptist Church, Alexandria, at monthly concert for prayer, for Burman Mission, - - - - -	6,00	Do. Female do. - - -	13,00
Received for sale of twenty copies 'Backslider,' presented by Rev. S. H. Cone, N. York, for Burman Mission, - - -	5,00		246,15
Proceeds of a box kept by Miss E. Cornhus in her school, for Carey Station, -	3,00	From John Page, Esq. Haverhill, N. H. it being a bequest from his late honoured mother, Mrs. Hannah Page per Mr. E. Lincoln, -	*100,00
Donation from D. Cawood, Burman Mission, 1,75	1,75	From the young Ladies of Mrs. Ann Little's School, Martinsburg, Va. to educate a Cherokee child, by the name of Ann Little, received per Rev. O. B. Brown, Washington, D. C. - - -	10,00
From Rev. S. Cornelius, do. - - -	17,50	From Mrs. Hannah Whitney, Royalston, for Foreign Mission, per Mr. E. Lincoln, - -	1,00
Per Rev. S. Cornelius, - - -	10,00	From the Country Baptist Missionary Society in the Leyden Association, by Mr. David Furrington, per George Eels, Esq. - - -	25,00
From Samuel Bullin, - - -	21,00	From the State Convention of the Baptist Denomination in South Carolina, per M. Minns, Esq. Treas. to be appropriated as follows, viz.	
A number of Females in Ontario Association, for Burman Mission, per Mr. E. Lincoln, -	108,00	Withington Station, - - -	50,00
From the Executors to the last will of Hon. Constant Taber of Newport, R. I. being the amount of dividends which have become due on stock since his decease, now transferred to the Board of Foreign Missions, per L. Farwell, Esq. -	7,25	Burman Mission, - - -	130,00
Of Miss Mary Steel, of Philipston, N. Y. from the Family Mission Box, for the Baptist African Mission, per Rev. C. G. Somers, - - -	21,20	From the General Committee, Charleston, S. C. by Josiah B. Furman, Esq. Treas. per Henry H. Furman, Esq. - - -	364,52
From the Ontario Association, for Burman Mission, per Mr. E. Lincoln, - - -	56,25	From New York State Convention, through the Black River Mission Society per Rev. A. Averill, 20,00	
From the York Baptist Auxiliary Missionary Society, per Mr. E. Lincoln, - - -	50,00	From the Wendall Society for Missionary purposes for Indian Schools, per Rev. E. Andrews, -	6,50
From James Loting, Esq. Treas. of the Boston Auxiliary Society for Domestic or Western Mission, per Mr. E. Lincoln, - - -	9,08	From Damariscotta (Maine) Auxiliary Society, per Dea. Daniel Day, Treasurer, -	90,00
From Dea. Calvin Stockbridge, Treasurer of the Cumberland Baptist Foreign Mission Society, received through Mr. E. Lincoln, viz.	5,20	Waldo Auxiliary, J. McCallis, Esq. Treas. -	20,01
Contribution at the annual meeting in North Yarmouth—For translation of the scriptures, -	3,51	Hancock, do. A. Witham, Esq. do. -	174,01
Lisbon Male Primary Society, - - -	35,13	Washington do. Rev. P. Bond, do. -	60,87
Do. Female, do. - - -	38,50	Contribution of the Congregational Society in Castine, under the pastoral care of Rev. Mr. Mason, for Burman Mission, -	20,00
North Yarmouth Male do. - - -	18,00	Contribution of Rev. Thomas B. Ripley's Society, Portland, for Burman Mission, -	20,00
Do. Female do. - - -	10,28	Received per Rev. Gustavus F. Davis, -	394,79
Bath Male do. - - -	4,20	From Dea. Phillip Brown, Treas. of the New Hampshire Baptist Convention, viz.	
Do. Female do. - - -	21,00	For instructing females in Burmah, - - -	6,75
Portland Male Primary Society, - - -	22,00	For heathen youth, - - -	1,00
Do. Female do. for the education of Burman Female children, - - -	40,63	For the Burman Mission, - - -	1,39
Portland Young Men's Primary Society, - -	6,37	For Foreign Missions, - - -	189,76
New Gloucester Male do. - - -			200,00
		By cash from Dea. James Loting, Treas. of the Boston Bap. Aux. Society, - - -	200,00
			dolls. 2194,16

HERMAN LINCOLN, Treas.

* With this sum, the Treasurer received the following note from Mr. Page:—

Haverhill, N. H. Jan. 24, 1828.

Sir,—Enclosed is \$100, which sum is a bequest from my late mother, Hannah Page, to the Baptist Board for Missions. She did not make any specific appropriation to particular objects, but left it to the care of her Baptist friends. I would just remark, that the Burman Mission was one in which she always took a very warm interest, and I think that it would have been her wish that the greater part of the above sum should be applied to that mission, and the residue among Indians of the west.

THE
AMERICAN
BAPTIST MAGAZINE.

No. 4.

APRIL, 1828.

VOL. VIII.

MISSIONARY DEPARTMENT.

MORAVIAN MISSIONS.

HARDSHIPS ENCOUNTERED AT THE NORTHERN STATIONS.

Greenland. The last winter was not quite so stormy as the preceding one: but the severity of the cold was great and lasting. This we experienced very unpleasantly in our house, which is built of sods, and perhaps we shall be obliged to hold out another winter in it. Our block-house, put up before the last winter, but damaged by a violent storm, will now be transferred to another and a safer situation.

The cold would be more tolerable, if fuel were abundant; but it is otherwise.

You can have no idea of the joy we experience, when such encouraging letters arrive from Europe, in a country where perpetual snow covers the mountains, and dreariness the plains. You remark on our "going to fetch wood." By wood, we mean bushes, which we pull up by the roots, the root being the best part of them; then we chop them small, that more may go into a woman's boat. There are no trees here; it is all short thickets; and we should be glad if there was only enough of that; but little is left, and in this country, drift-

APRIL, 1828.

wood is scarce, and hardly sufficient for the Greenlander's use, to make their tools and implements. We wish, therefore, if possible, to obtain a quantity of coals.

Mr. Lehman writes from New-Herrnhut, under the date of July 14, 1826:—

During the last season, the Lord has approved himself, in a peculiar manner, the Shepherd of his flock to this congregation. Our people grow in grace, and in the love and knowledge of their Saviour. Twenty-eight have been admitted to the Lord's Supper, or received into the congregation. The joy we experienced in beholding this work of the Lord and his Spirit in the hearts of our people, the love and confidence we enjoy and the Christian walk and conversation, make this dreary and frozen region a paradise to our souls. We do not feel the privations to which persons living in this country must necessarily submit; our solitary dwellings appear places of rest in the Lord, and the rough and piercing cold of the climate does not chill the warmth of our affections.

Yet I cannot deny, that this same intense cold begins to affect my body, and after so many years abode in this country, I am frequently troubled with rheumatism. If the noble minded friends of the cause of Christ in England and Scotland, to whom the Lord has given the means, knew how much we are likely to suffer from the increasing want of fuel in this country, I think they would contrive to send some coals to the missionary stations on this coast, by some of the English whalers, which annually visit it. Very little drift-wood has been found this year, we have as yet seen none, we therefore intend to make a voyage into Ball's river to seek brush-wood, though we do not know yet where to find it.

Danish West-Indies.—In the three Danish Islands, St. Thomas, St. Croix, and St. Jan, divine life appears to pervade the seven negro congregations. The most numerous is that at Friedensfeld, to St. Croix, which numbers 2,232 persons. Three active missionaries, in the prime of life, have been called home to eternal rest. The mission was reinforced by a missionary and his wife from North America, a missionary and his wife and two single brethren from Germany, and the return of another from a visit to Europe. Brother and sister Hohe have returned to Europe, after a faithful service of twenty-one years. On August 21st, the missionary family at New Herrnhut celebrated the 94th anniversary of the commencement of the mission in St. Thomas: they had occupied their present dwelling-house fifty years.

British West-Indies.—In *Antigua*, 14,823 negroes are under the care of 21 brethren. In *Barbadoes*, the publick and private services continue to be attended by an increasing number of negroes. *St. Kitts* is one of our most flourishing fields of labour in the West Indies; the two congregations at Bas-

seterre and Bethesda, continue to increase: to the former belong about 3000, to the latter 1838 negroes: 700 children are under instruction at both stations. Our missions in *Jamaica* are by the Lord's blessing, on the advance; of our three congregations on that island, New Eden numbers 1213 negroes, Fairfield 1190, Irwin and its vicinity about 300. Brother Becker and his wife were necessitated by increasing infirmities, to request their dismissal, after a faithful service of 24 years in the West Indies, and returned to England. A mission in the island of *Tobago* was begun as early as the year 1790; but it was interrupted, shortly after, by the departure of our late brother Montgomery: it was renewed in 1799, at the earnest request and by the generous assistance of the late Mr. Hamilton; but again discontinued upon his decease, in 1801: agreeably to the wishes of his son and of several other proprietors of estates, it will be re-commenced; and to this service, brother Rixecker, of Lancaster in North America, has been lately appointed.

Surinam.—On the 14th of July, fifty years had elapsed since the baptism of the first negro by our brethren at Paramaribo; that day was therefore kept as a solemn festival by the negro congregation; and the various services were attended by a numerous company, not only of negroes, but also of the white inhabitants of the town, who all appeared to take a lively interest in the prosperity of this work of God: the church proved far too small to contain all who wished to be present. Since the first baptismal transaction in 1776, there have been baptized 3,477 adult negroes: the congregation at present consists of 1240 members, besides 500 new people. Several planters in the neighbourhood of Paramaribo, have invited our brethren to preach the Gospel to their negroes. Two

brethren who formerly served the mission in Surinam, for above thirty years, have, in this year, finished their course with joy: viz. brother Långballe, at Bethlehem, in February; and brother Randt, at Herrnhut, in May.

South Africa.—The number of inhabitants at Gnadenthal was 1218: in the early part of the year, new life and love to Jesus appeared to be enkindled in the hearts of the Hottentots; many of whom joined themselves into little companies, and engaged with one another to walk as true followers of the Lord. Of the patients in the Lepers's hospital, at Hemel-en-Aarde, whose number exceeds 100, more than half have been awakened through the labours of brother and sister Leitner; and those who have been admitted members of the church of Christ, appear to grow daily in knowledge and in grace. Elim increases gradually, and is a blessing to the whole neighbourhood: on festival occasions, more than 200 friends have sometimes attended the meetings, the Sunday school is frequented by a large company, both of adults and children, and is a means of benefit to old and young. Owing to the pressure of the times, many Hottentot families have flocked to Groenekloof: the work of the Holy Spirit, which appeared evident among these poor people, has been productive of blessed effects likewise among the older inhabitants, whereby our brethren have been encouraged to persevere in their work with renewed confidence. The congregation at Enon has increased to 400 members; the number of inhabitants, to 450: brother Hallbeck accompanied brother and sister Nauhaus thither in May last; and spent above five weeks, from June 10th to July 26th, at Enon and its neighbourhood, witnessing with joy and thankfulness, the earnest desire of the Hottentots to be made acquainted with Christ and his great salvation.

General Remarks.—The number of stations is 37, at which 185 labourers of both sexes are employed. During the year eight missionaries died, of whom three were females; eleven returned home on account of ill health; five re-visited their fields of labour; and nineteen were sent as new missionaries, of whom more than half were single brethren.

The Receipts of the Brethren for Foreign Missions, in the year 1826, were \$45,335: of this more than \$24,000 were contributed by friends in Great Britain.

[*German Ref. Ch. Mag.*

AFRICA.

EXTRACTS OF A LETTER FROM MR. JOHN MONRO, DATED GRAHAM'S TOWN, JULY 3, 1827.

THE Missionary cause is gaining ground in this town. Many of the English have come forward, tendering their services in the Sunday-school; and some of them, whose services have been accepted, acknowledge that, from conversation with the poor Hottentots, their own souls are refreshed; which is an encouragement to them to persevere in the work. In the last three months, our school attendance in the afternoon has been nearly stationary, averaging at one hundred and twenty; but owing to the greater part of our people being in the service of the English inhabitants, the attendance on the Sabbath morning fluctuates very much. The Auxiliary Missionary, from various local causes, together with the expense lately incurred in building the chapel, still continues in an infantile state. We must not, however, despise the day of small things. But, indeed, the friends here have done great things, and, when their burden is a little lightened, I have no doubt that they will be liberal in Missionary contributions.

Last Lord's-day (July 1,) our chapel was opened for publick worship. The services commenced at six o'clock, A. M., with reading the Scriptures and prayer; when the friends present designated this house of God by the name "Union Chapel," at the same time intimating their cordial wishes for the prosperity of this hill of Zion, and their sincere hopes that many of the Aborigines will, ere long, unite in church-fellowship with them. At nine o'clock, the Rev. C. Fraser, the Dutch clergyman of Beaufort district, preached in Dutch, from 2 Chron. vi. 20. A crowded congregation of Dutch farmers, English, Hottentots, Caffers, and Mantatees, had assembled, and were seated promiscuously, all uniting in solemn worship; so that the chapel might be said, on this occasion, to have answered to its name. This spectacle produced on my mind the most pleasing sensations, and at last so overcame me, that I was unable to lead the singing; and my dear brother Barker was in a similar predicament. The whole seemed as a glimpse of heaven upon earth. At eleven o'clock, brother Robson preached from 1 Chron. xxix. 9, to the English, or rather in English; for in this town there are many Hottentots who are able to read and speak English very well, and a third part of his congregation consisted of Hottentots. Brother Barker preached at two o'clock, P. M., in Dutch, from Isaiah xxx. 20, 21, to a very great concourse of people; and in the evening, brother Foster preached in English, from Psal. xlviii. 8, when numbers were obliged to return disappointed, there being no place left unoccupied, and many standing outside. Perhaps, however, the greatest proof of the deep interest taken in the cause in which I labour, may be deduced from the liberal manner in which the people contributed on this occasion:

17*l.* sterling, being collected on this day towards the liquidation of the debt incurred in building the chapel. The sum of 7*l.* 16*s.* was also collected on the preceding Monday, making the total amount contributed, within a period of eight days, 24*l.* 16*s.* The friends here expect that they shall be able to meet all the future payments that remain due on the place of worship.

The chapel being now finished, I propose opening a school for the Hottentot children (many of them, at present, wandering about the streets idle,) which will be a means, I trust, of preventing them from being led astray by designing people, who are always on the watch to lead them into evil. I have made some preparations, and hope, in the course of a few days, to have a group of interesting native children around me: a situation this, which I would not exchange for any other whatsoever.

[*Lon. Evan. Mag.*]

SOUTHERN AFRICA.

FROM THE JOURNAL OF MR. KAY,
METHODIST MISSIONARY.

I have this day witnessed a striking proof of the great change which christian principles have effected in a Caffre, who was baptized some time ago by the Rev. Mr. Ross, of the Glasgow Missionary Society. He had recently detected one of his countrymen in stealing three head of cattle from him. It is customary in such cases, when the theft is clearly ascertained, to lay the whole before the chief; who, without any ceremony, often deprives the offender of his whole herd at once; and the offended is stimulated to injure him, to the very utmost of his power, by a hope of obtaining a share in his property proportioned to the spoils.

But how marked the difference in this case! Although urged by his friends, as well as by the flagrancy of the crime, and the obstinacy of the criminal, to prosecute him to the utmost rigour of the law, he observed to me, in a truly christian spirit, "I have felt the great Word, and therefore do not wish to see my enemy punished; he is a poor man, with a few cattle, and a large family; and if I bring him before his chief, it will ruin him; I only wish him to give me my own, but he refuses to do this!"

Mr. Brownlee informs us, that a considerable assemblage of the natives took place not far from his house, a few weeks ago, with a rain-maker in the midst of them, and for the professed purpose of making rain. Upon perceiving it, Mr. B. and his assistant immediately repaired to the spot, and remonstrated with the people respecting the folly of such a mode of proceeding; insomuch that their leader became exceedingly angry, and declared before them all, that there would now be no more rain, seeing that the missionaries had driven it away. Nevertheless, the latter continued to exhort them not to suffer themselves to be deluded any longer by their old system; but to make their wants known in prayer to God, from whom alone cometh both the early and the latter rains. On the following Sabbath-day the house was crowded during the hours of prayer; and to the utter astonishment of the people, and confusion of the pretender, it pleased divine Providence to send them copious showers that very evening. When it is remembered that continued drought, at this season of the year, is considered one of the greatest curses that can be inflicted on the land, and fertilizing showers the greatest blessings, we cannot but admire the goodness of God, who hath this year also made our Mission villages like unto well watered gar-

dens; whilst many other parts of the country have been exceedingly parched.

[*Par. Bap. Mag.*

EAST INDIES,

CALCUTTA.

Letter from the Rev. Messrs. Trawin and Piffard, Missionaries at Kidderpore, addressed to the Directors of the London Missionary Society. Dated January 22, 1827.

Honoured Fathers and Brethren,

As some events of an interesting nature have occurred since we last had the pleasure of addressing you, we shall state them in this epistle in the order of time in which they took place.

On the 21st of July, we visited Rammakalchoke, and were happy to find that Geredhor, a person of the village, who is a regular attendant on the means of grace, had destroyed his family idol. As the circumstances connected with this event may be gratifying, we shall here notice them.

About a week prior to our visit to the village, this man's aunt was taken ill, and he prayed to his domestic idol to heal her, making a vow that he would offer a buffalo in sacrifice should his aunt recover. The prayers and the vow were both unavailable, for the woman died. A few days after, his first cousin was seized with affliction: he again applied to his domestic oracle for relief, but help was sought in vain—death carried off this relative likewise. The man enraged at the stupid idol, who had refused to hear his cries in such a season of calamity, declared that Punganund, the family god, was destitute of power. He therefore forthwith took it down from its seat, bound it up with the

corpse, and proceeded to the place of burning, where he was about to commit it to the flames. A Brahmin, however, being present at the spot, entreated him to desist from committing such an outrage upon the idol. The man listened to this remonstrance, and, upon the Brahmin's request, gave him the image. It was soon consecrated afresh; and it now occupies a place among the Brahmin's domestic idols. Geredhor continues to hold idolatry in contempt, and is, we hope, not far from the kingdom heaven.

In returning from Rammakalchoke, the sights on the banks of the Milla were horrible beyond description; dead bodies, some whole, and others partly consumed, were lying quite exposed, presenting the most ghastly appearances imaginable. Oh, when will the happy period arrive, when these appalling effects of idolatry shall entirely disappear? We passed through a field also which was quite a Golgotha; skulls and human bones were lying about in all directions. Awful proofs these, that sin reigns unto death!

Opening of the Chapel at Rammakalchoke.

This building was opened for divine service on the 7th of Nov. The deputation, Messrs. Tyerman and Bennet, and several other friends from Calcutta, were present on the occasion. After travelling to Thakerpoker, a village about six miles from Kidderpore, we were conveyed in our little canoes about three miles over the rice fields (those fields being more than six months in the year under water.) Arriving at the village, we took breakfast in the school-room. The sight of so many foreigners was, indeed, a great novelty to the inhabitants of the place. After singing an English hymn, and soliciting the Divine blessing on the engagements of the day, we proceeded to the chapel. The services were conducted by Messrs. Pearson, Pif-

fard, Ray, Gogerly, Trawin, and two native preachers, Ramhurree, and Lurup.

At the morning service there was an attentive congregation. In the afternoon the chapel and the doors were all crowded to excess; and we cannot but hope that many salutary impressions were made both upon the Christian and heathen auditors. In looking back upon the interesting occasion which brought us together, we are constrained to exclaim, "God hath done great things for us, whereof we are glad."

We have been permitted to see the first chapel in this benighted land, that has been raised out of the ruins of an idolatrous temple. Oh! may the victorious Saviour go forth conquering and to conquer; until of all the idol temples in India, there shall not be left one stone upon another that shall not be thrown down.

The erection of the chapel, besides the materials of the old temple, has cost 1270 sicca rupees, which the friends of the cause here, with their usual liberality, have enabled us to defray.

[*Lon. Evan. Mag.*]

GENERAL VIEW OF THE MISSION AT BEYROUT IN PALESTINE.

It has pleased God so to bless the labours of the brethren Bird and Goodell, that there are ten or twelve persons whom they consider to be truly converted; while many diligently search the Scriptures, to see if things be so as the Missionaries say.

But it is here as it is throughout the world—he that is born after the flesh, persecutes him that is born after the Spirit. The Greeks, in general, receive the Missionaries well; but the Greek Patriarch of Beyrout fulminates against them;

under the influence, it is supposed, of the Maronites, and other Roman Catholics. Not only are calumnies circulated against the Missionaries, but the Patriarch curses and excommunicates those who maintain any intercourse with them, even the poor who receive their alms!

The same Roman Patriarch has also seized a young convert; and has kept him in prison in the convent, now for more than a year; he often causes his victim to be beaten, and compels him to undress and to pass the night in the cold; limiting his sustenance to the smallest portion of bread and water which will prevent him from dying: he assembles the Monks daily round the prisoner to insult him, and allows him neither to read nor write.

The Mussulmans are tolerable quiet; but they avail themselves of all opportunities to fill their purses. This is the manner of effecting their purpose: when any one begins to read the Scriptures, or to visit the Missionaries, those of his sect go to the Mussulman Judge, doubtless with a present in their hands, and beg him to cause such an one to be punished: the poor man has no apprehension of the mischief, till a Turk meets him in the street and tells him that he is condemned to buy for example 100lb. of soap of the manufacture of the Pacha, at three livres per lb., whereas the just price is but one livre: if he refuses, they put him into prison, and there beat him till he consents to pay.

This Roman Patriarch has given the Missionaries and other Christians, the name of "Biblicals;" a new word, which denotes a follower of the Bible.

At Tripoli, there is a Greek Bishop who favours the Missionaries and their schools, and does all in his power to engage all men to read the Scriptures.

[*Lit. & Evan. Mag.*

EXTRACT FROM REV. T. RAFFLES' SERMON, FROM JOHN X. 16. -

Delivered to the Juvenile Societies in aid of the London Missionary Society, May 7, 1827.

Speaking of the present condition of the Gentile world, he observes:

"We are too apt to confine our views to the enlightened country in which we live, and the polished circles in which it is our happiness to move. Fixed by the good Providence of God on this bright spot, where the light of the Gospel shines so gloriously, we think not of the millions that sit in the region of the shadow of death, and the immeasurable realms of darkness that lie out stretched beyond. Yet there are lands where altars rise stained with human gore—lands where the Crescent of the false prophet gleams in moral pestilence and spiritual death—lands where Anti-christ sits enthroned, and superstition holds the human mind in bondage—lands where infidelity triumphs, and where a false and spurious Christianity deludes its votaries with a name to live while they are dead. We know, says John, *that the whole world lieth in wickedness*. Ah! what an affecting picture is this of the condition of mankind! *Lieth in wickedness*, like a man fallen, and wounded, and weltering in his blood. The world is a vast hospital, full of moral infection and disease—an immense mausoleum—an extended charnel-house—a valley of dry bones;—all around is the stillness and the desolation of spiritual death; not a limb moves—not a pulse beats—not a breast heaves—not a voice is uttered—not a sigh escapes, to indicate the presence of spiritual life, or warrant the hope of resuscitation. Merciful God! and can these dry bones live? Is it not madness to prophesy on them, and to preach to them the Gospel? Who but a maniac or a fanatic would go on a Mission to the slumbering dust on

the plains of Waterloo, or the bones piled up in the catacombs of Paris? But there standeth one at the mouth of this vast sepulchre, at the head of this dreary vale, who stood at the grave of Lazarus; and while at his command we prophesy upon these dry bones, and say, *O dry bones! hear ye the word of the Lord, His Spirit breathes upon the slain that they may live.* Already there seems to be a shaking amongst the bones; bone seems cleaving to its kindred bone, and limb to its fellow limb; and, ere long, this vale of death shall become the theatre of life; and an exceeding great army start up to celebrate the praises of the living God!"

The concluding paragraphs are most animating and impressive.

"And shall I be taking upon myself too much, if I venture to suggest to my honoured brethren, who may have but recently entered on the Christian ministry, or may be engaged in studies preparatory to it, the importance of identifying themselves with the Missionary cause from the commencement of their public labours, and of binding themselves to its interests with their ordination vows?—for cold, and heartless, and insipid, must that ministry be, which is animated by no spark of Missionary fervour; and *Icabod*, thrice written, may be inscribed on the doors of that sepulchre of a sanctuary, from which the Missionary cause is banished. For myself—so completely do I feel it entwined and associated with all that is efficient and refreshing in my work, that I should deprecate the least decline in my feeling of attachment to it, as one of the greatest calamities that could befall me. To outlive this feeling would be to outlive my usefulness; and rather than this should happen, I would beg of God to hide me in the grave. Of this cause I must ever say—*If I forget thee, let my right hand forget its cunning!*

"But remember that the cause is God's, and he only can command success. He will despise and reject our efforts and our contributions, if we engage in them without a humble dependence on his aid—*not by might, nor by power, but by my spirit, saith the Lord.* Hence the necessity of fervent and perpetual prayer, and in proportion as the spirit of prayer is poured out upon the people of God for this great cause, are they authorised to be sanguine in their expectation of its speedy and universal triumph. The cause is of God, and it must prevail. Despair—defeat!—these are things not to be contemplated for a moment in connexion with it. The spiritual temple which he is raising from the ruins of the fall, is established on the rock of ages, *and the gates of hell shall not prevail against it.* Amid the fluctuations of empires, the conflicts of nations, the intrigues of cabinets, the shock of arms, the sneers of infidelity, and the vauntings of Antichrist—amid the vicissitude and the instability of all human things—while the Babylons, the Tyres, and the Ninevahs, of every age, vanish from the face of the earth, that once resounded with their fame, this edifice shall rise, developing to succeeding ages its fair proportions, and still increasing in loveliness and beauty, till the top-stone is brought forth with shoutings—*Grace, grace unto it.*

MISSIONARY QUALIFICATIONS.

The following thoughts, addressed by the American Board of Commissioners, "to those who may become candidates for Missionary employment, and to their friends who may be called upon for advice and testimonials," we consider as entitled to consideration, and fully justified by experience; we therefore with pleasure transfer them to our pages.

1. Let those, who think of personally going forth to the heathen as heralds of divine mercy, sit down

and deliberately *count the cost*. There is some danger lest, in the glow of youthful feeling, and under the stimulus of crowded assemblies, and eloquent addresses, and examples of liberality, the cause of missions should be regarded only in the light of a glorious and triumphant cause; and not as an arduous conflict, a long continued struggle, a controversy with principalities and powers and spiritual wickedness in high places. But it is a different thing to spend one's strength among ignorant idolaters, or rude savages, from what it is to read accounts of missionary labours, or to form in imagination a picture of a vigorous and successful onset against the powers of darkness. There is no safe course for a missionary but to expect many trials; some of them unforeseen and unthought of, and others different in reality from what they were in contemplation. If faithful and devoted, he will also experience many consolations; not the least of which will be the sustaining consciousness that he is influenced by the benevolence of the Gospel;—the same principle, which appeared with such transcendent loveliness in the character of our Saviour, and which was exhibited to so happy an extent, and in so remarkable a manner, by the great Apostle to the Gentiles. He will be in the habit of reflecting, also, that the object is worthy of infinitely greater sacrifices than he can have made to it; and that, however discouraging appearances may be, the ultimate consequences of fidelity will be unspeakably delightful and glorious.

2. It is very important that those, who are looking forward to the responsible station of missionaries, should be thoroughly acquainted with their own character. There is the more need of caution here, as men are apt to be ignorant of themselves; and especially is it true that young persons, during the progress of their education, often

greatly misjudge as to their relative standing, and their prevailing motives of action. The real character of a man is, however, very likely to develop itself suddenly, when he is thrown into difficult and untried circumstances. Let the candidate for missionary employment, then, make it a particular study to ascertain how he stands in the sight of God. For this let him labour with much assiduity; not merely to gain satisfaction as to his having repented of sin and believed in Christ, but to learn whether he has that love for the souls of men, that devotedness, that zeal, that patience in trouble, that readiness for kind and brotherly co-operation, which are essential to an elevated course of Christian beneficence. To aid himself in this matter, let him apply to some pious friend, who can judge impartially, and who will become a candid and faithful adviser. It will be of incalculable benefit to a missionary to have made great progress in moral discipline;—in subduing pride, selfishness, vanity, ambition, and habits of indulgence, before he takes upon him a publick character. To all these evils and many others the heart of man is exposed: and it is not the part of wisdom to deny the danger, or attempt to conceal it. In the business of self-government, those are the most successful, who have the most thorough knowledge of their weakness, their exposures, and their dangers.

3. The missionary enterprise has now arrived at such a stage in its progress, that the soldiers of the cross have special need of being well furnished with the Gospel armour. The evangelical exertions, which are now distinctly and avowedly directed to the moral renovation of the world, are fast attracting the attention of all observing and reflecting men; and are regarded with very different views by various classes of individuals, according to their feelings,

their prejudices, and the part which they are personally disposed to take, either in favour of divine truth, or against it.

The friends and supporters of missions entertain high hopes of success, as they have good reason for doing; but these hopes being somewhat indefinite, in regard to time, manner, and circumstances, often lead to sanguine conclusions. These friends, also, very generally form an exalted opinion of the moral excellence of missionaries; and the mere fact, that a man offers to go forth in this capacity, is a passport to their unbounded confidence. Such a state of things should operate powerfully upon the mind of an ingenuous man; and should induce him to aim strenuously to prove worthy of that confidence, which is so liberally bestowed upon him in advance.

The enemies of Christ were probably never more on the alert, than at this moment, to discover flaws in the character of his professed friends, and to publish them abroad with a view to bring reproach and disgrace upon all that is doing to extend the limits of the church. These enemies are more or less open in their hostility, according to circumstances; but they all agree in opposing the progress of truth. They are to be found in every Christian country, and have access to almost every considerable missionary station. Some of them are becoming much alarmed, and habitually discover great malignity. Let every missionary expect to be watched by such men; let him make this anticipated scrutiny a reason for examining and judging himself; and let him take special care, that those *who are of the contrary part may be ashamed, having no evil thing to say of him*: or, if they are beyond the reach of shame, and will not be silent, let them be compelled to rely upon mere slander, which can either be refuted, or left to destroy itself.

It is always to be remembered, that an example of Christian integrity, benevolence, and piety, will commend itself to the consciences of even the most bitter opposers: while others, who are not committed by any acts of direct hostility to the truth, will not be backward in avowing their convictions, and bearing a decided testimony to a life of consistent evangelical virtue. Progress in holiness is to be desired by a missionary, as a mean of usefulness to all around him, while it is a source of unfailing satisfaction to himself.

4. The man who has deliberately consecrated himself to the service of Christ among the heathen, should not be solicitous respecting subordinate matters. He should cheerfully leave to Providence the precise field of his labour, the time and manner of his going forth, and other things of a similar nature. Not that he should act without consideration, in relation to any subject however small:—nor that he should fail to communicate any facts, views or reasonings, which have weight in his own mind;—but he should carefully avoid distressing anxiety about the future, and cheerfully commit himself and all his interests to God. Nothing is more common, than for young men, who are about closing the term of their education, to feel as though it would be extremely desirable to have the tenor of their future years marked out *with certainty*, not reflecting that, even if their lives were secure for years to come, such certainty would be unattainable by human power or foresight. It cannot be attained, in regard to any class of men; much less professional men, who remain in our country. The most mature plans are often interrupted; and the only wise and safe course, at home or abroad, is to prepare for usefulness in some important sphere, and then leave every future allotment to be dis-

closed, in the ordinary course of Providence.

5. The man, who contemplates entering upon a missionary life, should habitually rely upon the promise and favour of God, as the only ground of confidence, with reference to the great work of converting the nations. No combination of human talents, no multiplication of human labours can ever succeed, unless God accompany these labours by the energy of the Holy Spirit. Though the means used for enlightening, and reforming, and saving men are wisely fitted, under the Gospel dispensation, to accomplish these glorious ends, yet they will all fail, unless they are followed by a special blessing from on high. The external preparations for spreading the Gospel, though increased a hundred fold beyond their present amount, should not withdraw our attention for a moment from the Great Source of spiritual life, without whose kindly influence nothing of importance will be done for the permanent melioration of the human race. The hopes of the Christian world, while they rest on the declared purpose of the Most High, are called into lively exercise by events which are continually transpiring, and it seems hardly possible to avoid the conclusion, that He, who has excited his people to strenuous efforts, and united, importunate, and persevering prayer, will impart that divine energy, without which, every thing else will be unavailing.

As the number of missionaries is increasing, and will increase still more rapidly, a large portion of our clergymen, and numerous lay members of our churches, will be called upon for their advice to individuals, who think of missionary service, and for testimonials to the character of such, as may be deemed suitable candidates for that high employment. The busi-

ness of selecting and sending forth spiritual labourers is exceedingly responsible: and should be discharged with a deep feeling of the magnitude of the interests depending. Private friendships, personal attachments, and the strong desires of the intended missionary, should never induce to the recommendation of any person, who is not deliberately judged to be fit for the sacred vocation, to which he aspires. It need not be said, that all good men are not equally qualified for usefulness; nor that a man, who will be useful in some one place, may not have the requisite qualifications to be useful in all other places. It seems proper, therefore, to call the attention of clergymen and others to some prominent traits of character, which should be found in all, who are sent forth to the heathen, either as ordained missionaries, or as assistants in any department of the work.

And first, as a general qualification, it is extremely desirable, that each missionary should have acquired such a character, in the religious circles where he is known, as shall call forth the spontaneous approbation of his acquaintances, when his purpose is first announced. This prompt and general attestation to the consistency of his conduct with his professions, and to his possessing the great elements of the Christian character, is one of the best evidences of fitness for the work, so far as these evidences fall under human cognizance. It is very gratifying to the Committee to be informed respecting any individual recommended to them, that he is such a man as will do good any where; that his offering himself for the service is unanimously approved by those who know him; and that his friends will expect to hear good things from him, into whatever part of the vineyard he may be sent. The Committee

would not intimate, that such a reputation for general excellence is indispensable; but it is certainly desirable, and should be considered as attainable by all, who, with singleness of heart, and respectable intellectual powers, devote themselves to the promotion of the glory of God.

Besides being able to express an opinion of a candidate's general fitness for the work, those who give testimonials should look distinctly at several important traits of character. Here the Committee would observe that missionaries, who have been some time in the field, are scrupulous beyond all others, in regard to the qualifications of those, who shall be sent forth to them as fellow-labourers. They confess and lament their own deficiencies, while they would do all in their power to raise the standard of missionary excellence. Their correspondence bears frequent testimony to their earnestness on this subject. In some instances, they have consulted together, and drawn out an elaborate description of such a character as they have thought candidates should possess. At a missionary meeting in the western wilderness, a paper of this kind was composed, from which the following particulars are taken. They were intended to apply to missionaries, who shall go to the Indians beyond the Mississippi, but are applicable, with small variations, to others.

"In addition to vital piety, competent literary acquirements, a thorough knowledge of the Bible and of theology, such missionaries should have,

"1. *An enterprising turn of mind*; a spirit that will support a man, while he travels without company, sleeps without shelter, and is sick without attendants; a spirit that will sustain hardship of every description without repining.

"2. *An amiable temper*. The countenance of a missionary should indicate a pleasant and cheerful state of mind, and should be to him, wherever he goes, his letter of recommendation.

"3. *Promptness in argument*. Indians are sagacious in discerning character, shrewd in their cavils against true religion, and ever ready to hold in derision such as appear weaker or less wise than themselves; while they respect those whom they consider their superiors.

"4. *Equanimity* is an essential qualification of the western missionary. He must pass through all his difficulties with a firm, unshaken resolution. He should be *steadfast, unmoveable*, always mild, always affectionate, but always decided.

"5. *Punctuality to his engagements*.

"6. *Skill in the particular business assigned him*. No novices should be sent out. A great degree of ardour and self-denial, though it may entitle a man to compassion, will but poorly compensate for the losses and disappointments sustained by the mission, in consequence of his inexperience and want of skill.

"7. *A good bodily constitution*."

It will be observed, that the sixth particular has reference to assistant missionaries, who are employed as teachers, farmers, and mechanics.

The Committee would add, that missionaries of all classes, and both sexes, should have a well established character for,

8. *Habitual industry*. It is not sufficient that a man should be capable of vigorous activity, either of mind or body, as the case may be; but he should have been in habits of continued employment, and should be uneasy, and out of his element, unless *actually* employed.

9. *Habitual carefulness.* This trait of character should have respect to every part of duty. The missionary should be careful of property, of his health, of his words, of the measures he recommends, the examples he sets, and of all his means and opportunities of usefulness.

10. *Humility*, embracing, beside what is usually understood by that term, a willingness to labour on a small scale, and for the benefit of a few immortal beings, when a larger sphere is not accessible. In fixing on a field of labour, the number of souls to be benefited is always an important consideration; but it sometimes happens that a missionary, even in a populous country, can get but a few hearers. There are many causes, which may circumscribe his direct influence within narrow limits. In such a state of things, he should consider how great an object it is to bring one soul to heaven! and what inconceivable good may result from his forming his own character to a happy resemblance of his Saviour.

It not unfrequently happens, that persons apparently pious are encumbered with serious disqualifications for missionary services; which, however, they may not regard in this light, or perhaps may not be conscious of them at all. A few of these disqualifications will be mentioned.

1. *A disposition to change.* There are some persons, who are very confident they could do a great deal of good, if they were in certain imaginable circumstances. They are frequently changing their condition, with a view to arrive at a state so desirable. They always see many reasons for new changes, and thus life wears away, while they are preparing to employ it well. Sometimes, beyond

a doubt this love of change is a principal cause, which first prompts the desire of going on a mission.

2. *A strong tendency to depression of spirits.* No man needs the buoyancy of a cheerful, elastic state of mind more than a missionary. He should be grave and serious; but, in his temperament, hope and joy should predominate.

3. *Jealousy.* When an individual is known to suffer from this evil, he should be advised to remain in the bosom of a Christian community. Jealousy may have respect to many subjects; but, in a missionary, it naturally fixes upon the relative standing of his brethren, the estimation in which he himself is held, and the supposed motives of those, who have had any agency in assigning his duties.

4. *A habit of inconsiderate talking.* Rash and idle words are very inconvenient things in a missionary circle. In a large society, men are very apt to find their level; and a talkative man is duly estimated; but in a small band of brethren, shut out from the world, it is not easy to restrain an ungovernable tongue.

5. *Incapacity to judge of human character.* This deficiency is sometimes called ignorance of the world, and sometimes a want of common sense. It is occasionally found in persons, who have all their lives had intercourse with men: while, on the other hand, many whose observation has been confined to their native village, are rarely deceived in their estimation of men and things.

6. *Levity.* No person can gain the respect and confidence of uncivilized men, especially of our western Indians, if given to lightness of mind: and the example of levity is extremely unprofitable to a mission family. [Miss. Her.

RELIGIOUS DEPARTMENT.

INTERESTING LETTER FROM GERMANY.

The recent change in the state of religious sentiment in Germany, as described by Mr. Kurtz.

*Erfurt, Kingdom of Prussia, Augustin Monastery,
Luther's Cell, May the 14th, 1827.*

Dear Brother Shaeffer,

From the heading of my letter, you will perceive that I have selected a very interesting place to write in. Yes, it is a fact that I am at present in the Augustin Monastery, in Erfurt, seated in the monastic cell of the immortal Reformer, at the same table at which he so often sat and wrote, with his Bible lying at my left hand, his inkstand to my right, and manuscripts of him and Melancthon his coadjutor, suspended in a frame to the wall, in my front, and several other Lutheran relics, which are carefully preserved in the cell, to gratify the curiosity of strangers and travellers, who when they come to Erfurt never fail to visit this little room with one window, and record their names in a book which is kept here for that purpose. It was within a short distance of this town where, in a promenade, that eventful act of Providence occurred, which proved fatal to *Alexius*, the friend and companion of *Luther*, and induced the latter solemnly to renounce the world and its vanities and become an Augustin monk. Modern historians (and among others Milner) doubt the truth of this providential occurrence, and attempt to disprove it; but here in Erfurt, where I should suppose the people ought to be best qualified to determine the matter, it is universally believed; and what at once puts an end to all scepticism is the fact, that I read a letter shown to me in the monastery, in which *Luther* himself relates the circumstance to his father, and offers it as an apology for his be-

coming a monk. It was also here that *Luther* in the Providence of God, for the first time, found and became acquainted with the Holy Scriptures, and thus discovered the fallen and corrupt state of the church, and the indispensable necessity of a radical reformation. The monastery is at present occupied in part as an Orphan-house, and in part as a school for reclaiming, and educating poor, neglected and wicked children. The latter institution is under the direction of Mr. Reinthaler, a pious, wealthy, and intelligent gentleman, whose whole life, is devoted to the laudable work of reforming and instructing children, and whose wealth enables him to preside over this institution gratuitously, and to do a great deal of good at his own individual expense. Indeed no country abounds more with benevolent institutions than Germany. Infirmeries, hospitals, orphan-houses, asylums for poor widows, for clergymen's widows, for superannuated and sick servants, institutions for the benefit of the deaf and dumb, for curing those who have been born with any bodily defect, with contracted limbs, crooked backs, &c. for the punishment and reformation of juvenile criminals, bettering houses of every descriptions, &c. &c. &c. are to be met with in all directions and neighbourhoods. This excellent state of things is evidently owing entirely to the influence of Christianity; and yet there are men to be found in the world, who are selfish and cold hearted enough to withhold their

support from those societies whose object it is to spread abroad among the heathens that blessed gospel which alone is able to infuse such human principles in the minds of men, and to call them so effectually into action! nay, who are such enemies to the comfort and happiness of the human family, that they even oppose those societies and exert all influence to retard their progress and defeat their object! But let them rage, it is all in vain, they are kicking against the goads, and in spite of their opposition, the gospel will, and must prevail, and the time will soon arrive when its victories will extend from pole to pole, and when from the rising to the setting sun the earth will be full of the knowledge of *Jesus Jehovah*.—In Germany the religion of the Redeemer is gaining ground. *Rationalists*, so called, by which is meant a large and learned class of people in this hemisphere, somewhat similar to our Unitarians, yes, whose principles are often even more objectional than those of the rankest Socinians, are beginning to be ashamed of themselves, and though they formerly glorified in the name of *rationalists*, they now entirely disclaim the appellation, and their ranks (a few years ago so formidable,) have of late been considerably thinned by the increasing and overpowering influence of true evangelic religion. In Berlin, the metropolis of Prussia, a very populous and splendid city, where I spent seven weeks, and therefore had an opportunity to become acquainted with the state of religious matters, the cause of Christ is triumphant. A few years since this great city was in a most deplorable condition both in a moral and religious point of view. Christ was banished from the pulpit as well as from the desk of the professor,* unbelief and scepticism were the order of the day,

* There is a flourishing university in Berlin with about sixteen or seventeen hundred students, and a proportionate number of professors.

and he who dared to declare his belief in the Scriptures as the inspired word of God, was laughed at as a poor ignorant *mystic*; and now the very reverse of all this is the fact. In no city have I met with so many humble and cordial followers of the Lamb; in the University a mighty change has taken place, and from almost every pulpit the cause of the Redeemer is ably vindicated, and the efficacy of his atoning blood is held forth and proclaimed in strains at which the very angels cannot but rejoice, and which the stoutest heart is often unable to resist. We also meet with Bible Societies all over Germany, and in Saxony the Lutheran church is at this moment forming a missionary society for the evangelization of the North American Indians.

[*Lit. & Evan. Mag.*

SABBATH SCHOOLS IN SCOTLAND.

Sabbath School instruction meets with efficient support in Scotland. In connexion with our Sabbath School Union there are at present one thousand five hundred and seventy-two schools, attended by seventy-eight thousand three hundred and ninety-one children; and it is worthy of notice that there are many other schools in different parts of the country, between which and this society no relation exists. Religious instruction is the only object of our Sabbath Schools.

[*Ibid.*

RELIGIOUS SECTS IN EUROPE.

The following estimate appears in a work (said to be compiled from official documents,) which has been recently published in France, on the subject of religious persuasions of the population of Europe: England and Wales, 6,000,000. Church of England; 6,000,000

Dissenters. Scotland, 1,500,000 Presbyterians; 500,000 other sects. Ireland, 500,000 Church of England; 5,500,000 Catholics; 800,000 Presbyterians; 300,000 Methodists, &c. Spain, 11,660,000 Catholics. Portugal, 3,173,300 Catholics. Austria, 14,000,000 Catholics; 2,000,000 Protestants. Hungary, 4,200,000 Catholics; 3,646,000 Greek Calvinists, Lutherans, &c. Germanic Confederation, 6,700,000 Catholics; 6,750,000 Protestants. Low Countries, 3,500,000 Catholics; 1,500,000 Protestants. Prussia, 5,000,000 Lutherans; 4,500,000 Catholics; 1,000,000 Calvinists, &c. Switzerland, 1,167,000 Calvinists, 580,000 Catholics. Sweden and Norway, 3,550,000 Lutherans.—Denmark, 1,700,000 Lutherans. Italy, 20,210,000 Catholics. France, 30,855,428 Catholics. 659,000 Calvinists; 280,000 Lutherans; 51,000 Jews. Russia in Europe, 39,000,000 Greeks, not Catholics; 8,000,000 Catholics; 2,500,000 Protestants; 1,804,000 Mahometans. Turkey in Europe, 7,500,000 Christians.

[*Ibid.*

PRIMARY EDUCATION IN FRANCE.

The Primary Schools of France may be divided in different ways, according to the point of view in which they are considered. They may be divided into schools of the first, second, or third order, according to the degree of extension or perfection to which instruction is carried; they may be divided into those kept by individuals and those kept by associations, and particularly by the brotherhood of charity; they may also be divided according to the system of teaching adopted in them, and, lastly, into gratis and paying schools.

In the following table is given a statement of the numbers of the University of France, including

all the Primary Schools, for the year 1815, and certainly, considering the extent of the kingdom, it does not give a very high idea of the condition in which the public instruction then was:—

Academies,	26
Faculties of Theology,	7
Do. of Law,	9
Do. of Medicine,	3
Do. of Sciences,	10
Do. of Letters,	23
Royal Colleges,	26
Colleges	366
Secondary Ecclesiastical Schools,	41
Institutions and <i>pensions</i> ,	1255
Primary Schools	22,348
Total of Establishments,	24,126
Students of Law,	2113
Do. of Medicine,	4216
In Royal Colleges,	9000
Other Colleges,	23,000
Ecclesiastical Schools,	5233
In <i>pensions</i> ,	59,623
In Primary Schools,	737,368
Total of Scholars,	825,554

But since this period a rapid increase in the number of schools and scholars has taken place. In 1815 France was but awakening from a state of things that did not permit instruction to extend its full influence. A heavy conscription had drained off the young men almost before they had time to be educated; and a complete military system of government was not likely to give great encouragement to societies, whose sole object was the promotion of knowledge. From a rapid succession of great and wonderful events, the minds of men had been kept in a state of ferment that was never allowed to subside, till at last, a general peace having arrived, the necessity and advantages of education became more apparent from the surplus of inhabitants, who were thrown upon their country by the want of military employment. Already, in the year 1820, the progress of instruction was manifest. It has been seen that in 1815 the number of scholars in the Primary Schools

was 737,369; in 1820 it amounted to 1,070,500, being an increase of 333,131 in the short space of six years.

There is little fear of public education not improving, when the head of public instruction is heard to pronounce such words as these:—"There is an instruction necessary to all men; it consists of the elements of religion and morality, of the arts of reading, writing and arithmetic. The present state of existence is one that can be neither happy nor well regulated, except when this knowledge is possessed by man." It is to be hoped that future Grand Masters may think and speak in the same spirit, and then there will be little to dread.

Into the armies of France the system of mutual instruction has been introduced by M. Appert, and the benefits that have arisen from it are visible. Many regiments now possess a school founded upon this principle; and many officers of high rank and distinguished abilities are using their utmost endeavours to extend their numbers, and have formed a sort of society solely with this view. Most of the young men now in service had been brought up at a period when education in France was held as but of secondary importance, and had indeed been called to arms whilst yet children. But many are making up at present for what had formerly been despised or overlooked. The want of instruction may not be felt during the bustle and thoughtlessness of a military life; but when disabled by disease, or retired from service, then it is that all the advantages of an early education will be felt, and the curse of ignorance will be experienced when it is too late to remove it.

If the advocates, however, of mutual instruction be numerous, its opponents are not less powerful; and it has been said of late that the Minister of the Interior has

shown himself decidedly hostile to the system. The clergy, too, have strenuously opposed its progress, and have gone so far, in some cases, as by their influence to abolish several schools in which the education was conducted upon this principle. An opposition of this kind, if the system be a good one, will not, it is probable, do much harm. It may be checked for a time, but its superiority, if it be superior, will soon appear; in which case, it is likely, this opposition will rather prove beneficial than otherwise to its extension.

[The following account of the state (1827) of education in France is from a Report of the Society for Elementary Instruction. Of the accuracy of the account there can be no doubt, in the minds of those who are acquainted with the fact; that the above society numbers among its most active and responsible members, such men as De Gerando and Laborde, and has pursued its beneficent labours for twelve years, not without a jealous watchfulness and a systematic opposition, on the part of those who dread the consequences of general education and popular improvement.]

It is with profound regret, that, out of Thirty-one Millions, Six hundred Thousand inhabitants of France, we find from Fifteen to Sixteen Millions who can neither read nor write. Four Millions, Five hundred Thousand children out of Six Millions, that is to say, precisely three fourths of those who are of age to be admitted into the Schools, are deprived of every kind of education.

It is true this deplorable want is very unequally felt. In some Departments of the north and the east, the number of children who attend the Schools may be one tenth of the population; while in others, it is not more than the two hundred and twenty-ninth

part. This deplorable neglect, which might be supposed only to apply to a barbarous country, is to be found in the heart of France. Our fruitful and smiling provinces of the south, which, during the darkness of the middle ages, preserved for a long time and rekindled first among us those sparks of sacred fire, are now most backward in knowledge.

[*Am. Jour. of Ed.*

SUPERSTITIONS OF THE GREEK AND CATHOLIC CHURCHES.

Extract of a letter from the Rev. Mr. Bird, of the Palestine Mission, to the Rev. Mr. Kimball, of Townshend, Vt. dated Beyroot, May 2d, 1827.

I think I have suggested to your consideration, in a former letter, the tract written by the Bombay Missionaries, some years since, in which a reasonable calculation is made of the labour and sacrifice necessary to bring the heathen within the sound of the gospel in the course of 20 or 30 years. You have read the tract, and have doubtless wondered how the Christians of America could possibly excuse themselves from making the trifling sacrifice there specified; how any person, who professes to have given up all for Christ, could possibly refuse to bear his proportion of sacrifice to accomplish the last command of Christ, when this accomplishment has been so evidently shown to be within his reach. No doubt you feel, that when the churches shall come out of this state of plain disobedience in which they are at present, they may expect that God will receive them, as he always did his ancient people, when they returned from their idolatry; that they may expect, not the mere *ordinary* outpourings of the Spirit of Grace, but

frequent returns of *the day of Pentecost*.

I am going to add to the missionary field all those portions of the globe that are overspread by churches not Protestant, especially that of which the Pope of Rome is the head; so that instead of 200,000,000 of Christians to unite in the vast work of converting the world, we have left at most, only 60,000,000, or rather, instead of 600 millions to whom the gospel needs to be sent, we have 740 millions. There is indeed a shade of difference between the besotted heathen, and those who know the *name* of Christ, and that he was crucified for men, but the difference will not appear so great if we are assured that these very Christians are but another class of idolaters.

The use of images and pictures in the churches, introduced under the specious plea of honoring God and assisting in his worship, prevails you know in all the east, and from whatever motive they may have been introduced originally, and however cautious some individuals may be to lift their hearts from the image on earth to the original in heaven, yet it is a fact, not denied by these Christians themselves, that the common, ignorant multitude pay their worship to the image itself. It is also evident, to any one who perceives their manner in their acts of devotion, that *the best of them* have little or no thought beyond the idol.

But that these people do actually *worship the images themselves*, can no more be denied, than it can be that they believe in the Trinity, for one is as plainly taught in their catechisms as the other. In a catechism I purchased in Malta, are these questions and answers, viz.: "Why do we adore as holy, the cross on which our Saviour died?" Ans. "Because Jesus Christ has sanctified it by the touch of his most holy body, and his most precious death." Ques. "Must

we adore also the images of *other crosses?*" Ans. "*We must adore them.*" Is not this idolatry?

You know too, what extravagant notions they have of the holiness and power of the Virgin Mary, calling her "*the Mother of God,*" and "*Queen of Heaven and Earth.*" I here give you a specimen of one of their prayers to this goddess, which I have taken at random from an Arabic Psalter before me, printed at the Mount Lebanon press, and used in all the churches and Schools. They call her *the Lady*, as Christ is called *the Lord*: "O Lady, accept the prayers of thy servant, and save me from all distress and sorrow. All my life has been spent in sin. But the spirit is willing though the flesh is altogether defiled, my thoughts impure, and my works corrupt. I am truly and altogether a sinner, and worthy of judgment and condemnation. Whither shall I go, and to whom shall I fly but unto thee, O thou spotless Lady; save me through thy grace."—Certainly those who have no other refuge than a woman to flee to, are as hopeless of salvation as the heathen. But to see still further, in what a hopeless state these churches must be, look at the liberties they have taken with the word of God, especially with that most permanent and important part of it, the ten commandments. Who but men that had entirely forsaken God, would have dared to say and teach to small and great, that the first commandment is, Thou shalt have no other Gods before me: 2d, thou shalt not take the name of God in vain: 3d, Remember to keep holy the feast days: 9th, Thou shalt not covet thy neighbour's wife: 10th, Thou shalt not covet thy neighbour's goods."—These commandments I have written down verbatim from the catechism already mentioned. The Arabic Psalter contains the decalogue in exactly the same words and order; but in

the third, it specifies the Sabbath, as well as the feast days that ought to be kept holy, and says, "*These are the ten commandments, as God wrote them upon two tables of stone.*"

It is well known that the Roman Catholic Church has often used the sword to exterminate those who have opposed her errors; but perhaps it is not so well known that the duty of this destruction is enjoined by the church as one of her standing doctrines. In the appendix to the Arabic Bible printed at Rome, it is boldly declared—"We are bound to destroy the heretics." Now that it may be seen what kind of destruction is alluded to, references are made to the cases of Jehu and Elijah *killing idolaters*. We have heard much of the bloody doctrines of Mahommed, but the false prophet is here outdone, for the Mussulman conquerors were commanded, on certain conditions, to leave the heretics in quiet possession of their opinions.

From these doctrines of the church of Rome, it is scarcely less evident that "the wrath of God abideth on her," than it is that this wrath abides on the heathen. But if additional evidences were necessary, it might be gathered from her *practice*.

The idea that a priest must needs be a pious man, seems never to enter the minds of the bishop nor the people. In this land, so far as we can learn, a priest never enters a house to converse on the doctrines, or especially the *practical precepts* of the gospel. A Maronite is excommunicated for marrying his daughter to a Greek, or even attending worship in a Greek church. The Greek Catholics, as they style themselves, are divided into two sects, both having precisely the same ritual; but some worldly difficulty having arisen among them, they refuse to acknowledge each other's priests. The Terra Santa establishment has had three or four

different superiors since our coming here, two or three are supposed to have been taken off by poison. This was even the opinion of Monsignor Gandolfy, the Pope's legate, as he openly declared, and he himself expressed his fears that if he should go to Jerusalem, the monks there would in like manner poison him.

My inferences from all that has been said are briefly:—

1. Missionary labours among papists have been too much undervalued.

2. The missions to Mount Lebanon and the Levant ought to be strengthened.

3. Protestant missions ought to be established in South America, and in those parts of popish Europe that are accessible.

[*Lit. Evan. Mag.*]

A MILLION OF HOUSES IN IRELAND WITHOUT THE BIBLE.

The late valued friend and active secretary of the Irish Sunday School Society, now gone to his reward, in his last Report, made the following striking remarks:—

"It is sometimes useful to pause in our progress, and look back to what has been already effected. On looking into various documents connected with the subject, I find, that, previously to 1806, there was only one Bible Society in Ireland—the 'Association for discountenancing Vice' and that, up to that period, they had distributed, in fourteen years, 60,533 Bibles and Testaments since that time, in twenty years, there has been a distribution of little less than 1,100,000; and, in the last year, of not less than 90,000. This is surely matter for the warmest congratulation, that so much has been done for the Spiritual Instruction of Ireland and yet, when we further calculate the number of houses in Ireland,

and consider how many of these Bibles and Testaments have been worn out, how many are kept in schools, and how often there are two or more in the same house, I do not think it is extravagant to suppose, that there are nearly *one million houses* in Ireland which have not beneath their roofs a single copy of the Word of God!"

Ibid.

ELIJAH'S JOURNEY.

Through the infirmity of human nature, and the trying circumstances in which good men are placed, we find them in some instances failing in the exercises of those graces in which they are most eminent. Thus Abraham, the father of the faithful, was, through the apprehension of danger, led to deal insincerely with Abimelech. Thus Peter, though of a bold and ardent temper, and though he alone ventured to attack the armed band which came to seize his Master, was induced to deny him, by the surmises of the maid-servant. And thus Elijah, so famous for his zeal and courage, was so dismayed by the threats of Jezebel, that he fled to the wilderness for security, instead of remaining in Israel, to encourage the faithful remnant by his counsels, and to awe a profligate court by his warnings and rebukes. Yet the care of heaven did not desert him. Twice did the angel of the Lord touch him, and call on him to arise and to eat the bread and drink the water which he had provided for him; and in the strength of that food he journeyed forty days and forty nights, till he came to Horeb, the Mount of God where he received such displays of the divine glory, as qualified him for the undaunted discharge of the public duties which he had yet to perform. This portion of the prophet's history suggests many important instructions.

1. Good men have, like Elijah, a journey before them. This world is not their home; they are travelling through it like pilgrims and strangers, and their life must be occupied with the graces and duties in which their meetness for heaven is formed. Some are commencing this journey, and are asking the way to Zion with their faces thitherward; others have made considerable progress in it; and others have advanced so far, that they can say, "I am now ready to be offered, and the time of my departure is at hand." With that holy Mount in view where the journey closes, how light seem its toils, how easy its sacrifices! Its perils are encountered with the courage inspired by hope, and its burdens are borne by the patience which it strengthens. It is most lamentable that so few, comparatively, are engaged in this journey; for "strait is the gate, and narrow is the way that leadeth to life, and few there be that find it."

2. To this journey we require to be stirred up. Exhausted by fatigue of body, or anxiety of mind, Elijah laid himself down to rest, and it was necessary that he should be roused to prosecute his journey. And good men are sometimes so discouraged by the difficulties of the way, so overpowered by sloth, so attracted by the fascinating objects which present themselves to their view, or are so influenced by the hints of those who tell them that no haste is necessary, that they are disposed to fold their hands to sleep. But God will rouse them; and if softer methods are not effectual, he will try others of a more alarming description. Thrice did our Lord's disciples slumber during his agony, and thrice did he rouse them, saying, "What! could ye not watch with me for one hour?" The calamity which deprives men of the substance to which they looked for worldly comfort; the disappoint-

ment which plunges you in sorrow at the moment when hope was highest, and the sickness which threatens to tear from you the relative whose presence you feel to be the charm of life, and whose care is the blessing of your dwelling, are the voice of God scattering the presumptuous fancies which were whispering, "Sleep on now and take your rest;" and calling upon you to watch, and to be sober, and to gird up the loins of your minds. What a melancholy view of our nature is it, that we should need to be stirred up to go to heaven! Let us, therefore, fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it.

3. This journey cannot be accomplished in our own strength. The saying of the angel is as applicable to us as it was to Elijah, "The journey is too great for thee." It lies through a wilderness infested by wild beasts; under its scorching sun the most vigorous will faint, and over its burning sands the pilgrim will make slow progress, and what he does attain will be effected with pain and difficulty. It is most difficult to maintain spirituality of mind amidst the temptations of the world; to hope in God, when clouds and darkness are round about him; to persist in benefitting the thankless, warning the incorrigible, and expostulating with the thoughtless; to mortify passions which others are indulging, and to sigh for blessings which others are enjoying, who have not waited for them so long, or prayed for them so importunately, as we have done. In the windings of the wilderness we must have a guide, in its perils a protector, and in its necessities a supply from above.

4. The difficulties of this journey are known to our God, and compassionately considered by him. Of them the prophet was warned, and for them he was prepared.

By us, few of the difficulties of our journey are foreseen. Fancy sketches before the young, fields all verdant, a sky ever serene, a path always smooth; or, if it anticipates evil, it is light and transient. A temporary storm is all that it forebodes in the sky, a few thorns are all it anticipates in the path. Our friends and guides know not all the evil that is before us. There is much danger for which they cannot arm us, and many sorrows for which they cannot fortify us. But to Jehovah all things are naked and open; and he knows our frame, and remembereth that we are dust. While our enemies may mark the perils which are before us, that they may take advantage of them for our injury or ruin, God discerns them as the scene where his wisdom will lead the blind in ways they know not, where his compassion shall be shown in helping our infirmities, and his grace shall make us more than conquerors.

5. That God makes ample provision for our accomplishing this journey. Like the provision made for Elijah, which came not from the wilderness, this comes not from the world. The world is full of objects and scenes fitted to enfeeble, but not to strengthen; to shake, but not to establish; to seduce, but not to confirm; to separate, but not to unite the pilgrims to Zion. As angels brought this provision to the prophet, so the ministers of religion are made helpers of the believer's joy. The strength of God's grace, the consolations of his Spirit, the light of his countenance, and the animation of his love, he imparts in the ordinances of the Gospel. In seasons, and in places, where to human view nothing could be anticipated but pain without relief, fear without hope, and the sorrow that worketh death, God hath sent help from his sanctuary, and strength out of Zion. Let us think

of the simplicity of this provision. The angel could have brought to Elijah the finest dainties and the most sumptuous fare, but he brings a cake of bread and a cruse of water. And the souls of the saints are not nourished by the enticing words of man's wisdom, the subtleties of curious speculation, or the imagery of a luxuriant fancy; but by the plain truths of the Gospel. O Lord, by these things men live, and in them is the life of my spirit. Often has it been seen, that by the prayer which came from the heart, though expressed in the humblest diction, the sad have been comforted and the tempted have been relieved. It is also worthy of notice, that it was of the food which had already refreshed him, that Elijah was called to partake a second time; and such is the varied and exhaustless value of the word of God, that the texts which have sustained you formerly, will strengthen you now and hereafter, and they will fit you not only for the same, but for other trials.

6. Let us mark how the good man continues and closes his journey under the influence of Heaven. Such was the miraculous influence of this food, that the prophet required no new supply for forty days; and there are cases in the spiritual life, in which supplies are vouchsafed, by which faith is strengthened, and hope is animated, for many days to come. There have been good men, whose souls have been so enlarged at the communion table, that during succeeding months of sickness the heart has been glad, the glory has rejoiced, and the flesh hath suffered in hope. Promises which were the blessing of youth, have been the solace of age and the last hope of the dying. He that drinketh of this well shall never thirst, but it shall be in him a well of living water, springing up into everlasting life.

Elijah took forty days to accomplish his journey to Horeb. It

was but a journey of four or five days from the spot where he was refreshed by the angel, but he went through byways, for fear of being pursued, and took time to rest in different places. Your journey may be longer than you anticipate; but goodness and mercy shall follow all the days of your life, and you shall dwell in the house of the Lord forever. During the bright days of prosperity, and the dark nights of affliction, the righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger. Travellers who have set out to reach some favourite object of destination, have, in some cases, perished ere they reached it; but none ever entered on the way to Zion, who did not arrive at it. There are considerable varieties as to their length or the comfort of the journey; but all Zion's pilgrims are under the same gracious Conductor, and of them he thus speaks:—"My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand." The place which they reach is not, like Horeb, a solitary mount, in which they shall be alone with God; but they come to the heavenly Jerusalem, to the spirits of just men made perfect, to an innumerable company of angels, and to Jesus the Mediator of the new covenant, as well as to God the Judge of all. And from this mount they shall not return, as Elijah did, to struggle with the idolatry and profligacy of a sinful nation, but they are made pillars in the temple of God, and shall go no more out. Reflection on the mercy which they have experienced in their journey, the rapture which the attainment of a full salvation must inspire, and the anticipations of everlasting life, will unite in a happiness the bliss of which we cannot now fully conceive, which gratitude will a-

scribe to the Lamb that was slain. Let good men, like the Ethiopian nobleman after his baptism, go on their way rejoicing. The joy of the Lord is your strength. Invite others to go along with you. Can you see multitudes hurrying on in the broad way that leads to destruction, and not say to them, "For-sake the foolish and live, and go in the way of understanding?" The conduct of Moses to Hobab, calls on you to say to your friends, "We are journeying to the place of which the Lord hath said, I will give it you; come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." How affecting are the words of the excellent Mr. Joseph Milner, to a friend who was bidding him adieu, when he was near the end of his journey—"Take care where you and I meet again, that is every thing." Partake not of the food or the potion which the world may offer you. Touch not, taste not, handle not. They will stupify your senses, and inflame your passions. Bouquets of flowers and perfumes are said to propagate the plague; and thus depraving to the heart is the influence of worldly pleasure. Complain not of the length or of the difficulties of your journey: these are fixed in widom and in goodness, as well as in sovereignty; and the longer you are in the wilderness, if you exercise, during your stay, the faith and the patience of the saints, the more abundant will be your joy, and the more bright your glory, in the better country. Various maxims have been stated, under the pompous title of "The Secret of Happiness:" but the secret of happiness, as to this world, is to learn, in whatever state we are, therewith to be content; and the secret of happiness, as to futurity, is to commit ourselves by faith to the charge of that grace, which reigns through righteousness unto eternal life, by Jesus Christ our Lord. H.B.

[*Lon. Evan. Mag.*

For the American Baptist Magazine.

POINTS GAINED.

The Pedobaptists and Baptists, for centuries, have been divided in sentiment, on some *points* of no small importance, to a correct understanding of Scripture. Some of these, however, within the last thirty years, have been conceded by the former, and the arguments, by which they were supported, shown to be without solid foundation so clearly by the latter, that no answers have been attempted.

1. *The baptism of John, whether it was Christian or not, whether it belonged to the Jewish or Christian dispensation, and whether Christ was baptized to induct him into his priestly office*, are matters which have called forth many essays, and many sermons. But the whole subject was put to rest, especially in minds capable of *understanding* an argument, by the publication in 1820, of an "Essay on John's Baptism," by Thomas Baldwin, D. D. The writer of this piece, put that essay into the hands of two officers in Pedobaptist churches, one in New-York, the other in Virginia, whose sentiments accorded with those of the denomination to which they belonged; but who, after having read it, acknowledged that Dr. B's arguments are irrefragable, and that their views were changed. Few can peruse that work and not be convinced.

It would seem that no sincere inquirer after truth can read the vii. chapter of Hebrews, 13 and 14th verses, and still believe that Christ was baptized to induct him into his priestly office. It might as well be supposed that the President of our Republic took the oath of office at Washington, to make him king of England, as that Jesus was baptized in Jordan to constitute him a Jewish priest. The right to govern England, lies in

the Guelp family, and the king must be inducted by the *bishops* with many showy ceremonies, and not by a simple oath: so the Jewish priests were, according to law, to be descended from the tribe of Levi, and to be anointed with oil, &c. &c.; and that too by priests, but not baptized in Jordan by a man who was unacquainted with the priesthood.

2. *The meaning of the word βαπτίζω.*

Mere Greeklings, who can construe the 1st chapter of John with the help of a lexicon and grammar, have affirmed that βαπτίζω signifies to "*wash a little*," "*to wet*," "*to sprinkle*," or that it was a word of such doubtful import, that its real meaning cannot now be understood: but no ripe scholar dare risk his reputation by such assertions. When such scholars as Luther, Calvin, Whitby, Campbell, Adam Clarke, and Moses Stuart, render it *immersion*, *dipping*, *plunging*,—when the whole phraseology in regard to the ordinance,—the figurative use of the word,—and the fonts for immersion, in use throughout christendom for many centuries, all contribute to explain its true meaning, we hope the practice of sprinkling will never again be attempted to be vindicated. If it is said that these men practised sprinkling, it may be answered that in so doing, they put themselves on a level with the Judge, who gives a proper interpretation to the laws of his country, but who lives in the violation of them.

The primitive mode is fast getting into vogue among our Pedobaptist brethren. Dr. Beecher of Boston, Dr. Palmer of Charleston, and the Rev. Messrs. Pierce and Stiles of Georgia, have been "*down into the water*" during the last

year, we hope conscientiously, and have immersed several persons.

It has been insisted on, that the meaning could not be *immerse*, for in some climates, immersion would endanger life. Even Dr. Clarke, who lives above the 51st degree of north latitude, has used this argument. We know the ice is never very thick in England; but the Dr. may be assured, that in New-Brunswick and the Canadas the ordinance is performed when the ice is of great thickness, and that no one in following "the Lamb whithersoever he goeth" has found this path of duty fatal, from the primitive practice of immersion. To cut off the tip of the toe or finger approaches much nearer to *circumcision* than *sprinkling* does to baptism: but would God have accepted this substitute? The pious parent, misled by his teacher, desires to do something for his child, and he brings him to the rite of sprinkling, in lieu of what was done under the Mosaic dispensation. The Jews were once bound to yield obedience to the ceremonies of this dispensation; and so were we once obliged to obey the laws of Great Britain. If we observe all the laws of England, does our liberty profit us any thing? "If ye be circumcised, Christ shall profit you nothing:" and if sprinkling come in place of circumcision, is it not fair to say, If ye be sprinkled, Christ shall profit you nothing? This, also, is becoming unfashionable among some of our Pedobaptist brethren.

3. *The depth of Jordan.* It has been roundly asserted, and boldly published, that individuals could never have been *immersed* in Jordan, for it was but a small rivulet, and frequently dry. But should a man who has never read the Scriptures assume the character of a teacher of these Scriptures? I should be unwilling to impugn the *honesty* of those individuals who have made these assertions, therefore it must be owing to their

ignorance, if they have not learned that Jordan was impassable, except "at the ford."* A late English missionary, and the beloved and lamented Fisk, describe it as *four rods wide*, and across which Mr. F. swam. Every man acquainted with sacred geography, knows it is more than a hundred miles in length, and receives the waters of a navigable sea, above "Salim, where John was baptizing."

To destroy the meaning of *Baptizo* too, it has been represented that the people went out to Jordan for the convenience of water for their camels and beasts of burden, because there was not enough of it in Jerusalem. All the inhabitants of the land were required to be at the feast in Jerusalem: Was it necessary to ride or lead these beasts to Jordan, two or three times a day for drink, when this river was more than 20 miles off?

I blush for *teachers* when they assume positions which require such props to support them.

But these *points are gained*, and we look forward to the day when all the doctrines of the New Testament, and not the traditions of men, shall gain complete ascendancy over the christian world,—when there shall be but one Lord, one faith, and one baptism. The progress from popery to protestantism was slow, and at times it was doubtful which would finally prevail; and although more than a *hundred millions* now acknowledge the supremacy of the Pope, yet the command, "Come out of her," will be obeyed, and the remnant of her errors shall be purged from the protestant church.

But driven from these, by sound criticism, our Pedobaptist brethren now make *close communion* the principal means by which to excite prejudice against scriptural practice, and so turn away the attention of their disciples from the duty of immersion. For this, they must answer.

* See Judges, iii. 28, &c.

We know, in order to evince their unbounded liberality, different sects of Pedobaptists have come together at the Lord's table, whose creeds were as dissimilar on some fundamental points, as those of the Mahomedan and the Jew. On this subject, we have, as Baptists, maintained consistency. We have forborne to commune with our Calvinistic brethren, because we cannot consider them baptized; and he consistent among them do the same. It is contended, that if we would unite with them at the table, the sight of our supposed union, would immediately convert infidelity. In answer, we adopt the sentiment of Arch Deacon Paily:—"To restore the *purity*, is most effectually to promote the *progress* of christianity;" but the mixed communion of baptized and unbaptized persons, instead of *restoring*, would *corrupt* the purity of Christianity.

Αδελφοί.

REVIVALS.

LETTER FROM REV. MR. ANDREWS
TO DEA. H. LINCOLN.

Templeton, Dec. 29, 1827.

My dear Friend and Brother,
I promised to give you some further account of the progress of the work of God in this place; and I am happy to say that we have enjoyed a very pleasing and interesting season. The whole number who have been baptized and united with this church, is *twenty-two*, several more give us hope. Although I know of no new cases of conviction, yet our meetings continue to be very solemn and are well attended. The state of feeling among us is so different from what it was only two years ago, that this, if we had nothing more, would be a subject of much gratitude to God. In Athol, a blessed revival of religion has lately taken place, *twelve* have been baptized, and the work is progressing. What is worthy of remark, the pastor of this church is confined by infirmity from his public labours, which puts the church to additional expense, and just at this time, they are exerting all their strength to erect a decent place of worship; but God is, in the language of his Providence, saying impressively to them, as he did to David, "Thou didst well, that it was in thine heart to build me a house." To come nearer *Home*, I have to tell you, that there is a

good work of God in Hindsdale. Bless the Lord, O my soul, and forget not all his benefits! I have already baptized *six*, and have heard of as many more who indulge a hope in the mercy of God through a blessed Saviour. At our last baptizing season, there was a large concourse of people, and a more solemn assembly, I do not recollect ever to have witnessed. One pleasing circumstance I will relate; a very respectable young man, when he saw his sister, an amiable girl of fifteen, step into the water to follow the footsteps of her divine Lord and Master, was so powerfully convicted of his own wretched state as a sinner, that he could find no peace till he found it in Christ. A fortnight ago I attended a prayer meeting, where there was a large room full to overflowing; a number of prayers were offered up, and nearly twenty persons spake by way of exhortation, with a propriety and pertinency, becoming so solemn and interesting an occasion; and yet, this was in a sequestered glen of the west river mountain.

You will receive by the bearer six dollars and fifty cents, which is appropriated by the Windal Society for missionary purposes for Indian Schools.

Yours most affectionately,

ELISHA ANDREWS.

EXTRACT OF A LETTER FROM REV.
MR. SHERWOOD, TO THE EDITOR OF
THE COLUMBIAN STAR.

Eatonton, (Ga.) Jan. 11, 1828.

My dear Brother,

The good work seemed to gather fresh vigour, during the session of the Ocmulgee Association, on the 1st of September. Here were collected some thousand persons, and the meeting continued five days. Many aged ministers had never attended one, where there were so many evident tokens of God's Spirit in powerful operation. *Convicted* persons, who could not approach near the stand to hear the prayers, would crowd around ministers in various parts of the immense congregation, and there beseech an interest in their petitions. Three or four groups could be seen at a time bowing down in the dust.

The messengers departed from Antioch with a desire to "let their light shine," and soon we heard of a most powerful work in Jasper, and also west of the Ocmulgee, in Butts, Henry, and other counties.

It would fill sheets to give you any thing of a detailed account. Human instrumentality has been wonderfully blessed, and though Christians know that God alone can change the current of their will, they have been as active as if it depended on their own exertions. The

churches west of us are gathering fresh accessions every meeting.—18, 20, and 46 were added to them on last Sabbath.

In some parts, lay brethren as well as ministers give themselves wholly to the work of exhortation from house to house.

I give you below, the number baptized at some of our churches chiefly since the 1st of September: I may not be exact in the report of each, but it will not differ much from the true number.

Eatonton, 72; Liberty, 55; Little River, 36; Hephzibah, 71; Rocky Creek, 123; Bethlehem, 68; Antioch, 61; Monticello, 37; Salem, 40; Sharon, 49; Smyrna, 20; Sardis, 23; Bethel, 36; Padanaran, 30; Rose Creek, 35; M'Donough, 20; Murder Creek, 34; Greensboro, 31; Holly Spring, 20; Island Creek, 50; several other churches, 111; Total, 1022.

The greater portion of these have been baptized by six or seven ministers. Many other churches have been abundantly blessed, but I have not had from them recent information.

Yours, &c. ADIEL SHERWOOD.

LETTER FROM REV. MR. CARLISLE TO A BROTHER IN NEWPORT.

Dear Brother, *Marion, Jan. 28, 1828.*

We are enjoying at present a very powerful work of God in this place. For about two weeks I have been almost surrounded day and night with souls mourning for their sins. Sometimes when I called to visit families, they would be crowding in, till many times we had quite an assembly together. And to hear their groans and cries, "O, pray for us!" "Oh God, be merciful to me a sinner!" was enough to melt a heart of stone. These groups of mourners would sometimes get together early in the morning, and many times there would be ten or fifteen of them following from house to house: they were principally youth from ten years old, to twenty-five.

Frequently in our evening meetings, silence would be broken by the sobs and cries of the wounded in spirit, and many times after closing the meeting at the usual hour, scarcely an individual would leave the house, but the penitential sigh, and the earnest prayer, "Lord, save or I perish," would be heard. At a meeting a few nights ago after dismissing the congregation, I stepped back, to converse with a young lady who had been troubled in mind a long time;—she had found relief. My attention was soon called to two other young women who had clasped each other in their arms, as though they were determined if they perished to perish together. On approaching them they exclaimed, "O, pray for us! Pray for us!" When I tried to pray for them, there were

about ten or fifteen pressing their way through the crowd, and kneeled around me. Ah, Br. R. you may imagine my feelings by reflecting to whom my petitions were presented, and for whom they were made. This work is going on. We believe there have been upwards of sixty hopefully converted. Remember us to the church. I remain, your brother in Christ,

DAVID CARLISLE.

[*N. Y. Bap. Reg.*]

EXTRACT OF A LETTER FROM MR. FREEMAN TO THE EDITOR.

Lowell, March 12, 1828.

Rev. and dear Sir,

I have the pleasure to inform you that the good work of grace is still going on in this place. The church is well united. The spirit of grace and supplication is, I trust, granted to christians in a very desirable degree. Since I came to this place, (which is five weeks,) *thirty-two* have been baptized. A number more are anxiously waiting the return of the Lord's day, that they may follow their Redeemer in this precious ordinance. Last Sabbath was to me a solemn and joyful day. Six were baptized; one of them a little girl, twelve years of age, who gives the most undoubted evidence of piety.

O, my dear Sir, when sinners are converted, and when truth prevails, what reason we have for gratitude and humility before God.

Yours, &c. E. W. FREEMAN.

LETTER FROM THE REV. G. F. DAVIS, TO THE CORRESPONDING SECRETARY.

South Reading, March 13, 1828.

Rev. and dear Sir,

Agreeably to your request, I now furnish you with a brief account of my agency in Maine, under an appointment of the Baptist Board of Foreign Missions.

My object was to attend the anniversaries of several Missionary Societies in that State, Auxiliary to the General Board. Having commended myself, family and people, to the protection and kindness of God, I commenced my tour on Friday, the 4th of January, and, on the Wednesday following, attended the annual meeting of the Damariscotta Auxiliary, at Nobleborough. No preacher having been appointed, it devolved on me to deliver a discourse suited to the occasion. I selected for this purpose, the words of our Saviour to his disciples: Matt. ix. 37, 38. *The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he will send forth labourers*

into his harvest. Ten Primaries were represented in this meeting, and *ninety dollars* forwarded to the treasury. A writer in the Maine Baptist Herald had done some injury within the bounds of this Auxiliary. The object of his communications seems to have been, under the plausible pretext of friendliness to Missions, to strike a deadly blow at Missionary operations. With such as had not the means of refuting his groundless charges, and insinuations against those who take an active part in the benevolent efforts of the present day, these communications had exerted a paralyzing influence. But his signature is Mephiboseth, and to by far the greater part of our brethren he appeared to be *lame on both his feet*, especially since he received a wound from the circular letter of the Bowdoinham Association.

From Nobleborough, I was conveyed by one friend and another, free of expense to the Board, to Belfast, where, on the 16th, I met the Waldo Auxiliary. This meeting was very thinly attended, and twenty dollars only transmitted by the Primaries. It again devolved on me to preach. I expatiated on the invaluable blessings enjoyed by such as dwell in lands irradiated by the cheering beams of divine revelation. I urged the brethren to increased exertion, in imparting those blessings to such as sit enveloped in the gloomy shades of pagan darkness—of moral death. My text was, Rom. iii. 2. *Chiefly, because that unto them were committed the oracles of God.* My little audience were apparently much affected, and I could not but cherish the hope, that the season would be followed by more spirited efforts in future years.

I was providentially detained at Belfast, until Friday evening, and then crossed the Penobscot, in a packet to Castine, and called on Robert Perkins, Esq. to whom I had a letter of introduction. This gentleman informed his minister of my arrival at Castine. I had intended to spend the following sabbath in Sedgwick; but on Saturday morning the Rev. Mr. Mason, the pastor of the Unitarian society in Castine, gave me a polite and pressing invitation to preach on that day for him; and I consented, on condition of receiving a collection. In the afternoon I delivered a missionary sermon, and received the generous contribution of \$20.00 for the Burman mission. The Orthodox society of Congregationalists, worshipping in the Court-House, relinquished their meeting, and attended at the Meeting-house. In the evening, I preached to them in their place of worship.

On Monday, Mr. Perkins, to whom I am greatly indebted for his kindness, conveyed me, without charge, to Bluehill; and on the following Wednesday, January 23, I there attended the anniversary

of the Hancock Auxiliary. The delegation from the Primaries was very full, and the spirit displayed on the occasion quite cheering. The Report of the Society, a Report of no ordinary merit, is already before the publick. The ministers and private brethren appeared to be engaged, heart and hand, in the Missionary cause. One hundred and seventy-five dollars were forwarded to the treasury. In the evening, I delivered a sermon, which was followed by several impressive addresses, in favour of missions.

The last anniversary that I had the privilege of attending, was that of the Washington Auxiliary at Addison, on the 30th of January. My text on this occasion was, Isaiah lx. 22. *A little one shall become a thousand, and a small one a strong nation.* Sixty dollars were forwarded by the Primaries of this small Auxiliary, and a suitable spirit is evidently cherished.

In Addison, I once lived two years with my parents, and in Jonesborough, a town adjoining, four years. My visit at these places, after an absence of more than fifteen years, was peculiarly interesting. I had the privilege of greeting many of my former associates, and of learning that some of them, like myself, had indulged a hope in the precious Saviour, since my residence among them. "Blessed be God!" On my return, I received from the Baptist Church and Society in Portland, after a missionary discourse, twenty-nine dollars for the mission at Burmah. On my tour, I obtained more than one hundred dollars, due from agents for the American Baptist Magazine, and endeavoured to promote the circulation of that valuable publication. I hope our brethren in Maine will feel under obligation to give it a much more general circulation than I find it now has among the churches of that State.

I found but few revivals on my journey. In Warren, the Lord was manifestly displaying the riches of his grace. The meeting of the Lincoln Association in this town last September, was the means of the revival. Brother Fogg had since been successfully labouring among the people.

Their former minister, brother Wakefield, has been laid aside from active service by sickness for two years; but they still afford him support. I consider this a praise-worthy example. Indeed, the Warren people appear to be "ready to every good word and work." I spent several days among them very pleasantly, and, I trust, profitably.

Twenty-five persons, many of whom are heads of families, had been baptized in Warren, and several others were expected soon to "go forward." In Thomastown, and a few other places, the saints were enjoying "seasons of refreshing,

from the presence of the Lord," and perceiving, as they thought, some indications of an extensive work of grace. "The Lord hasten it in his time!"

On the whole, I think the cause of God is gaining ground in those parts of Maine that I visited. The brethren seem to be intelligent, well informed, active, and abundant in kindness and hospitality. May great success attend their combined and persevering efforts to promote the glory and extend the reign of their Lord and Saviour! My health was perfectly good during the whole of my tour; and I have reason to bless the Lord for enabling me so often to publish salvation in his name. In the thirty-one days that I was absent from home, I preached twenty-seven times; received \$394.79 for Foreign Missions; and \$123.39 for the Magazine. The extra collections which I received, more than defrayed the expenses of the agency.

In conclusion, you will permit me to state, that this tour has given me the fullest conviction, that when an agent visits Maine or any other state, with a view to encourage Missionary operations, he ought to visit the principal Primaries. This is even more important than to attend the annual meetings of the Auxiliaries. For it is from the Primaries that the funds of an Auxiliary are annually replenished; and if they are not seen, aroused, and encouraged, they will inevitably languish, and relax in their efforts. Praying that great success may attend your efforts in the cause to which your life is devoted, I subscribe myself, yours "in the kingdom and patience of Jesus Christ,"

GUSTAVUS F. DAVIS.

THE CONVERTED JEW.

The following affecting narrative has appeared in some of the periodical journals both in this country and in England, and has excited so much interest and sympathy with the individual who forms the principal subject of it, as to induce considerable inquiry as to its correctness.

One of our friends has been at some pains to trace out the story, and we are assured that the result of his researches has been entirely satisfactory. After receiving various accounts, all of which tended to confirm the truth of the narrative, a clue was at length obtained, which led him to the person through whose means it was first published. The character of this gentleman is highly respectable, and he has politely furnished such data as place the reality of the facts, and the accuracy of the statement, beyond doubt.

"Travelling lately through the western part of Virginia, I was much interested

in hearing an aged and highly respectable clergyman give the following account of a Jew, with whom he had recently become acquainted.

He was preaching to a large and interesting audience, when his attention was arrested by seeing a man enter the house, the lineaments of whose countenance had every appearance of a Jew. The stranger was well dressed—his countenance was noble, though its expression seemed to indicate that his heart had lately been the habitation of deep sorrow. He took a seat, and was absorbed in attention to the sermon, while tears often stole unconsciously down his cheek. After the service was over, the clergyman was too much interested in the stranger to refrain from speaking to him. Fixing his eye steadily upon him, he said, 'Sir, am I not correct in supposing that I am addressing one of the children of Abraham?' 'You are,' was the reply. 'But how is it that I meet a Jew in a Christian assembly?' The substance of his narrative was as follows:—He was a very respectable man, of superior education, and handsome fortune; who with his books, his riches, and an only child, a daughter, in her seventeenth year, had found a beautiful retreat on the fertile banks of the Ohio. He had buried the companion of his bosom before he left Europe, and he now knew little pleasure except in the society of his beloved child. She was indeed worthy of a parent's love. Her person was beautiful; but her cultivated mind, and amiable disposition, threw around her a charm superior to any of the tinsel decorations of the body. No pains had been spared in her education. She could read and speak with fluency, several different languages; and her proficiency in other departments of literature was proportionate, while the ease and gracefulness of her manners captivated all who beheld her. No wonder then, that a tender father, whose head was now sprinkled with grey hairs, should place his whole affection on this only child of his love; especially, as he knew of no source of happiness beyond this world. Being himself a strict Jew, he educated her in the strictest principles of his religion, and he thought he had presented that religion with an ornament.

"It was but a little while ago that this beloved daughter was taken ill:—the rose faded from her cheek; her eye lost its fire—her strength decayed; and it soon became apparent, that an incurable and fatal disease was preying upon her constitution. The father hung over the bed of his child with a heart fraught with the keenest anguish. He often attempted to converse with her, but could seldom speak, except by the language of tears. He spared no trouble or expense in procuring medical assistance; but no hu-

man skill could avert or arrest the arrow of death.

"He had retired into a small grove not far from his house, where he was pensively walking, wetting his steps with tears, when he was sent for by his dying daughter. He immediately obeyed the summons, and with a heavy heart, entered the door of her chamber; soon, alas! he feared, to be the chamber of death.—The parting hour was at hand, when he was to take a last farewell of his endeared child; and his religious views gave him but a feeble hope of meeting her hereafter. She clasped the hand of her parent in her own, now cold with the approach of death, and summoning all the energy which her expiring strength would admit of, she thus addressed him:—'My father, do you love me?' 'My child, you know that I love you—that you are now more dear to me than all the world beside!' 'But, father, do you *love* me?'—'Oh, why, my child, will you give me pain so exquisite? Have I then never given you any proofs of my love?' 'But, my dearest father, do you *love* me?' The afflicted father was unable to make any reply, and the daughter continued: 'I know, my dear father, you have ever loved me—you have been the kindest of parents, and I tenderly love you—will you grant me one request? Oh, my father, it is the dying request of your daughter! will you grant it?' 'My dearest child, ask what you will—though it take every cent of my property; whatever it may be, it shall be granted—I will grant it.' 'My dear father, *I beg you never again to speak against Jesus of Nazareth!*' The father was dumb with astonishment. 'I know,' continued the dying girl, 'I know but little about this Jesus, for I was never taught; but I know that *he is a Saviour*—for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe that *he will save me*, although I never before loved him. I feel that I am going *to him*—that I shall ever be with him. And now, my father, do not deny me;—I beg that you will never again *speak against this Jesus of Nazareth!* I entreat you to obtain a Testament which tells of him; and I pray that you may know him; and when I am no more, that you may bestow on him the love that was formerly mine.'

"The exertion overcame the weakness of her enfeebled frame. She stopped, and her father's heart was too full even for tears. He left the room in great horror of mind, and before he could compose himself, the spirit of his accomplished daughter had taken its flight; I trust, into the bosom of that blessed Saviour whom, though she scarcely knew, yet she loved and honoured.

"The first thing the parent did, after committing to the earth his last earthly

joy, was to procure a New Testament. This he read diligently and devoutly;—and, taught by the Holy Spirit from above, is now numbered among the meek and humble followers of the once despised Jesus. [Zion's Herald.]

RICHMOND FEMALE JUDSON SOCIETY.

On Monday, the 12th of February, 1828, the "*Richmond Female Judson Society*," held its fifth annual meeting at the house of Mr. G. Roper, of Richmond.

This society was originated on the 1st of January, 1823, but all which was then done towards its advancement, was the obtaining a number of subscribers. The Society remained unorganized until the 17th of April, 1823, at which time a meeting was held, for the purpose of forming and adopting a Constitution; to which business the Society accordingly proceeded, and also to the election of suitable officers.

The members then entered into a resolution, by which each one agreed, to continue an annual subscriber to this Society, for the space of five years. On finding at the late meeting, that an expiration of this time had taken place, a similar resolution was then proposed and adopted, for the ensuing five years.

The object of this Society, (which it may not be inappropriate here to state) is to raise a fund for assisting in the support of a female school in the empire of Burmah.

This school, which is designed exclusively for the instruction of Burman females, was originated and established by the late lamented missionary, Mrs. Ann Judson, and continues to be conducted by her worthy associates in the Burman mission. Our funds, together with those contributed by other societies for this object, are transmitted to Burmah, through the medium of the Board of the General Convention of the Baptist denomination of the United States. [Rel. Her.]

For the American Baptist Magazine. CIRCULAR TO FEMALES.

This circular has been sent by the Society's Agent to the females of some of the churches, and it is believed they will take much pleasure in giving us the aid we ask of them.

It is inserted in the American Baptist Magazine because many will thus see it who might not otherwise, and who will be equally ready to comply with the solicitation. We need the help of our sisters; and this method appeals to them in such a way that we are assured there can be found very few, if any, who will not cheerfully give it.

Philadelphia, February, 1828.

To the Female Members of the
Baptist Church,——Pastor.

Dear Sisters,

We hope it will gratify you to be informed that the object of this epistle is to

solicit you to contribute the sum necessary to constitute your pastor a Member or Director for life of the Baptist General Tract Society. This can be easily done, if one or two of you will use a little diligence in collecting donations from those who may be disposed to give for this purpose. By making your minister a life member or director, the Society will be increased in numbers and ability. You will give this demonstration of attachment to him and love of the cause of Christ, which it is our single object to promote. He will be bound to the Society by an additional tie, and have the privilege of receiving half the amount contributed by you in Tracts. These he may put in circulation, and the Lord may graciously bless them to the everlasting good of many. All who are acquainted with the subject will acknowledge the great value of scriptural and well selected Tracts as an instrument of diffusing knowledge of the way of salvation. It is evidently the duty of Christians to make use of them for this purpose. We have engaged in the work, and we ask you to assist us, that we may have the means to publish an extensive variety and a large number of these advocates of truth. Our Society has never been able since its formation, from the want of sufficient funds, to meet the wishes of its friends. The present demand for Tracts is greater than at any previous time, and in order to meet it we are trying to raise by subscriptions and donations as soon as practicable one or two thousand dollars. From the commencement of the Society a principal portion of its income has been the life subscriptions paid by females for their ministers. But as yet not one hundred out of near three thousand Baptist ministers in our country have been made life members and directors. Surely there can be found in most of the many churches which compose our denomination, a sufficient number of active, liberal females, who will contribute the small sum we ask of them, and thus enable the General Society to supply all its Auxiliaries, and send Tracts bearing the message of mercy to every part of the country. Will you not take a share in this noble and beneficent design? We trust you will, and we therefore appeal with confidence of success to the benevolent hearts of our sisters, who in imitation of those that followed our Saviour on earth, are ever ready to show their love of his cause, and desire that sinners may be savingly acquainted with him. The apostles received help in their labours from females and recorded it to their honour, and we shall be glad of your assistance in our endeavours to spread the gospel. It becomes those who own but "one Lord, one faith, and one baptism," to unite their efforts to disseminate the truth as it is in Jesus.

It is only necessary further to say that the sum of \$10 constitutes a life member of our Society. The addition of \$15 to 10 previously paid, or \$25, where there has been no such payment, constitutes a director for life. You will decide whether your pastor shall be a director or member. It is highly desirable that every Baptist minister in the Union should thus become connected with us, and have opportunity of doing good by dispersing our publications. An early answer to this, enclosing the amount of your liberality, will be thankfully received and duly acknowledged in the Tract Magazine.

For the Society,

NOAH DAVIS, *Agent*.

OBITUARY.

MRS. ELIZABETH TUCKER.

Mrs. TUCKER was born in Stoughton, the 11th of Jan. 1755. She was the daughter of Deacon Elihu Crane, a man of exemplary piety. Her mother died when she was very young, and she became a resident in Milton. In her early years she was the subject of some religious impressions, and connected herself with the Pedobaptist Church, and continued in that connection fifteen years. In the year 1777 she entered the married relation with Mr. Joshua Tucker, and in 1779 removed to Templeton, where, in 1792, her religious impressions became deeper. Having full and impressive discoveries of the depravity of her heart, and after close examination of herself, her former hopes and professions, together with a candid investigation of the Bible, she was, from conviction, induced to connect herself with the Baptist church, of which, she was a worthy member, and a bright ornament, until it pleased God to remove her out of this world of trial, to receive a crown of glory, September 3, 1827. The virtues of Mrs. Tucker were of a modest and unobtrusive kind. She manifested her steadfast attachment to, and warm love for religion, more by actions than by words. She said little; but when any thing could be done, to advance the cause of Christ, her heart was open, and her hands were employed in the good work. Few, in modern times, have more amply exhibited the character of the ancient Dorcas, than did sister Tucker. The cause of missions was ever dear to her heart: but she did not manifest her love to this cause by talking, but doing. She was an active and efficient member of a female society, and diffused a spirit of liberality, as far as her influence extended. She died as she lived,

exercising a calm resignation to God; and an unwavering dependence on the merit of her blessed Saviour. The writer of this article was well acquainted with this amiable disciple of Jesus Christ, and for many years enjoyed the pleasure of her friendship. And although he has neither the ability nor the inclination to write an eulogy, yet would gladly erect a humble monument to the memory of his departed friend.

E. A.

The Massachusetts Baptist State Convention in account with N. Stowell, Treasurer.

1826.		Dr.
Oct. 26,	To cash paid H. Lincoln, Treas. of the General Convention of the Baptist Denomination in the U. States, - - - - -	6,45
27,	To cash paid Rev. H. Trumbull, - - - - -	30,00
Nov.	To cash paid Rev. C. C. P. Crosby, - - - - -	13,00
1827.		
Feb. 7,	To cash paid Rev. C. S. Hale, - - - - -	20,00
March 12,	To cash paid W. Manning, for printing Minutes of the Convention for two years, - - - - -	85,00
	To cash paid Rev. John Walker, - - - - -	5,00
Oct. 30,	To " do. Rev. D. Wright, - - - - -	60,00
	To " do. Rev. Joshua Eveleth, - - - - -	17,50
	To " do. Rev. Thomas Barrett, - - - - -	63,60
	To " do. Rev. C. C. P. Crosby, - - - - -	27,00
	To " do. Rev. A. Morse, - - - - -	45,00
		336,10
		To balance carried to new account, 166,42
		502,52
		Cr.
1826.	By cash received of former Treasurer, - - - - -	30,54
Oct. 26,	By cash from Sturbridge Association for the Burman Mission, - - - - -	6,45
	By cash from do. do. - - - - -	13,90
	By " " Salem Female Missionary Society, - - - - -	55,06
	By " do. of Society in Worcester, - - - - -	11,98
	By " do. from Barre, - - - - -	10,00
1827.		
Feb. 7,	By " do. from West Boylston, - - - - -	3,00
	By " do. from Rev. A. Fisher, Treas. of Worcester Co. Miss. Ed. Society, - - - - -	100,00
26,	By cash of a young man of Worcester Church, - - - - -	10,00
Aug.	By cash from N. Warriner, Treas. of the Bap. E. B. Society, in Westfield Association, - - - - -	85,67
Oct. 30,	By cash of Rev. D. Wright, collected, - - - - -	76,00
	By " from Joshua Eveleth, including \$14 from the Sturbridge Association, - - - - -	36,66
	By cash from Thomas Barrett, - - - - -	36,75
	By " from 1st Church in Salem, by the hand of Rev. Mr. Crosby, - - - - -	22,00
	By " from individuals in the 2d church in Salem, by do. - - - - -	8,00
	By " from the 1st church in Boston, by - - - - -	16,00
	By " from the Baptist Society, Lancaster, - - - - -	8,00
	By " from the church in Beckett, by the hand of do. - - - - -	4,00
	By " from church in Westfield, by - - - - -	8,00
	By " of Rev. C. C. P. Crosby, for Minutes, - - - - -	2,00
		502,52
		NATHANIEL STOWELL, Treasurer.

The Committee appointed to audit the foregoing Account, have attended that service and report:—that the Account is rightly cast and suitably vouched.

West Springfield, Oct. 31, 1827.

LEVI FARWELL, } Committee.
CHARLES TRAIN, }

NOTICE.

The Board of the Baptist General Convention for Foreign Missions, will hold its Annual Meeting on the 30th of April, at the Meeting-house of the Olive Street Church, in the city of New York. Rev. Mr. Brantley of Philadelphia is expected to preach.

THE
AMERICAN
BAPTIST MAGAZINE.

No. 5.

MAY, 1828.

VOL. VIII.

MISSIONARY DEPARTMENT.

◆

We are gratified in again receiving intelligence from our missionaries in Burmah, some articles of which we present to our readers in the present Number; and further extracts will appear the next month.

DR. JUDSON'S JOURNAL.

Amherst, July 3, 1827. For a month past, I have been chiefly employed in revising the New Testament, in several points which were not satisfactorily settled, when the translation was made. Have also completed two catechisms for the use of Burman schools, the one astronomical, in thirty eight questions and answers; the other geographical, in eighty-nine, accompanied by a map of the world, with Burman names.

5. Commenced a translation of the Book of Psalms.

9. Received letters from Moun-Ing, dated Mergui, June 12th, in which he says, that he is preaching the gospel to all he meets, in the streets—in houses—in zayats. Some contradict, some revile, some say these words are good, but the religion is too hard for us.

Among several little incidents mentioned by Moun-Ing, I select the following:—"One day I met a woman who praised the meritorious efficacy of religious offerings. I preached to her the vanity of such offerings, and the truth of Jesus Christ. The woman repeated my

words to her husband. Soon after, as I was passing by, the husband called me in, and invited me to preach there. Next Sunday I went to the house, and found they had invited about fifteen of the neighbours to hear me preach. In the midst of preaching some rose up and went away, some staid and listened till I had finished, among whom there are three or four persons who continue to appear well. The householder's name is Moun-Ing Pyoo, and his wife's name Mah Thwai." One Moun-Ing Nwai also, a man of Portuguese extraction, appears to be a sincere inquirer.

One of us having been requested by a friend in Bengal, to procure a collection of sea-shells, we mentioned it in writing to Moun-Ing, to which he replies in a postscript: "In regard to what you say about sea-shells, if I can conveniently collect some, I will do so; but as this is a worldly concern, I shall not bestow any effort upon it, and probably shall not effect much"—a resolution, not perhaps unworthy the attention of missionaries of a higher order.

MAY, 1828.

11. Received letters from America, the first that have been written, since my release from imprisonment. Was much gratified to find, that in re-commencing the work of translating, I was anticipating the particular wishes of the Board.

Mau-la-ming, Aug. 12th, Lord's day. Yesterday came up to this place on a visit to brother Boardman. To-day, attempted publick worship as usual; but had no native worshipper, except Mounng Myat-poo, from Amherst. He staid the greater part of the day, and gave considerable evidence of being truly attached to religion. In the afternoon, Mounng Tan-lay, a native chief, in this village, and Mounng Mau, brother Boardman's teacher, of whom he has a little hope, came in, and listened with some attention.

15. Spent several hours with Mounng Bo, an old Rangoon acquaintance, in discussing the external evidences of the christian religion. Some of the arguments appeared to convince his understanding, but his heart remains unaffected.

19. Lord's day. Had a novel assembly of thirteen, all except Mounng Mau, ignorant of the first principles of christianity. They paid uncommon attention, and proposed several questions, which occasioned a desultory and animated conversation of some hours. One old Pharisee expressed his fear, that all his good works were nugatory, and declared his sincere desire to know the real truth.

Sept. 9th, Lord's day. Still at Mau-la-ming, as we have nearly given up all hope of Amherst's becoming a town, since Mr. Crawford has declined the government of these provinces.

16. Lord's day. Had an assembly of about a dozen. One man, by name, Mounng Pan-pyoo, a sedate, steady person, and a strict observer of the Boodhist re-

ligion, listened and conversed in such a manner, as raised some hope, that he is well disposed towards the truth.

This morning heard of the death of our excellent sister, Mah Men-lay, at Amherst; an event, which we have been expecting for several days. She was taken ill before I left Amherst, with a species of dropsy. When her case became dangerous, she was removed to the mission house; "after which," says a letter, dated Sept. 3d, "she indulged but little hope of recovery. She therefore made her will, and gave up every worldly care. In her will, she bequeathed 50 rupees to her brother, the husband of Mah Doke, 150 to the missionaries, and the remainder, (200 perhaps) to her two adopted boys, with the exception of a few articles to a niece in Rangoon, and a few other articles to be given away in charity. She has left the boys in our charge, most earnestly desiring and praying, that they may be brought up in the christian religion. No one influenced her to give us any part of her little property; nor had we the least idea that she intended to do so, until she desired Mounng Shway-bay to write an article to that effect."

"When her will was written, she said, 'Now I have done with all worldly things.' Since that, she has enjoyed great peace of mind. She does not express a doubt, that her name is written in heaven, and that she is hastening to a blissful immortality. She suffers considerable pain, with much patience; and, in order to fortify her mind, often compares her sufferings to those of her divine Master. She is not inclined to converse much; but how delighted you would be to hear her now and then talk of entering heaven, and of meeting Mrs. Judson, and other pious friends. The other day, after having dwelt for some time on the delightful

subject, and mentioned the names of all the friends she should rejoice to meet, not omitting *dear little Maria*, she stopped short, and exclaimed, 'but first of all, I shall hasten to where my Saviour sits, and fall down and worship and adore him, for his great love, in sending the teachers to show me the way to heaven.' She says, that she feels a choice in her mind, to die now, rather than to be restored to health; but desires that the will of God may be done. She was much gratified with your letter to-day, and now seems more reconciled to the idea of not seeing you again on earth. I feel it a pleasure to do any thing for her, she is so grateful and affectionate." Letters received this morning, add, "While the funeral procession is moving towards the house appointed for all living, I sit down to inform you, that last evening, about 9 o'clock, Mah Men-lay's happy spirit took its flight to her 'native skies.' Her departure was quiet and serene, without a groan, or sigh, or even a gasp, to distort her smiling countenance. She had often said, that to her death had no terrors; and though insensible at last, she seemed to bid him welcome. A large concourse of people attended the funeral services; and we have been much gratified by this general respect shown to our departed sister."

Oct. 2. We have been lately clearing up part of our ground contiguous to the road, and removing some of the native houses, with a view to building a house for brother Wade and myself, as we have now concluded to abandon Amherst altogether, with the little enclosure, the hope-tree, and the graves which contain the mouldering remains of all that were dearest to me on earth.

A. JUDSON.

To the Corresponding Secretary.

DEATH OF DR. JUDSON'S CHILD.

Amherst, April 26, 1827.

Dear Mother Hasseltine,

My little Maria lies by the side of her fond mother. The complaint, to which she was subject several months, proved incurable. She had the best medical advice: and the kind care of Mrs. Wade could not have been, in any respect, exceeded by that of her own mother. But all our efforts, and prayers, and tears, could not propitiate the cruel disease; the work of death went forward, and after the usual process, excruciating to a parent's heart, she ceased to breathe, on the 24th inst. at 3 o'clock, P. M. aged two years and three months. We then closed her faded eyes, and bound up her discoloured lips, where the dark touch of death first appeared, and folded her little hands on her cold breast. The next morning, we made her last bed, in the small enclosure that surrounds her mother's lonely grave. Together they rest in hope, under the hope-tree, (Hopia,) which stands at the head of the graves; and together, I trust, their spirits are rejoicing, after a short separation of precisely six months.

And I am left alone in the wide world. My own dear family I have buried; one in Rangoon, and two in Amherst. What remains for me, but to hold myself in readiness to follow the dear departed to that blessed world,

"Where my best friends, my kindred dwell,
Where God, my Saviour reigns?"

I remain, my dear mother, yours,
A. JUDSON, jr.

LETTER FROM REV. MESSRS. JUDSON
AND WADE, TO THE CORRESPOND-
ING SECRETARY.

Amherst, June 7, 1827.

Rev. and dear Sir,

The Native Female Boarding
School at present consists of fifteen

girls, who are mostly between the ages of five and twelve years. Fourteen of them are Burmese or Talangs, and one an Armenian, whose parents both died during the war. We have named her Sarah Wayland. She is, though very young, of longer standing in the school than any other except Mary Hasseltine. Rachel Euphemia Thomson, or as we call her, Euphemia, is one of the youngest but most promising in the school. Beside these three, we have not given names to any of the scholars; and unless the Board particularly recommend it, we have thought it not advisable, on account of the peculiar difficulty the Burmese have in pronouncing foreign names, and for other reasons.

Mrs. Wade spends seven hours a day in the midst of the scholars, teaching them to read, and sew, and repeat from memory such elementary works as are prepared for them, religious and scientific. They are uncommonly attached to their instructress, and are characterized by a tractable, confiding disposition, which renders them easy of management.

We beg the prayers of all those who contribute to their support, that they may make that progress in useful knowledge, and that improvement in manners and morals, which will exert a meliorating influence on the society with which they will hereafter mingle; but above all, that their minds may be enlightened and their hearts inspired by the Holy Spirit to know and love the Saviour of sinners.

We remain, Rev. and dear Sir,
yours faithfully, A. JUDSON.
J. WADE.

EXTRACTS FROM MR. BOARDMAN'S
JOURNAL, KEPT AT MAU-LA-MING.

July 15, 1827, Lord's-day. Before we had breakfasted, eight re-

spectable Burmans came to the house, and thus accosted me:

"Teacher, is this your day for worship?" On being answered in the affirmative, they said, "We have come to hear you preach, we wish to know what this new religion is." I requested them to sit down, saying that I would tell them, as well as I could. I conversed with them both before and after breakfast, and as they spent three or four hours with me, I stated to them, as intelligibly as I could, the leading and prominent features of Christianity. It was all new to them, and it seemed to excite considerable wonder in their minds. They asked me many questions, some of which were important, and others extremely trifling. According to my ability, I answered all their inquiries, frequently reading to them, and calling on one of them to read from the translations and tracts; so that if they did not understand me, they might learn something from our books.

The *peculiarities* of Christianity seemed to them like idle tales, while they manifested a wondering interest in some things of the least importance in the system. After satisfying their curiosity the visitors quietly retired. O may it hereafter appear, that some seed sown to-day, has fallen into good ground! Several of these men were far advanced in age; one of them I judge had passed his seventieth year.

16. I have been reading the *Memoirs* of Mr. John Chamberlain, and feel reproved on account of my inactivity and want of skill in the Burman language. When he had been in Bengal only a year, he began to go abroad and hold forth to the Bengalees in their own language. I have been in India a year and a half, and yet I feel unprepared to do so. It is true, I was detained in Bengal more than a year, where I could not learn the language so rapidly as if I had been here. But leaving what is behind

I desire to press forward; and perhaps I shall be able ere long to say a word to some profit. Even now, nothing but the divine blessing is wanted to make my words effectual to the salvation of these immortal souls.

17. Visited a poor Burman to-day, who is just gone with the dysentery. Seeing that he could live but a short time, I told him as simply as I could the story of Jesus' dying love. Many Burmans present listened attentively. May some good result from this occasional visit.

18. The poor man, whom I visited yesterday, died this morning. This shows me the importance of being instant in season and out of season, and of letting no opportunity of doing good pass unimproved. Had I not called on him yesterday, he probably would never have heard of the name of Jesus, till he should be summoned to appear before his judgment seat.

19. Attended the funeral of the poor man, who died yesterday. Being a poor man, he was buried—not burnt. I was induced to attend, in hope, that by showing kindness, I might gain the esteem and confidence of the people, and perhaps bring some of them to hear the gospel; and that I might perhaps have an opportunity to say a word to some one, which would impress his heart. I did speak quietly to several, on the doctrine of the resurrection and future judgment. They replied that their minds were dark and uncultivated like the jungle; they had not yet come to the true light; they had never heard such things before, &c. &c. Perhaps the Lord is preparing their uncultivated minds for the seed of life to be sown.

Some persons came to me after the funeral, and expressed great pleasure and approbation because I had been so kind as to attend. I spent an hour in giving them instruction as well as I could. But

O, how imperfectly do I speak! I want a tongue like the pen of a ready writer.

21. Several persons called to-day, to whom I spoke on the concerns of their souls, and they were very attentive. Among them were three merchants from Rangoon, who said they were about to return. Remembering that they are blessed who sow their seed beside all waters, and that we know not whether shall prosper this or that, I conversed with them a little; and considering that they might never have another opportunity of hearing the gospel, or of learning the way of salvation, I gave each of them a small portion of the Scriptures. This seed of life, though it should not find a friendly soil immediately, may hereafter be lodged in some distant spot, where it will bear fruit unto life eternal. One of the merchants read to the others for some time, and they departed, saying they would read the books daily.

22. Lord's day. One of the severest privations we experience here, is the want of public worship and gospel ordinances. To supply this loss *in part*, it is our custom to read an approved sermon on Lord's day morning, and to pray together. To-day, Mrs. Boardman and I have united in commemorating our dear Redeemer's dying love, at his last table. Although only two in number, we trust we had some enjoyment of the presence of our beloved Saviour. We experienced in a degree what Paul meant when he said, "the love of Christ constraineth us." I desire that the love which Christ has manifested towards sinners may constitute the main spring of my actions, and be the governing, controlling principles of my life.

Aug. 3. Twenty-five or thirty persons have visited us to-day. Although they do not all come for the purpose of obtaining Christian

instruction, yet they afford us an opportunity of saying something about Christ, which they generally listen to with attention. *Some* come for the express purpose of being instructed; and when we tell them we know but very little of their language, they reply, "do speak to us according to your ability." If, at any time, they do not readily comprehend our meaning, they request us to repeat our words again and again, till they understand us fully.

The other day, Mrs. Boardman and myself took our little babe and walked out to the road. In a few moments, more than sixty children, all, I judge, under twelve years of age, gathered around us. O how we longed to be imparting to them the saving truths of the gospel! Indeed, no one, who has not been in similar circumstances can tell how a missionary feels when hundreds and thousands around him are perishing for lack of knowledge, with no one to point them to the Saviour. A fire is shut up in his bones, he struggles to give it vent in language, but his tongue, chained in silence, cannot perform its office. Such, at least, have been our feelings for some time past. May the Lord listen to our cries, and send salvation to this people!

4. Early this morning, a respectable Burman, who has been attending for some time on the preaching of the brethren at Amherst, came to see us. He affords considerable evidence of a change of heart. He has spent some time with us, conversing on the Christian religion, which, he says, he intends soon to profess by baptism.

As I was passing through the Bazar to-day, I met with one of the Burman merchants, to whom I had given portions of the Scripture, July 21. He accosted me very respectfully, and said, "Teacher, there are some things in the books you gave us which I do not fully

understand. What is meant by *angels*." I told him they were spiritual beings whom God had created, and who stood around the throne of God to execute his commands. He seemed satisfied, and inquired what was meant by baptism. While I was telling him, our interview was interrupted; but he said he would come to the house and receive further instruction. I am rejoiced to find that he has read the book I gave him, with so much attention. Who knows but that he may be brought by it, to the knowledge of the truth?

Aug. 5, Lord's-day, 2 o'clock, P. M. Since breakfast, I have been incessantly employed, in declaring to a company of Burmans and Talaings, "the unsearchable riches of Christ." They do not dispute, but inquire; and I read and explain as well as I can. They waited and conversed to-day, till I was completely exhausted and could say no more. I was, however, seconded and greatly assisted by the man from Amherst, (mentioned yesterday) who boldly espoused and attempted to explain the Christian religion among his own countrymen.

Aug. 12, Lord's-day. A spirit of inquiry seems to be excited to a considerable extent. Many who have visited us and heard the word, wish to come again and obtain a more perfect knowledge of it, and many others signify a desire and intention to come soon. The Burman merchant to whom I gave the books, called on me yesterday, for a further explanation of some things which he did not fully understand. While he was here, the headman of the village also came; and these two, together with our Burman teacher, who seems to be inquiring, entered into some particular discussion of the Christian history and doctrine. In the midst of the discussions, how great was my joy on looking out and seeing brother Judson walking up towards

the house. It is now probable that we shall all be settled together at this place.

My dear partner and myself are now applying ourselves closely to the Burman language, we hope with some success.

G. D. BOARDMAN.

LETTER FROM REV. J. WADE TO THE
CORRESPONDING SEC'RY.

Amherst, Oct. 16, 1827.

Rev. and dear Sir,

I have just been informed that orders have arrived from the Court of Directors respecting these provinces, and that they are to be kept permanently. This relieves us of a great deal of anxiety, which we felt in laying money for new buildings at Mau-la-ming, viz.—that when we had been at the expense of building and removing, orders should arrive from the Court of Directors to give up these provinces, and we should be obliged to remove a second time, and the buildings both here, and at Mau-la-ming, as well as the trouble of removing, would all be lost. The fear of this has kept us in Amherst for some time, even after we were convinced that Mau-la-ming was a much more promising place for a Mission Station than Amherst. I hope the time is now near when we shall feel ourselves permanently settled, and in a situation to spend every day, while in health, in preaching to the heathen, and in exhorting them to repent and believe the gospel. I never before felt so deeply the importance of being wholly abstracted from worldly concerns and connections, and of living only with reference to eternity, as I have for a year past. To have my own soul prepared, and to be instrumental in preparing the souls of these deluded heathen for the great day of ac-

counts, is the burden of all my desires. For the want of a zayat I have only had the opportunity of preaching on the Sabbath, and that only since Dr. Judson went up to Mau-la-ming. I have, however, had the more time for Burman study, which is still quite necessary to my being qualified to preach or speak fluently in this language.

Among those who come to hear the gospel, there are some, I trust, who are really anxious to know the truth, and on whose minds the Spirit of God has made some lasting impressions. The death of Mah-Menla is a great breach in our little church; but the Lord has done it, and we have no right to complain. Mounng-Ing has just returned from Savoy. I think he promises fair to be a useful preacher. The other christians continue to show by their fruits that they are the true disciples of Christ. I trust we shall all be together at Mau-la-ming, and be able to write a joint letter by the next opportunity. Mrs. Wade's school continues to prosper. The school is to be removed to Mau-la-ming, when sister Boardman will unite with Mrs. Wade in its superintendence.

Begging an interest in your prayers, and those of the Board, I remain affectionately and respectfully yours,
J. WADE.

REVIEW OF THE BAPTIST MISSION
IN CALCUTTA.

It must be a satisfaction to our readers to trace the progress and results of a mission so important as that supported by our English brethren in Calcutta. The following outline was drawn by Rev. Wm. Yates, who has spent ten years on the field described by him.

THE missionaries now resident in Calcutta commenced their united operations there in the year 1817; a course which they felt themselves constrained to adopt, in consequence

of their conscientious disapproval of the steps then taken by the missionaries at Serampore, in asserting their independence of the Society in England, as expressed in their letter of that year. There was then no place in the metropolis of the East, or indeed in all India, devoted to native worship; they, therefore, like their predecessors, began their work by going into the streets and highways to preach to the natives. Having persevered in this way for some time, with great inconvenience, they thought it would be desirable to raise sheds in different parts of the city, to which they could constantly resort; which led to the building of the native chapels. At first, however, they had no means of building a place, nor were they certain, if one were built, that the natives would enter it to hear the gospel. The first consideration led them to form an Auxiliary Missionary Society, by whose assistance they were enabled to raise one chapel; and this, upon trial, succeeded far beyond expectation, as crowds flocked to hear the word whenever it was opened. The plan proving successful, was extended, and has since been adopted by all denominations of Christians in Calcutta; so that there are now many places raised by the liberality of Christians on the spot, where the gospel is faithfully preached, and where a number have been brought to the knowledge of the truth. Five such places are now connected with the Baptist Society, in one or other of which there is preaching every day. Besides the assistance which the European brethren are able to render, Carapeit, Kirkpatrick, and Panchoo are constantly employed in preaching in them to numerous congregations.

After some time, the missionaries commenced worship in their own private house on a Sabbath evening, the day being employed in preaching to the heathen. Having formed themselves into a small

church, they continued gradually to receive additions, till it was thought necessary to build another English place of worship. A spot of ground having been obtained about two miles from the Bow (or Lal) Bazar Chapel, the building was commenced, which, including the ground, cost 26,000 rupees. By the strenuous exertions of the church, and the generosity of the public, this sum was raised in Calcutta, and the place is now out of debt. The church consists of about ninety members, and though the majority of them are poor, they willingly contribute, according to their ability, to the spread of the gospel. Rent in Calcutta being exceedingly high, they had no prospect of supporting a minister, unless they could surmount this obstacle; they have therefore lately purchased a piece of ground adjoining the chapel, for which, and building a wall round it, they have already paid, and their next effort will be to raise the dwelling-house. In addition to these exertions, they defray the current expenses of their own chapel, and of the native places of worship in the city. They have also lately formed a Ladies' Association, which it is expected will be able to maintain the station at Doorgapore.

When the missionaries had entered on their labours among the natives, they found the great need of a press, to print tracts and various portions of the Scriptures for distribution. They had, however, then no means of getting one, and still less prospect of obtaining a printer; but it was not long before Mr. Pearce, having found it impracticable to remain at Serampore, came down to Calcutta and joined them. This enabled them to commence their operations in the printing department. Their beginning was indeed a small one, their whole establishment consisting of only one press, and one fount of Bengalee types, with three or four natives

to work them. Having no prospect of assistance, either in India or England, they were left entirely to their own resources, which, under the blessing of God, were gradually enlarged, so that there are in the office now as many presses as employ seventy-four men, and as many types as are sufficient to print in forty* languages or dialects. In addition to these a foundry is connected with the office, capable of supplying its increasing demands.

[Par. Bap. Mag.]

BAPTIST MISSIONARY SOCIETY IN CALCUTTA.

The subjoined sketch will enable our readers to form an idea of the numbers who hear the gospel in our Bengalee chapels in Calcutta, in the course of a month, from a single missionary. The sketch is for the month of May, and the numbers put down, we are informed, are uniformly under, rather than overrated.

Day of the Month.	Chapels.	Morning attendance.	Evening attendance.
1	Wellington Square,	60	70
3	Chitpore Road,	3	60
4	Bow Bazar,	—	40
7	Wellington Square,	—	30
8	Do.	—	40
10	Chitpore Road,	50	—
11	Bow Bazar,	—	30
16	Armenian Bazar,	—	30
22	Wellington Square,	40	40
23	Armenian Bazar,	—	40
24	Jaun Bazar,	—	100
25	Hat Kholah,	—	100
27	Chitpore Road,	60	—
28	Jaun Bazar,	80	—
29	Wellington Square,	40	60
30	Armenian Bazar,	—	30
31	Chitpore Road,	25	30
		358	700

* In explanation of so large a number, it may be necessary to state, that one fount of types will in some instances serve for several of the dialects. In a few instances again, however, several founts of different sizes are needed for one language.

MAY, 1828.

The numbers here put down amount, it may be seen, to rather more than a thousand. It should be remembered, however, that these do not include all that entered the chapel during the time of service, but only those who were present at the time of calculation; and that by successive departures the congregations were repeatedly renewed. Let us add to this estimate, also, the number which may be supposed to hear the gospel from other missionaries in Calcutta and its immediate vicinity; and the sum total amounts to a large aggregate.

From the above statement it is evident, that a knowledge of the gospel is spreading among the inhabitants of this metropolis, to an extent not generally imagined. Such being the fact, we may confidently expect, that before many years have rolled away, a grand and happy revolution in the sentiments and conduct of this idolatrous people will have been produced. To this anticipation it may be objected, that hitherto conversions to Christianity have been very few. Should this be admitted, we must confess, that with us this objection has little or no weight: whether we reason *a priori* or *posteriori*, our conclusions must be the same. As we can frequently determine by the *nature* and structure of an engine, what the *effect* will be when it is put into operation, so we may with equal certainty conclude, from the nature of the gospel, that error and wickedness cannot long maintain the ascendancy wherever it is faithfully promulgated. But we are not left to reason from the *principles* of the gospel only: its *effects* demonstrate its power. By the preaching of the cross, whole nations of heathens, both in ancient and modern times, have relinquished idolatry, and acknowledged Christ as their Lord and Saviour. In its effects, it indeed resembles those predicted of the stone cut

from the mountain without hands, (Dan. ii. 34,) and is undoubtedly the same. Shall we then for a moment suppose, whatever discouraging circumstances may at present exist, that idolatrous India will effectually resist its operations? Let the word of God be perseveringly, extensively, and purely preached, and the conversion of the Hindoos is certain. [Cal. Miss. Her.

EXTRACT OF A LETTER FROM MRS. SUTTON, (LATE MRS. COLMAN) TO MRS. KNOWLES, OF BOSTON.

Balasore, July 4, 1827.

My dear Mrs. Knowles,

Six months have elapsed since I had the honour to receive your unexpected but most welcome letter; and let me assure you, that indisposition alone, has thus long prevented me from replying to it. It affords me pleasure to be 'still counted among your beloved flock,'* and in this endearing relationship, shall ever rejoice to be considered. Although it has pleased an infinitely wise and gracious Providence to separate me, in one sense, still farther from my dear American friends than I was during the few first years after leaving them, yet, in another, I feel myself as nearly united as ever. Still my heart glows with the same warmth of affection toward them; still it feels the same sympathy in their adversity, and joy in their prosperity. Nor will this feeling, I believe, terminate but till death; and indeed it would give me the sincerest grief if I thought this feeling would not be mutual—for the friendship, correspondence and prayers of the dear friends in my native country are needed, and will be prized, as much, if not more, now than ever.

You need not be informed, that my dear husband is a missionary,† or to what Society he is attached,

for with these, and many other particulars respecting him, you undoubtedly have become acquainted through the medium of letters, which have from time to time, been transmitted to my dear relatives and others. I will therefore give you a brief account of what our situation, &c. has been since we united our efforts, down to the present time. The first station we occupied was Cuttack, where in conjunction with Mr. Lacey, Mr. Sutton preached regularly on week days to the natives, and on the Sabbath, to a congregation of English and Portuguese. Besides this, he spent a great portion of his time in studying the language, and translating tracts, school-books, &c. We had six schools, comprising in all about 150 boys, and 25 girls. The principal superintendence of these belonged to my department. We expected Cuttack to be our home, until the arrival of another missionary from England, which happy circumstance will probably occur at the commencement of the next cold season. With him, it was thought an arrangement would be made to take our place, and that we should form a station in some other part of Orissa. In the mean time, it appeared desirable to Mr. Sutton, to visit Balasore, partly on a missionary excursion, and partly to ascertain whether it seemed an eligible place for our future residence. With these objects in view, we left Cuttack on the 8th of February, fully intending to return to it after an absence of about one month. I was taken ill of a relapse of fever in a few hours after we commenced the journey, which continued during the whole of it. But through great mercy, we arrived at Balasore on the 15th inst. After a few weeks residence here, we were satisfied that upon the whole, it was the most suitable place for a missionary station of any unoccupied one in Orissa, and various considerations combined to urge

* The late Dr. Baldwin's Church.

† Of the English Baptist Mission.

the importance of our settling here at once. My health was in too delicate a state to allow of a return at the proposed time, and this climate seemed much better adapted to it than the one we had left. A gentleman offered us a bungalow at a very reasonable price; and we here beheld thousands of immortal beings sunk in the grossest ignorance and superstition, without any one to teach them the way of eternal life; and longed to commence those operations which seemed calculated to introduce the gospel among them. Accordingly our schools at Cuttack were transferred to the care of our brother and sister L.; and the above mentioned building was purchased. I have been its sole inhabitant for nearly a month. Mr. S. left me on the 7th inst. on a journey to Cuttack, and Pooree. The former place is 100 miles to the south of us. It has been a missionary station for about five years, and is now occupied by Mr. and Mrs. Lacey. Pooree is 150 miles, and is occupied by a laborious and excellent couple, Mr. and Mrs. Bampton. I received a letter from my husband, dated 30th of last month. He had left Cuttack for several days, and been under the roof of our dear friends at Pooree. This, you know, is the celebrated place where the great temple of Juggernaut is; and when Mr. S. wrote, the natives from all quarters had assembled to commemorate the annual festival. It took place on the 26th. The crowd was immense, and the scene of abomination and superstition too shocking to be described. Mr. Bampton, and Mr. S. were employed to the utmost of their strength, not only that day, but for many successive ones, in talking and distributing books to the deluded multitude, and in having some of the poor sick creatures conveyed to the hospital.

Previous to the departure of Mr. S. we had two boy's schools opened,

one of which is about a mile from our dwelling house, and the other within our own premises. The former contains about 30 scholars, and the other twenty at present, as we have not suitable accommodations for a larger number; but intend, as soon as possible, to erect a school-house sufficiently large for forty or fifty children. I have no doubt this number will be obtained, as we are surrounded by native huts, and have already had several more applicants than we could admit. The Oorigas have schools of their own, for boys, but they are very inadequate to the population; and what is taught in them, serves only to impress the tender mind with the most impure and superstitious notions. We make it a rule to have no others but religious books, unless the children stay long enough to attempt a treatise on Geography, Natural History, &c. Besides reading and committing to memory, the children are taught to cipher, according to the native style. When we had engaged the master of the first named school, and were about to have it opened, he came to us, and with much earnestness, requested it might be hallowed by the performance of a certain heathenish ceremony, such as is common at the opening of their schools. We, of course, refused. But oh, what delight should we have experienced in consecrating it by prayer and praise to the one true God! But though not practicable to do this in a public manner, yet it is the desire and prayer of our hearts that his divine blessing may rest on this, and similar institutions, for with that they may become powerful instruments of good to the present, and to generations yet unborn. Not many days after the establishment of this school, an evil minded person frightened the children, by telling them that when we had taught them our books, they were all to be sent to England. Conse-

quently about ten of the boys left. When the master informed me of it, and asked what could be done in the affair, I told him it was not our own advantage we sought, but the children's; that it was not our wish to use compulsion, and if they desired instruction, they might return, but if they preferred remaining in ignorance, they must stay away. I took this method because the natives are disposed to believe all under obligations to them for allowing their children to attend our schools, instead of considering our gratuitous instructions a favour. This had the desired effect; for in the course of eight or ten days, I had the pleasure to see the little lads again filling their places.

Before I close my account of these little seminaries, it may not be uninteresting if I give you a brief description of one of them: Imagine to yourself a room fifty feet long, and twenty broad, with a thatched roof and mud walls. Common earth beat down hard serves for a floor. We are at no expense for either forms, tables, or desks; these being indulgencies which the Oorigas do not as yet know how to appreciate. Next, figure to yourself about 30 copper-coloured boys, resting on their heels like so many frogs, exclaiming with all their might, ka kka ga gha, while some of the more advanced are chanting their lessons in rhyme. In the midst of them is the pedagogue, strutting about with the emblem of his authority,—the cane. Many of the children have very interesting countenances, and a little familiarity with the colour, soon leads us to think they are handsome. Although they are not over burdened with clothes, yet many of them have silver ornaments round their wrists and ancles. A few of them have golden ear-rings, and necklaces. These, however, are very injudiciously bestowed upon

them, and are frequently the occasion of their being decoyed away, and robbed, and sometimes murdered. Three of the little boys belonging to the school on our premises, were lately enticed away to a neighbouring thicket, and robbed of their ornaments; and a few months since, a fine lad at Cuttack was murdered for the same purpose. The children use neither pen, ink, nor paper, but in the first stages, write their letters and accounts on the ground with a soft stone, something like chalk; and when more advanced, write with an iron style upon the Palmyra leaf. On these leaves all the native books are written. We, however, have introduced printed books. It is interesting to hear these young idolaters chanting the ten commandments, and the life and death of Jesus Christ. Surely we may indulge the hope that these important lessons will one day produce their intended effect.

We have made attempts to obtain girls' schools, but have hitherto been unsuccessful, and shall, I fear, for some time to come. The natives of this province are vastly more prejudiced against the education of females than those in Bengal. Although it would be much more agreeable to my inclinations, to be devoted entirely to this class of the heathens, yet, while it cannot be the case, I shall by no means deem it an uninteresting or unimportant employment to superintend boys' schools; for the sooner the male part of the population are in possession of an enlightened education, the sooner will their prejudices against the improvement of the other sex be removed.

Balasore was formerly considered the first European station in Orissa; but by some means, Cuttack now ranks before it, and has many more residents both in the civil and military departments.

Still, there are about twelve Europeans here, beside ourselves, by all of whom we are treated with civility, and from a few have received some real kindnesses. The native population of the town is computed at about 10,000; but with our present strength in Orissa, we consider that 1,500,000 souls fall to our share.

Alas! what are the efforts of one or two Christians among such a host of idolaters! nothing but weakness itself. But David said, "By thee I have run through a troop, and by my God have I leaped over a wall;" so we may confidently say, that "through Christ who strengthens us, we can do all things"—even make an effectual attack upon some of the strong holds of Satan by which we are encompassed. Let us, my dear Mrs. K., have your prayers that we may be enabled to labour with diligence and in faith, and that it may be our happy lot to see at least some little success.

With my best respects to Mr. K. I am, affectionately yours,

E. W. SUTTON.

IMPEDIMENTS TO THE SPREAD OF THE GOSPEL IN INDIA.

The obstacles to the progress of Christianity in heathen countries, which prevent the free course of the word of the Lord, will doubtless yield to the power of divine grace. The promise of God ensures ultimate success. But for this purpose, the patience, and efforts, and prayers of the saints are required. It is necessary that these obstacles should be often exhibited, to awaken zeal and to excite prayer. The following article, from the Calcutta Missionary Herald, strikingly presents one of the obstacles to a profession of Christianity among the Hindoos.

As the condition of native converts with respect to their claims on hereditary property may not be generally known to our readers, we beg to submit to their attention a few remarks, in order to excite com-

passion, and call into operation measures for their relief. Before the occupation of this country by the present governors, it had been enacted by the Hindoos, and ratified afterwards by the Musselmans, that persons who had fallen, (i. e. had forfeited caste,) forfeited at the same time their right as inheritors. This law, we are sorry to find, remains in force to the present day, to the great prejudice of Christianity, as well as the severe injury of those who embrace the religion of Jesus. This law, unlike many others which exist only in the archives of a kingdom, is generally known among the Hindoos, as it has long been suspended *in terrorem* over them, not in reference to Christianity merely, but every thing which would subject them to the loss of caste. The existence of this law, therefore, cannot but be considered as a great obstacle to the progress of the gospel, since by a profession of Christianity, a person renders himself obnoxious to its penalty. Many instances might be adduced, if it were necessary, (some of which are known to the writer, and of others he has been informed,) of several respectable Hindoos who profess to believe the gospel, and express a strong desire to unite with British Christians, but who have not courage enough to plunge from the elevation of wealth into poverty at once. The influence of this law is felt, not only at the time when an individual has approached to the threshold of a Christian church, but it meets Christianity at the very onset. When the gospel knocks at first for admission, it represents it as a most unwelcome visitor, and too often succeeds in shutting the heart completely against it—often, too often withholds the feet from entering the house of God, the hands from receiving the written messengers of mercy, and the mind from an investigation of the claims of the gospel, lest convic-

tion should seize, and compel it to embrace a profession, the penalties of which are so painful.

This state of things not only proves a great hinderance to the ready acceptance of the gospel, but often places missionaries in embarrassed circumstances. The feelings of Hindoos generally towards native converts, are quite in unison with the spirit of the law that disinherits them: the consequence, therefore, most frequently is, that as soon as a Hindoo declares himself a Christian, he is at once expelled his family, and cut off from further intercourse with them. Deprived of property and friends, he is cast upon the world to seek his livelihood. If he obtain employment among his countrymen, it is only to experience similar treatment as soon as his character is known. To whom, then, must he betake himself for relief? to whom can he go, but to Christian Missionaries?

There is also another point of view, in which we would present this subject, and that is, of persecution. While this state of things continues, a Christian Hindoo is persecuted for conscience' sake, since in following the dictates of his conscience he suffers this loss. In this, it may be said, that as a Christian he ought to lay his account. True, as a Christian he ought, but not as a man, nor as a subject of that realm, whose glory it is that it recognizes, on behalf of all under its dominion, (with the exception of the Hindoos,) the rights of conscience. As a subject of Britain, then, he may respectfully claim that right, and the friends of religion may claim it for him. We earnestly hope then, that the friends of Missions, both here and at home, will feel so interested in this subject, as to bring it as speedily as possible before the attention of our rulers, whose known desire to meliorate the condition of the inhabitants of In-

dia affords strong encouragement, that such an application would not be made in vain. The following extracts from the *Journal of a Baptist Missionary in Calcutta* will partly show the occasion of these remarks.

June 21. While preaching at Jagan Bazar chapel, a Brahmin said: If in passing some place, I should see a man hanging from a tree, what opinion must I form of him? Should I not immediately conclude that he had been guilty of some heinous crime, which had led to so disgraceful an end? *Answer.* As long as you remained at a distance, and made no inquiry, you might think so; but if, on approaching nearer, you should discover the individual thus suspended to be your own father, than whom you knew there was not a more virtuous person living, would you at once conclude that he had suffered justly, or would you not reserve your decision until you had examined fully into the affair; and if upon examination you should learn, that your father, so far from suffering on his own account, was chargeable with no crime whatsoever, but had voluntarily died, in order to rescue you from destruction, in what light would his character appear under these circumstances? Such indeed was the conduct of the Lord Jesus Christ, whom you are endeavouring to traduce in the presence of this assembly. He died the just one for the unjust. In his life no one could convict him of sin, while both his betrayer and his judge publicly avowed their conviction of his innocence. In reply to this, the Brahmin said, that Christ could not be innocent, as he could prove from our own books that he had killed a shepherd on the mount of Olives; and as he had not the book with him, he begged permission to go and fetch it. He departed; and I resumed my discourse to the people, not expecting to see him again. He however returned to my sur-

prise, in about ten minutes, with a copy of Mark's Gospel in his hand, which I had given him some weeks before. Having opened the book, he produced the 27th verse of the 14th chapter: "And Jesus said unto them, All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, &c." Upon this the people began to come nearer to hear what could be said in reply to such incontestable proof. It was remarked, in reply to this objection, that that part of the text was a quotation from the prophet Zechariah, made by Christ to apprise his disciples of his being about shortly to be smitten with sufferings and death. Some of the hearers did not, however, credit this, but contended that the Brahmin had established his point. Judging from the appearance of some present, that they might be able to read English, (as I had not the Bengalee Old Testament,) I opened the English Bible at the passage, and desired any to read it that pleased. Some being able read it, and were satisfied. This gave me an opportunity to speak particularly on the subject of prophecy; and thus it is that the ignorance or impertinence of one, affords occasion for the instruction, and perhaps conviction of many.

After preaching at Chitpore road chapel, having inquired if any wished to receive scriptures, or tracts, in looking round I observed a young Baboo of respectable appearance sitting on one of the benches, apparently considerably interested in what was going on. I asked him if he would accept of a book. Yes, he replied, if you will give me a Christian catechism. I wished to present him with the gospels in English and Bengalee; to which he objected, saying, I have the whole Bible in English, which I not only read, but believe it to be the word of God. Do you indeed? said I. Yes, he replied;

for I am a Christian. I inquired whether he belonged to any church, to which he answered in the negative, yet added, that he had a strong desire to unite with Christians, from which he was deterred only by the present state of the Hindoo law respecting inheritance and the disposition of his relatives, who when they knew that he had avowed himself a disciple of Christ, would immediately disinherit him. Being asked respecting the period when he came to the knowledge of the Saviour, he said that he had been instructed in English, and recommended to read the Bible about fourteen years ago, by an elderly English gentleman, of the name of Scot, from which time he had become convinced of its truth.

In the course of conversation, he gave me his name, and referred me for the truth of what he had said, to two respectable English gentlemen. He also added, repeating it three or four times, that he knew several respectable and rich Bengalee gentlemen, who were similarly situated with himself, believing the truth and excellency of the Christian faith, but fearing to confess freely their sentiments, lest they should be plunged at once into poverty.

AFRICA.

Interesting Intelligence from Liberia.

The following animating letter from Rev. Lott Cary will be read with interest. It was originally published in the Religious Herald, a paper lately established and well conducted, by our brother Keeling, of Richmond, Virginia.

Monrovia, Dec. 20. 1827.

Very dear Brother,

One event I am exceedingly glad to inform you of, is, the establishment of the school at Big Town, Grand Cape Mount, on the 10th November. About thirty men

were sent at my request by the king of Grand Cape Mount for the purpose of removing brother Revey's books, &c. up, in order to commence the establishment of our long talked of school; and I made the necessary arrangements in time to set off on the 13th, and reached there on the 15th. We were received very cordially. On Saturday the 17th, after a few hours' palaver, it terminated in the unanimous consent of the king and all the head men not only to permit the establishment of a school, but to protect it to the uttermost.

The school room is nearly fifteen feet by thirty. We made arrangements to have worship in it on the ensuing Lord's day, and I had the honour to address a very attentive audience twice, through brother John. After service I informed the congregation that I should need their assistance the following day in preparing seats, &c., and they turned out like men, and performed more labour by eight o'clock, than I expected to have accomplished in the whole day. We got seats prepared for about 60 children by 4 o'clock, and gave notice that as the school would be organized on the day following, at 9 o'clock, A. M., all persons wishing to have their children instructed, were requested to come at that time and have them entered, and the number received was 37. I read and explained a short set of regulations which I had drawn up; and as I had the king and his head men present, I got them to sign the articles of agreement in the presence of the whole congregation. For twelve months I think the school will, of course, be expensive. The present arrangement is—I agree to allow brother Revey \$20 per month, and find him provisions, washing, &c.

If these expenses can be defrayed for one year, I think that they may be greatly reduced at the expiration of that time. I do wish

that you could so manage it as to procure forty suits of clothing for boys and girls. They are bound in the school regulations to clothe their children as soon as practicable, but I am afraid that it will be too long first. Please to tell the Board to be strong in the Lord and the power of his might, for it seems as if the great flood gate is about to be opened upon this part of Africa; one missionary arrived here in the Ontario, and he informs me that there are four others following close after him. He is all the way from Germany or Switzerland—of the Lutheran denomination. I do not know what to say, but I must say, O American Christians! look this way; come this way; and help, if you cannot come. The harvest is already white. The heathen in our vicinity are so very anxious for the means of light, that they will buy it, beg it, and sooner than miss of it they will steal it. To establish this I will mention a circumstance which actually took place in removing our school establishment up to C. M. I had upwards of forty natives to carry our baggage, and they carried something like 250 bars; a part of them went on four days beforehand, and had every opportunity to commit depredations, but of all the goods that were sent and carried there, nothing was lost except fifteen spelling books; five of them we recovered again. I must say that I was almost pleased to find them stealing books, as they know that you have such a number of them in America, and that they can, and no doubt will, be supplied upon better terms.

I send on to you a copy of the missionary's letter, and also a copy of the school grant, given by the people of Cape Mount. A few days before I left Cape Mount, I baptized the man George belonging there.

LOTT CARY.

DESPATCHES FROM LIBERIA.

By the United States' Ship Ontario, despatches have been received from Liberia, bearing date up to the 21st of December; representing the Colony to be in health, peace, and prosperity. We extract from them a few sentences.

"The established state of the Colony—a treasure of past experience—the confirmed health of the settlers—our better knowledge of materials for every useful work—and, a path trodden smooth by use, begin, now, as the fruit of perseverance in the unfavourable circumstances of former years, to requite in a fuller measure, the labour and expense bestowed on the improvements of the Colony. Every month adds to it some new acquisitions, discloses some new resources, or produces some new valuable improvement. The dry season is but just settled. Four new decked schooners have, however, been already built, fitted for sea, and actually gone abroad under the flag of the Colony. Three more of the same description, all new, will follow in a very few weeks—and these exclusive of three more decked vessels, and a variety of open coasting craft before in use. Most of these vessels have been wholly built at Monrovia, of country materials, except iron, copper, pitch and cordage.—We have the present year succeeded in introducing cows into the Colony from the interior. Formerly they were prohibited, and male cattle only suffered to be sent to market. We have now fourteen cows, and begin to get milk in considerable plenty. We have a path open, about 120 miles towards the northeast; by which we receive as many bullocks as we choose to order.

We have at length succeeded in possessing ourselves of that invaluable animal, the horse. Francis Devany deserves the credit of introducing the first, a vigorous steed, a few weeks since. Several others are now ordered."

Mr. Ashmun then proceeds to mention the different species of domestic animals and products rearing, and which it is believed will ever hereafter abound in the Colony.

[*African Repos.*

DOMESTICK.

Meetings of Auxiliary Societies in Maine.

EXTRACT OF A LETTER FROM REV. MR. KING, TO THE COR. SEC.

N. Yarmouth, March 11, 1828.

Rev. Sir,

I have just returned from my tour, having been present at the meetings of the three last Auxiliary Societies. The first I attended was about one hundred and twenty miles from this place; the other two between fifty and sixty.

The Penobscot County Foreign Mission Society, Auxiliary to the Baptist Board, held its annual meeting at Charlestown, Feb. 20, 1828. This meeting was rendered peculiarly interesting to your agent on several accounts. It seemed to be the goal, at which, after having endured fatigues almost too much for his enfeebled nature, he had arrived in safety, and found himself surrounded by his brethren, in the midst of his Father's family.

Religion has a language peculiar to herself, which is instantly recognized, though spoken by those we have never seen before. May the time roll on in haste when this shall be the only language spoken under heaven.*

* Deep forests had hung over my path during a great proportion of the last thirty miles I had travelled, and scarce a sound was to be heard in their solitudes, save that of the winds, sighing mournfully among the branches of the leafless woods, and seeming to say as they passed

The meeting of this Society was interesting in another respect. Its leading members, our fellow-labourers in the gospel of Christ, seem to possess one heart and one mind, to be cordially united in the good work of sending the glad tidings of salvation to the heathen. No jealousies, no bigotry, appear to exist among them. Each rejoices in his brother's prosperity, and feels not the canker of envy if he is not called to the highest office. Willing to move in the sphere in which Providence has placed them, and to occupy an humble station if they may be the more useful, they are happy and united. They are, in a literal and spiritual sense, engaged in the cultivation of a wilderness, and in both these senses also, have they the satisfaction to see, through the blessing of Heaven upon their labours, many parts of it rejoice and blossom as the rose. With a hearty good will we bid them "*God speed.*"

The interest manifested, both by ministers and people, in the cause of Missions, was truly encouraging. This small Society, with small means, have raised the present year rising of ninety dollars. Two of the Primary Societies belonging to this Auxiliary, in consequence, no doubt, of their distance, and the badness of the roads this season, were not represented. When their donations shall be added to the ninety dollars already collected, the sum will probably be swelled to rising of a hundred. At the close of the discourse, a number of the ministering brethren addressed the assembly with feeling and effect, on the importance of missionary

along, "*We come from the caves of the distant mountain, and rush to the chambers of death.*" When I arrived at the destined spot, the assembly was in the act of devotion. Judge then of my altered feelings, when the sound of the murmuring winds was exchanged for the well known voice of prayer and praise.

efforts; and several new plans were recommended, with much zeal, for increasing exertion in this good cause. It added not a little to the interest of the occasion, that during the whole day and evening, the house was filled with attentive and apparently interested hearers,—a circumstance which promises much in favour of missions. Many of the churches in this vicinity are young and feeble; yet their pastors teach them that, young and feeble as they are, they must do something for the extension of the Redeemer's kingdom. An interest, therefore, in missionary concerns, being incorporated with their very existence as churches, will "grow with their growth, and strengthen with their strength," and in maturer years will, we hope, exert an influence that shall be felt far and near. Allow me here just to recommend to the serious attention of all those who may hereafter be called to assist in the organization of churches, the importance of enjoining, on such occasions, the indispensable duty of doing something for missionary purposes. Were it adopted as an invariable rule, that each church, when constituted, should be formed into a Missionary Society, either domestic or foreign, or both, according to ability and inclination, though they were able to contribute no more than the widow's mite, we might confidently expect the happiest results.

The Kannebeck County Foreign Mission Society, Auxiliary to the Baptist Board, held its annual meeting at Reedfield, Feb. 27, 1828. This Society is large, and wealthy, and efficient. It is composed of not far from forty Primaries, and raised the last year about three hundred dollars. I hoped to have obtained from the Secretary a copy of the doings of the Society at this meeting, from which to make an exact re-

port. The Board, however, will learn the state of the Society from another source, as the Minutes are to be published in the Waterville Intelligencer. It will be unnecessary therefore to enlarge. A respectable assembly convened at the hour of worship, and listened with deep interest to an impressive and appropriate discourse from Mr. Butler, of Winthrop. The business of the Society was conducted with harmony and good order; after which, several addresses were made with much apparent energy. It was confidently believed, that a livelier interest was felt throughout the limits of the Society this year, than at any preceding period. This Auxiliary voted to employ an agent to visit all the Societies the ensuing year, to carry information from one to another, and thus to stir up the pure minds of the brethren to more vigorous and persevering exertion in the work of benevolence. This measure will supersede the necessity of sending an agent from the Board. Rev. Mr. Going, a man well adapted to the office, was chosen.

The Oxford County Auxiliary Society, held its annual meeting at Sumner, March 5th, 1828. Rev. Mr. Nutter preached on the oc-

casion, with his usual zeal and pathos. A larger assembly convened at this meeting than at either of the preceding, owing perhaps, in part, to a finer day and better travelling, and, in part, to their occupying the house owned by the Congregational Society, many of whom were present. This Auxiliary is small, but has done well considering all its embarrassments. It has raised upwards of ninety dollars. The Primaries of which it is composed, are located among mountains, whose summits, white with snow, rise high into the regions of clouds and tempests. The good people, however, who are scattered around the feet, and up the sides of these giant hills, seem not to be entirely chilled by the cold, freezing atmosphere that sweeps over their heads. The warming and invigorating spirit of active beneficence is beginning to melt off the icy chains of prejudice, and to diffuse a healthful moral atmosphere. May this excellent spirit prevail, and the time soon come when

"The dwellers in these vales, and on these rocks,
"Shout to each other; and these mountain tops,
"From distant mountains, catch the flying joy,
"Till nation after nation taught the strain,
"Earth rolls the rapturous hosanna round."

Yours, respectfully, A. KING.

REVIEW.

The Practicability of Indian Reform, embracing their Colonization.
By ISAAC MCCOY. Boston: Lincoln & Edmands, 1827. pp. 47.

THE history, the condition, and the ultimate fate of the tribes who once inhabited the regions over which our country has extended her sway, are topics of deep interest to the politician and the philanthropist. He who, without sorrowful emotions, can trace their history as they have wasted away, or retired into the recesses of the forests, farther and farther on, perishing in battle, or sinking as the victims of vice, famine, and disease, till but a feeble and scattered remnant sur-

vive, must be devoid of humanity; and he that can look at the wretched fugitives who yet live, without a wish to rescue them from temporal and eternal ruin, is a stranger to the benevolence which the gospel inspires.

It were easy on these themes to speculate and to declaim. But it is not our purpose to do either. Our object is, to commend to the attention of the readers of the Magazine the very able pamphlet, the title of which we have quoted. Its author

is well known to the publick, as an indefatigable missionary among the Indians. He has, by a residence among them for more than nine years, become familiar with their character, and their condition. He has seen their sufferings. He has taken the guage and dimensions of their miseries. He has thought much and prayed often in reference to the best measures for relieving them, and making a permanent provision for their support, their civilization, and their instruction in the principles of the religion of Christ.

This pamphlet contains the results of his thoughts; and unfolds the plans which he has been led to form, after a careful view of all the difficulties, present and prospective, which must embarrass every attempt to save the Indians from entire extinction.

We shall endeavour to present an abstract of the reasonings and projects of Mr. M'Coy, that our readers may understand the objects at which he aims, and the means by which he proposes to compass them. We must, at the same time, express our wish that the pamphlet itself were in the hands of every one who could read it. It is, in our judgment, the most valuable work—so far as relates to practical views, and definite projects concerning the Indians—which we have seen.

It is divided into eight Chapters.

CHAP. I. is entitled, "*The principles on which Europeans first met the Aborigines of America followed by ruinous consequences. Their title to the soil proven to be legal. Its legality may be acknowledged without detriment to the United States.*"

This chapter is interesting, and displays thought, acuteness and research. The author labours to show, that the natives were the rightful owners of the soil, and were, of course, unjustly driven from their lands. The argument necessarily extends to the surviving

Indians, and insists on their absolute property in the lands which they hold in their possession.

We must, however, pass over this chapter—not because we think its reasonings unfounded or unimportant—but because our space is limited, and because we regard the abstract question of right to the soil, as having little practical influence on the publick mind. If the strong claims of humanity, and the dictates of enlightened policy, will not induce our government to adopt suitable measures for the relief and preservation of the Indians, they will not be moved by the voice of justice.

CHAP. II. is on "*The character and condition of the Indians.*"

The author observes, at the commencement of this chapter:

"It is remarkable, that with the opportunities of more than two centuries, to become acquainted with the Aborigines of our country, their character and condition should at all times have been so imperfectly understood by us. It is thought by some, whose judgments are doubtless entitled to great respect, that no other branch of publick business is so little understood, as that which relates to Indians. So little is known even by the benevolent Societies, which have been formed for their relief, that missionaries who labour among the natives, usually find far more trouble in managing the mistaken notions of their patrons, than they do in encountering those of the people of their charge.

He ascribes a portion of the sufferings of the Indians to their degradation in the estimation of the whites. They are not regarded as equals; and contempt for a race of men is a natural prelude to oppression. The case of the African slaves is an illustration of this remark.

"Few, even of those who declare themselves to be devoutly in favour of Indian reform, are aware of the extent of Indian degradation; I mean, the distance beneath us, at which our feelings place them—or, of the extent of the affecting consequences. Of the latter, we may judge by the facts, that since our settlement in the country, several tribes have become totally extinct; while to others is left a remnant, languishing under evils which menace the existence of the whole Indian population.

"There are many, very many, abuses of power, of office, and of granted license, in our intercourse with the Indians, which have never been fairly exhibited to the public; abuses, with which our Government is in no way chargeable: of which it is formally, and in most instances, totally unacquainted; and which I shall not attempt to expose. My object is not to attach blame to any individual, or to any particular class of men among us. For, were errors of this kind to be corrected, which indeed is desirable enough, still no more would be done, than the lopping off of some of the exterior branches, while the main body and roots would remain in full vigour. The axe must be applied to the root of the tree. From the days of Elliot down to the present time, it seems the misfortune of the business of Indian reform, has been applying emollients to the surface of the sore, in the hope that they would ultimately succeed, instead of probing the wound to the bottom. There is something among us, not among the Indians, radically wrong in this business: this wrong *must* be righted, or the Indians must be ruined, and Christians reproached.

"You have your missionaries at Gayhead, Stockbridge, Brothertown, Oneida, among the Tuscaroras, Tonawantas, Senecas, Wyandots, Ottawas, Puttawatomies, Miami's, &c. but the most they can do in the present posture of affairs, is to soften, as it were, the pillows of the dying. They have been instrumental in benefiting a few; nevertheless, in a national capacity, all those tribes, as well as others near at hand, west of Lake Michigan, and west of Mississippi river, continue to dwindle—they are positively perishing, and perishing rapidly.

"Through the instrumentality of your missionaries, some of the natives, no doubt, have become pious, and have gone, or will go, to a better country in the heavens, where their condition will be ordered by principles very different from those which fated their miserable existence upon earth. A few have acquired some knowledge of letters, and of labour; so far this is well. But let none imagine that these tribes, and many others, are, as tribes, improving their condition generally. I say it, without fear of contradiction, that their condition is becoming more and more miserable every year—I repeat it—they are positively perishing.

"They are at best only tenants at the will of our Government. Where is the place on which they can erect houses in the hope of inhabiting them, and make fields in the expectation of being allowed to cultivate them? They can call no place on earth *their own*, and therefore it is not astonishing that they should generally be disinclined to habits of industry. The tribes under consideration, that is, all

within our settlements, and around our frontiers, except the southern Indians east of Mississippi, and the Cherokees west of that river, have no assurance of undisturbed possession of any spot.

"Numerous are the evils resulting to these people from the approach of the whites, (a poor commendation indeed of a christian nation) but perhaps all these evils may be traced to the same general cause, the mark of infamy fixed upon them by the whites. As to commerce, they are not approached as men entitled to just dealings, but are considered as fair game for every sharper. It is true, Government has made laws regulating Indian trade. But the trade is not carried on in Washington city, where the President of the United States can daily look into it. It is carried on in the Indian country, extending into the forest a thousand miles from our settlements. It is not possible for Government to guard the rights of the Indians in such situations; even in the little property they acquire in peltries and fur. Those generally, who are employed as clerks, &c. and sent into the Indian country with goods, are not remarkable for scruples of conscience.

"The example of unprincipled white men among the natives is extremely pernicious, and tends greatly to debase their minds. But the destroying effects of ardent spirits among them, is *horrid in the extreme*. Whiskey, they find all over their country, but find it more plentifully as they are situated nearer to the white settlements.

"In these latter cases mentioned, our Government is not at all blameable, only as it has rendered the Indians radically ignominious. It has made laws forbidding the introduction of ardent spirits into their country; but it has not power, in the present posture of affairs, to enforce their observance. The evils of intemperance have not been perceivably lessened by all the laws made to repress it. It is a lamentable truth, that the evil increases annually, and occasions a fearful waste of human life; as a specimen, take the following. In the fall and winter of 1825—6, in the neighbourhood of the Carey Missionary Station, near Lake Michigan, twenty-five Indians were either directly murdered by the hands of their own people, or otherwise lost their lives by drunkenness.

"Besides this, there is a mass of misery, indescribable in its character, resulting from this same source; such as the destruction of health, aggravated poverty, distresses of hundreds of half-starved children, &c. Missionaries, who, after much labour by precept and example, have kindled up a little spirit of improvement among the people of their charge, have, again and again, had the mortification to see the same almost entirely extinguished, by this irresistible evil. Under all the destruc-

tive, discouraging obstacles, arising from intoxication, and from numerous other sources, it is astonishing that missionaries should be able to collect schools, and to secure a tolerable attendance, and in other respects, to really improve the condition of a few."

Much more we might quote on this melancholy subject. But we must confine ourselves to the following paragraphs.

"It has been greatly the misfortune of Indians that their white neighbours have generally supposed them to be inflexibly attached to their huntings, and other wild customs.

"To admit that Indians are attached to the modes of life to which they have been accustomed, and to their religious ceremonies, is saying nothing more than that they are human beings; for such is the case with all people. But there is scarcely a heathen nation upon earth, of which we might not, with more propriety, suppose that such attachments were inflexible. The Aborigines were never, since we became acquainted with them, worshippers of Idols. We all know that there exist among them religious ceremonies, which are taught by parents to children; but they have no ecclesiastical idolatrous establishments, like the Chinese, Burmese, or Hindoos. The Indians believe in the existence of God, of the Great Spirit, and of other good spirits. They believe in the existence of evil spirits; among whom they suppose one, who deserves to be styled, the 'very bad spirit.'

"We admit, that with all its hardships, there is something fascinating in the life of the hunter; the white man on our frontiers feels it. Yet it is certain that the attachment of the Indians to a hunter's life is not so obstinate but that they will voluntarily exchange it for a better, whenever they become situated where the love of life, and the hope of enjoyment, can be cherished in their bosoms. This has been the case with the Cherokees, and some others to the south who have adopted habits of civilized life.

"It was not merely the diminution of the wild game which induced those southern Indians to abandon the chase, for hundreds of them are now decently farming on the west side of the Mississippi, contiguous to good hunting grounds. They have adopted civilized habits because of their superior advantages to the hunter state. These people have readily enough relinquished attachments to Indian habits, not because their prejudices were originally less obstinate than those of other tribes, but because they happened to be situated where their hopes of enjoying the fruits of their labours were more encouraging than those of their more unfortunate northern brethren.

"To the concurrent testimony of all who are engaged in the labour of Indian reform, I add my own unqualified assertion, resulting from an experience of more than nine years actual residence in the Indian country, that there exists among our Indians no attachment to any pernicious manners or customs, that will not yield to sound argument, righteous example, and the offer of a better condition. I suppose that no heathen nation on the earth can be found, so easily accessible to all the customs which render civilized life blessed, and to the doctrines of the gospel, which guide to heaven, as the American Indians were, when Europeans first became acquainted with them.

"The Indians feel themselves forsaken and friendless. The proffered hand of friendship has, a thousand times, proved a snare, and the voice of kindness been deceptive.

"But convince the Indians that you are true men, and not spies, that though they had thought the Great Spirit deaf to their groans, and all men had risen up against them, yet he does pity, they have some sincere friends, and they will leap for joy. Yes, I have seen them under such circumstances melted into tears. I have seen that their confidence swelled to extremes, and in their enthusiasm they were ready to deem the missionary more than an ordinary man.

"Indians are not untameable. Give them a country as their own, under circumstances which will enable them to feel their importance, where they can hope to enjoy, unmolested, the fruits of their labours, and their national recovery need not be doubted. But, let the policy of our Government in relation to the Indians, continue as it has been, and as it now is, and with the exception of the Cherokees, I know of no tribe, nor part of a tribe, no, not one, within or near to all the frontiers of Arkansaw, Missouri, Illinois, Indiana, Michigan, or Ohio, nor one of those bands on small reservations in New-York or New-England, of whom we can indulge any better hope than that of their total extermination."

CHAP. III. contains a detailed statement, designed to show, that "*In the claims of Indians to the soil, we find ample means for all the purposes of Indian reform.*"

We cannot follow Mr. M'Coy, in the calculations, by which he establishes the position which he here assumes. He shows, that

"In the States of Ohio, Indiana, Illinois, Louisiana, Alabama, Mississippi, and Missouri, and in the territories of Arkansas

and Michigan, the United States have acquired lands from the Indians to the amount of 214,219,865 acres. Let us moderate our calculations, and say the land is worth to us, clear of all expense, 50 cents per acre, we then have acquired in it a real property—\$107,109,932.50. Let it be observed, this sum has been acquired by purchases made within only nine States and Territories, out of twenty-six.

"The above sum would have been worthy of our Government in the work of Indian reform, and commensurate to all the exigencies of such an enterprise. Admitting that it is greater than would have been necessary, still it could *all* have been applied without *loss* to us; and in proportion as we diminish the amount to that which would have been actually required, we find a positive profit to ourselves."

These facts are sufficient to show, that the lands now occupied by the Indians will furnish to the United States, a fund, amply sufficient to defray all the expenses which may be incurred in removing and providing for them. These lands would, of course, fall into the hands of our Government, if the Indians were removed. Whether it be admitted, or not, that the natives are the rightful owners of the soil, the practice of the United States is, and will be, to *purchase* their lands, though usually at merely nominal prices. The sums actually paid, may be applied to the use of the Indians; and if these be insufficient, the sale of the lands will enable the Government, without any loss to the nation, to supply the deficiency. The sum of \$65,200 is now paid to certain tribes of Indians, as annuities, and this sum might be used for their permanent benefit. Mr. M'Coy states his deliberate opinion, that the money, as it is now used, is worse than useless, being spent chiefly for whiskey.

CHAP. IV. is an earnest and able treatise on the position, that "*The only hopeful plan for reforming the Indians is that of colonizing them.*"

"This plan proposes the concentration of the perishing tribes in some suitable portion of country, under such guardianship of our Government as shall be found

conducive to their permanent improvement, and the guaranty, on the faith of the United States, of said country to them and to their posterity *forever*.

"We have already discovered to a certainty, that some measures more efficient than those heretofore employed, *must* be adopted, or the Indians *must perish*. Increase the appropriations for their reform, and the operative means of improvement will take a wider range; but leave the Indians situated as they have been, and as they now are, and they will, nevertheless, *perish and perish*."

The advantages of the proposed plan of colonizing the Indians, are illustrated by a reference to the condition of the Cherokees.

"These people have been allowed to occupy a situation similar to that contemplated in the colonizing plan, under consideration. So far as the circumstances of their situation have been in accordance with the spirit of the proposed plan, so far those tribes have thriven."

The Cherokees are, as a nation, civilized. They cultivate their farms; they have horses, sheep, goats, and swine; they raise corn, cotton, tobacco, wheat, oats, indigo, sweet and Irish potatoes; they carry on a considerable trade with the adjoining States; there are public roads, and houses of entertainment kept by the natives; cotton and woollen cloths are manufactured; nearly all the merchants are native Cherokees; a regular government is established, with two legislative houses, courts of justice, &c. the officers of which are natives; a written language, invented by a native, is in use among them; they have a printing-office, and have just issued a newspaper. Schools are increasing every year. There are several Christian Churches in the nation. In fact, the Cherokees have the aspect, and the elements, at least, of a regular, civilized, Christian nation. The consequence has been, that they are increasing in numbers, while every other tribe is constantly and rapidly diminishing. Mr. M'Coy very pertinently inquires,

"Can any thing in nature be more plain and convincing, than the striking contrast

between the miserable wretches on small reservations, or those on our frontiers, not one of five hundred of whom owns either cattle, sheep, or swine, and not one of ten thousand of whom owns either mill, spinning-wheel, or loom, house, or furniture—and those flourishing countries, towns, and villages, which are inhabited by the Cherokees?"

The advantages of the proposed plan are briefly stated.

"The colonizing plan proposes to place the Aborigines on the same footing as ourselves; to place before them the same opportunities of improvement that we enjoy, and the same inducements to improve those opportunities. The result, therefore, cannot be doubtful. The colony would commence and improve, much after the manner of all new settlements of whites, which have been begun and carried forward, under favourable circumstances. Improvements in houses, fields, &c. would at first be rude and ordinary, but every succeeding year would add to their value, and would increase the number of domestick animals, and the comforts of life in general.

"Experience has taught us that a fruitful source of obstacles to Indian reform exists in the community of right in property, which prevails to too great an extent among the Indians.

"In the colony, a section of land, of proper dimensions, would be marked off to each individual, as his *own*, under certain regulations securing his right against the intrusions to which his imperfect judgment would expose him. This circumstance could not fail to teach him to identify property and individual claims, in all cases where the happiness of society requires it. A man could say, This land is my own, and would readily infer his supreme right to all its proceeds. The right of husband and wife being blended in their land, they would rationally be led to make a common interest in all property, as well as in labour, joy, and sorrow, while incentives to industry and economy would present themselves to them and to their rising posterity, from a thousand sources.

"Laws for the regulation of the community, would be provided by the United States Government. These at first would be few and plain, in proportion only to the wants of the case. In judicial, as well as all other transactions in the community, the natives themselves would be employed, so far as persons could be found possessing the requisite qualifications.

"Being concentrated, instead of expanded over thousands of miles, trade and intercourse of the whites with them, could be regulated and maintained upon just and equitable principles. Ardent spirits could be effectually barred out of their country.

In a word, all those local evils which are at present frittering away to nothing these wretched people would be avoided. And the advantages which are raising the Cherokees to greatness, would be enjoyed. A logical conclusion, therefore, is, the result would be favourable."

CHAP. V. is, perhaps, the most important one; we, at least, have found in it satisfactory reasonings and statements, on the most embarrassing point, connected with the whole subject,—the question, "*Where can the Indians be placed, with safety to us, and permanent advantage to them?*"

"Notwithstanding the people of the United States have spread over such a vast extent of territory which was once solely the abode of Indians, yet we consider it fortunate for our subject, that we possess much evidence in favour of the opinion, that the most favourable position for colonizing the Indians, that our territories ever afforded, remains at this time unoccupied by us. Obviously no part of our sea-coast ever could have been, nor ever can be, spared for such a purpose. In point of commercial advantages the shores of our Lakes on the north, are second only to our sea-coasts on the east and south, and do, therefore, for the same reasons, forbid them a home on their borders. Place them any where in the interior of our country, where they will be surrounded by white population, and they will be still more in our way, than if placed on one of our borders just mentioned. Aside from vexation to us, their residence in the midst of white population would be the source of much evil to them.

"Along the vast chain of the snow-topped Andes, or Rocky Mountains, nature has spread, on each side, a barren desert of irreclaimable sterility. To what extent this sandy desert spreads to the west of those Mountains, and what exceptions to its barrenness may occur, we have not the means of knowing. Dr. James allows it an average width on the east side of the mountains of between 500 and 600 miles. We are pretty confident, however, that that part of it which will be found to be irreclaimable by industry, will be far less than the above estimate makes it. We shall be safe in supposing the uninhabitable desert to be at least, between 3 and 4 hundred miles in width. Add to this the regions of the mountains, and the desert on the west, and we have an uninhabitable region of five or six hundred miles in width, certainly, (with the exception of a few considerable valleys within the region of the mountain itself,) and extending south and north into the Mexican, and into the British territories.

"This vast region is not termed a desert, merely on account of the almost, or entire absence of timber, but chiefly because the soil itself is of a quality that it cannot be rendered productive by the industry of man. No portion of our territories furnishes so few inducements to civilized man to seek in it a dwelling place, as this under consideration.

"This wide desert must forever form an important border to our white settlements within the valley of the Mississippi; especially so, when we consider that the streams on each side lead from the mountains, and so far are calculated to direct commerce from this region, rather than to or through it. Add to the foregoing considerations the impracticability of navigating most of the streams in the desert, as for instance the Platt, and the entire impossibility of canalling in that thirsty region, destitute of clay and stone, and we are assured that our conclusions are correct.

"In the region bounded on the west by the Rocky Mountains, and on the east by Missouri river and Missouri State, is a vast territory, on the eastern side of which, between the above defined eastern boundary, and the desert, so called, will be found fertile land sufficient for all the purposes which the contemplated enterprise requires. In this place, with the desert in their rear, with no important navigable stream leading into their country, but the reverse, with no inducement in the sterile plains behind them to tempt the enterprise of white men, the colony would be on an *out side* of us, and less in our way than could have been imagined, if nature had not thus marked the boundaries for us. I cannot conceive why we might not, with entire convenience, relinquish to them so much of the country under consideration as the case would require, and assure them that it should be *theirs forever*."

Mr. M'Coy proceeds to answer several objections which have been made to this part of the plan. We have not space for extracts on these points. The author displays accurate knowledge, and deep reflection.

Chapter VI. is "On the removal of the Indians to the Colony."

The author believes, that the Indians might be persuaded to remove to the proposed Colony, if a suitable place were provided, and sufficient inducements presented to secure their confidence. There have already been several cases of the migration of parts of tribes.

MAY, 1828.

"Let Government provide the place, and a suitable person, one in whom the Indians place confidence, to conduct a few of their people to visit it, and report its character to their tribe, and the subject would address itself to their understandings very differently from the case above cited. Those civilizing establishments which exist in some of the tribes, and which enjoy the favour of our Government, could, without doubt, induce a number of families to remove to the colony at any time. I risk nothing in saying, that I have an acquaintance with one such institution, which could readily induce twenty families or more to follow some of its members to the colony, and these twenty families should be taken from five different tribes. As soon, therefore, as Government would point out the place, a settlement, or settlements would be formed from this single source, of five different tribes.

"These settlements, let it be understood, would be formed without any further intervention of our Government than the providing of the place, &c.; and the necessary countenance to those benevolent institutions. When once some of each tribe should be actually planted in the colony, under the favourable provisions of our Government, we should be properly prepared to propose to the several tribes at home to remove. We could point to the precise spot on which we proposed to locate them, could show them their relations on the ground, the provisions in schools, smitheries, &c. made for their accommodation. The honesty of our intentions, and the policy of their acceptance of our proposals, would be *demonstrated* to their understandings. They would clearly perceive that the measure was very unlike the ordinary affair of removing back the Indians, merely for the sake of ridding ourselves of their trouble, and leaving them destitute of efficient means of improvement. Under these circumstances, not the shadow of a doubt can exist, that the majority of the tribes would readily accept the offers of our Government.

"But admitting that some tribes, or parts of tribes, would cling to the lands of their fathers, and we should find their objections to removal too obstinate to be conquered by the plain facts and arguments which the case, as above stated, would furnish; still we should by no means despair of ultimate and complete success. The main principle, which, above all others, ties them to the land of their relations, can be brought under our control, and made to operate in *favour* of their removing to the colony.

"We have assumed the ground without fear, that some of the several tribes could presently be taken to the colony. These would have their influence with their kindred and people left behind, by whom they

would be occasionally visited, &c. The result of the intercourse between the colonists in comfortable and flourishing condition, and their relations left on their original possessions, who would be miserably declining under accumulating woes, is not problematical. One after another would be drawn into the colony. Now, an Indian says, I will not leave this country because *here* are my relations—then, he would say, I will remove to the colony because *there* are my kindred.”

Chapter VII. is allotted to a consideration of the “*Regulations of the Colony in relation to laws and men.*”

Mr. M'Coy thinks, that the laws should be few, and simple; that offices should, as far as may be possible, be filled by natives; and that the United States should exercise no more control than may be indispensably necessary. He says:

“From the very commencement of the settlement of the colony, they would be far better provided with men of their own tribes, to manage their business of every kind, than even our Government is aware of. There are many promising Indian youths of moral deportment, and sterling talents, who, under the patronage of benevolent societies, and the favour of Government, will have eminently qualified themselves for usefulness in the colony. We are acquainted with one single school in the Indian country, and that not the oldest,* which, in less than two years, has placed in suitable seminaries in the states of New Jersey, New York, and Vermont, ten of its pupils, for the purpose of acquiring special qualifications for usefulness among their countrymen. These youths, belonging to four different tribes, were taken from the rudest savage haunts, and taught in the Mission School, habits of industry, and afforded that knowledge of letters, which the time of their attendance allowed, and were selected from among their fellow-students, as candidates for other stations among their countrymen, than the field, or the shop. Two of them are studying with a view to the practice of medicine, and others with a view to services in the schools, in the pulpit, and in the affairs of Government. These are not solitary instances of similar preparations.”

Chapter VIII. consists of “*Concluding Arguments, and Remarks.*” From these, we can quote no more than the following paragraphs:

* The school at the Carey Station, under the superintendence of Mr. M'Coy himself.

“We cannot too soon take hold of this subject in good earnest. We have already too long delayed it. Our delay has been a pecuniary loss to us of thousands,—may I not more properly say, of millions of dollars, and of thousands of valuable lives, wasted in wars with the Indians—while at the same time, we have interposed no effectual preventive of the wastings and woes of this ill-fated people.

“Our civilizing institutions know not whither to direct the subjects of their charge on the completion of their courses. Too many, alas! of those once hopeful beneficiaries are already sinking to ruin by our delay. Why should we begin the work of Indian reform, and leaving it incomplete, lose the labour and the funds we had bestowed upon it? Our benevolent institutions which are at present in operation are good; they are efficient so far as we ought to expect them to be. But they cannot reach the whole case. The system is incomplete. These institutions cannot be expected to change the wildernesses in which they are located, into fruitful fields, as applied to the natives; for it is well understood that they must shortly leave those places for others unknown, or be exposed to more certain ruin. Those establishments can do no more than take the rude timbers of the forest, and prepare them for the building. Here their labours end. Unless we add other operations for the purposes of collecting together, and of uniting the materials, we shall have the mortification of seeing the objects on which we have bestowed much labour, successively perishing amidst the more neglected mass. We have actually arrived at the place where we are constrained to feel the want of immediate relief, such alone as the colonization system provides for. I have not only witnessed the dilemma of those who are engaged in the work of Indian reform, but also, with my *own ears*, again and again, heard reflecting pupils of the schools, whose good understanding led them to foresee the darkness, which intercepted their march, inquire of their benefactors, “Whither shall we go, what shall we do when we leave you?” I wish that one half only of the anxiety and evil which attend this stage of our work of Indian reform, could be distinctly understood by those who possess power to help. The single instance of one whom I beheld weeping alone, and who, on my inquiry, declared the cause of his grief to be the anxiety to which I have referred above, would furnish argument in favour of colonizing these people, worth volumes of speculations.

“How exceedingly discouraging must be the work of civilizing Indians, to those engaged in it, under existing circumstances. They form missionary establishments in the wilderness, under great disadvantages and privations, and all under the

sickening reflection, that these stations must soon be abandoned for others, to be made in other forests, further back, to which the people for whom they toil will soon be driven. With a long trial of their patience, they at length prevail on some of their rude neighbours to erect houses, and enclose fields. They have the satisfaction to see them beginning to raise domestick animals, and to hush the cryings of their half-starved children by something like a regular supply of wholesome food. They would congratulate themselves on the prospect of receiving an ample reward for their labours; but the thought perpetually haunts them—These people must soon quit their fields and houses, and go back into the wilderness again, or what is worse, be circumscribed to a small spot, surrounded by white population—in which case their destiny ceases to be doubtful.

“But with all the regret which benevolent Associations feel on these accounts, even when their labours are aided by the patronage of Government, they have not the power of improving the matter. They may form new establishments, and strengthen old ones. But they have not the power of procuring a single spot upon the face of the whole earth, on which they may locate the people of their charge, and say, Here you may “sit under your own vine and fig-tree, and none shall make you afraid.” This power is vested alone in Government—to our Government we *appeal*—we do it in behalf of a people who cannot plead their own cause, some of whom sit this moment by my side. Oh that God who made the world to be inhabited by man, would grant a little space for the occupancy of these people!—would grant them some room in the sympathies of our Government!”

We must now take leave of this interesting pamphlet. We strongly commend it to the attention

of our readers. We confess, it has convinced us, that the project which we once deemed visionary, is wise and practicable. We have strong hopes, that it will soon be adopted by the Government. It is known, that the plan is approved by several of the highest officers of the nation, and by many of the members of Congress. It is hoped, that at the present session, a bill may be passed, providing for a suitable deputation to visit the proposed site of the colony, and make proper inquiries and surveys. We are persuaded, that the philanthropic author of this pamphlet will live to witness the successful operation of this great plan. We are sure, that he would regard it as an ample reward for all his sacrifices and toils. He desires no higher happiness on earth, than to guide the poor Indians to the Lamb of God—no greater honour and bliss in heaven, than to unite with sinners ransomed from these scattered tribes, in ascribing glory to Him who sitteth on the throne.

We have said nothing of the literary character of this work. It is, in fact, scarcely a subject for criticism. It was written in the wilderness, and it makes no pretensions to literary merit. It is the production of a strong and sagacious mind; and we might quote passages, which, emanating from a full heart, rise to the dignity and power of true eloquence. K.

RELIGIOUS DEPARTMENT.

REVIVALS.

EXTRACT OF A LETTER FROM A FRIEND
IN BROOKLYN, (CON.) TO REV. MR.
KNOWLES.

Brooklyn, (Con.) Mar. 25, 1828.

Rev. Sir,

“You have undoubtedly heard, that there has been a revival in this town, during the past winter; a few circumstances relative to it will, I know, be interest-

ing to you, and to our christian friends in Boston. There have been, as far as I am able to ascertain, from forty to sixty who profess to have been born again. A considerable number of those who have experienced religion, are heads of families; and in a number of instances, four and five persons in a family have become converted.

There were but a few Baptist professors in town, and most of them have taken an active part in the revival. Their houses were opened for meetings, their talents employed in promoting the Redeemer's cause, and their great and only aim was to convince sinners that they needed repentance; within a few weeks, many of those who have experienced the love of God, were convinced that immersion was the scriptural mode of Baptism, and that Jesus set an example, which they thought it their duty to follow. Thus, we see, that those who read the Bible, without prejudice, cannot mistake its doctrines, or its exanoles.

The last week, the Rev. Mr. Bentley, of Wethersfield, well known by our brethren in Boston, providentially came among us. As soon as it was known he was here, a meeting was appointed for the evening at the Court House, and a considerable number attended. A meeting was appointed at 2 o'clock, P. M. the next day for the examination of those who wished to present themselves as candidates for baptism. The place appointed was at the house of Capt. Adams, as he, and two of his daughters, and one of his grand daughters, were to offer themselves as candidates. After Mr. B. had finished his remarks, there were thirteen, five males and eight females, who related their experience, and were received by the brethren and sisters present.

At the meeting was present Elder Cole, of Plainfield, an aged Baptist minister. He seemed deeply affected, even to tears, at the relations that were given in, especially by the young. He brought to my mind my late aged pastor, and the instructions he used to give me and the youth of his congregation.

Mr. Bentley preached at the Court House the next day, (being the Sabbath) and administered the ordinance of baptism. The day was fair, and a large concourse attended. He preached from these words: "I am the way." After the services the people resorted to a place where there was "much water." The place where the baptism was administered, was very convenient. There were present about a thousand spectators, and Mr. Bentley made a powerful appeal to their hearts respecting baptism. All parts of the ordinance were administered with becoming dignity and meekness. Twelve of the candidates were baptized; the right hand of fellowship was presented to nine in behalf of the Plainfield church, and to three in behalf of the Pomfret church, by Mr. Bentley, at the water side; and I trust some good will result from the exercises of that day. There are others, who are expected to come forward at some future time.

Heaven seemed to smile on us; and it is hoped that a Baptist church will be form-

ed in this town, which contains about thirty Baptists. We are to have a meeting every Friday evening.

Thirteen will join the Presbyterian church at the next communion day."

EXTRACT OF A LETTER FROM A GENTLEMAN IN BANGOR TO THE EDITOR.

Bangor, March 28, 1828,

Rev. and dear Sir,

"God is doing wonders in this place in the conversion of sinners. The second Sabbath in January, Rev. Isaac S. Smith commenced service here for eight weeks. When he came he found us well united as a church, but very low in religion. The Church soon became revived, and a great attention to meetings and the subject of religion was manifest; sinners became alarmed, and I trust many have truly fled for refuge, and obtained a good hope through grace. Elder S. baptized three before he left. Rev. Ezra Goring succeeded him, and began his labours the second Sabbath in March; since which the revival has extended into the Congregational Church and Society, and also into the Methodist Society, and the Lord appears to be doing great things for the people, for which our hearts are made glad. Old and young of both sexes have been called in, and three obtained hope yesterday. Two and three hundred attend our prayer-meetings, Sabbath and Thursday evenings, and from twenty to thirty the inquiry meetings. Many appear under powerful convictions.

We expect that in a week from to-morrow twelve or more will follow their Saviour in Baptism. Pray for us that the work may continue till all shall be brought into the fold of Christ."

EXTRACTS FROM A LETTER TO THE PUBLISHERS.

Elbridge, Onondaga county,
N. Y. Feb. 28, 1828.

Gentlemen,

"With much pleasure I inform you of the goodness of the blessed Saviour to us in this place. While the church has been called to experience deep affliction in the loss of brother Haynes, their former pastor, the great Head has been pleased in infinite goodness to grant them some tokens of favour with the quickening influences of his Holy Spirit. We could not account it any other than a mingled cup at the period of his death: for providentially being in the place, at that time, I had the pleasure of baptizing 3 candidates the day before his funeral rites were attended, who had been evidently led to the Saviour by his instrumentality. Since that time I have settled with this people, and

think I may say there has been more than an ordinary attention to divine things from the middle of June last, though no general revival has succeeded.

I have been permitted the privilege of baptizing eleven converts, after the example of their Divine Master, since I removed here, making thirteen in all; and we have received twelve by letter. A number more entertain a hope. We have been made to hope that the Lord was about to visit us in a more powerful display of mercy; nor are we altogether destitute of hope still, but professors are not awake. Oh that what we have seen and felt, may be but a prelude to greater blessings and greater joys."

P. S. I have felt myself almost destitute of information from the east, since I came into this country, and must have the Magazine while I can get enough to pay for it. I wish you to send me two Numbers, one for myself and one for my neighbour.

STATE OF RELIGION IN NORWAY AND VICINITY, MAINE.

From a letter lately received by us, we learn that the small Baptist church which was constituted in Norway more than twenty years ago, has maintained its visibility, though never enjoying the stated ministrations of a pastor. Latterly they have proved the efficacy of prayer, accompanied by other suitable means, to procure for themselves and families, such an invaluable blessing. They soon secured the labours of Rev. Mr. Haynes, for half of the time, and under his administration, have been greatly encouraged and comforted. Nor have the beneficial effects of this effort of theirs been confined to themselves. Since Mr. Haynes removed among them, which was little more than a year since, he has searched out, like a faithful watchman, the destitute around him, and assisted in the organization of four other churches, all within twenty miles, in two of which there is now a pleasant revival, with an addition of seven to one, and of eight to the other.

It cannot fail to inspire joy in the righteous, to hear that the waste places of Zion are revived and refreshed; nor should feeble churches, which have too long hung their harps upon the willows, forbear to derive advantage from this example. Why are they without pastors? Have they sought the Lord for such a blessing? or have they only prayed, and neglected to accompany their petitions with corresponding exertions? Have they encouraged men to come to them, by offering all the assistance their ability would allow, to render their situation comfortable? Let the destitute consider the subject, and by higher and holier efforts than they have

ever yet made, prove the Lord, if he will not send to them men to watch for their souls, and break to them the bread of life.

PRIMARY SOCIETIES IN VERMONT.

An account of the Auxiliary and Primary Societies, which have been formed and re-organized since the commencement of the agency of Rev. IRA M. ALLEN, for the Convention in September last, forwarded to the Corresponding Secretary Feb. 28, 1828.

Bennington County Auxiliary Society, was organized at Manchester, Oct. 11th. The following gentlemen were chosen officers of the Society:

Rev. W. P. Reynolds, Manchester, *Pres.*
 „ I. Matteson, Shaftsbury, *V. Pres.*
 „ C. W. Hodges, Arlington, *Sec.*
 Dea. Moses McKee, do. *Treas.*

Bennington County Female Auxiliary Society was organized at the same time and place. The following are the officers: Mrs. S. Savery, Shaftsbury, *Pres.*
 Mrs. C. W. Hodges, Arlington, *Sec.*
 Miss Eliza Tryon, Manchester, *Treas.*

These Auxiliaries will hold their first anniversary meetings at Shaftsbury, the first Tuesday in October. With them are connected the following Primary Societies:

Bennington Male Primary Society, A. Grover, *Pres.*—T. Hendryx, *Sec.*
 Bennington Female Primary Society, Mrs. M. Grover, *Pres.*—Mrs. H. Norton, *Sec.*

Pawlet F. P. S. Mrs. L. Wheaton, *Pres.*
 Miss S. Toby, *Sec.*

Dorset M. P. S. Dea. I. Gray, *Pres.*—E. Gray, *Sec.*

Shaftsbury F. P. S. Mrs. L. A. Huntington, *Pres.*—Mrs. E. Galusha, *Sec.*

Rupert M. P. S. Dea. R. Flower, *Pres.*
 A. Lewis, *Sec.*

Rupert F. P. S. Nancy Perkins, *Pres.*
 Clarissa Flower, *Sec.*

Arlington M. P. S. Dea. M. McKee, *Pres.*—C. W. Hodges, *Sec.*

Arlington F. P. S. Mrs. L. Cook, *Pres.*
 Mrs. Anna Hodges, *Sec.*

White Creek M. P. S. Rev. D. Tinkham, *Pres.*—Wm. W. Smith, *Sec.*

White Creek F. P. S. Mrs. C. Tinkham, *Pres.*—Mrs. A. Fuller, *Sec.*

South Shaftsbury P. S. Rev. Isaiah Matteson, *Pres.*—Dea. A. Matteson, *Sec.*

Shaftsbury North P. S. David Matteson, *Esq.* *Pres.*—Caleb Matteson, *Sec.*

Shaftsbury Central M. P. S. Hon. Jonas Galusha, *Pres.*—Amos Huntington, *Esq.* *Sec.*

Manchester M. P. S. Rev. W. P. Reynolds, *Pres.*—John W. Harris, *Sec.*

Manchester F. P. S. Miss Eliza Tryon, *Pres.*—Miss Delia Southerland, *Sec.*

Dorset F. P. S. Miss M. Eastman, *Pres.*
 Mrs. Phelps, *Sec.*

The Auxiliary Society of Rutland and Addison Counties, was organized at Brandon, Dec. 12th. The following officers were chosen:—

Rev. H. Green, Shoreham, *Pres.*
 „ J. Meriam, Bridport, } *V. Pres.*
 Mr. T. Squiers, Orwell, }
 John Conant, Esq. Brandon, *Sec'y.*
 Rev. H. Procter, Rutland, *Treas.*

These officers, together with brethren C. Knowlton, Brandon, A. Churchill, Hubbardton, E. Conant, Pittsford, and D. Hendee, Bristol, constitute the Executive Committee.

This Auxiliary Society will hold its first annual meeting at Bristol, on the Thursday following the first Wednesday in October next, and the Executive Committee will meet the Tuesday evening previous, at the house of Rev. D. Hendee.

Primary Societies connected with Rutland and Addison County Auxiliary.

East Clarenton P. S. I. Fields, *Pres.*—
 T. Steward, Esq. *Sec.*

Ira P. S. N. Collins, *Pres.*—C. McCuller, *Sec.*

Rutland M. P. S. H. Procter, *Pres.*—
 W. Green, *Sec.*

Rutland F. P. S. Mrs. Procter, *Pres.*
 Mrs. Barnes, *Sec.*

Pittsford M. P. S. W. G. Johnson, *Pres.*
 A. Angier, *Sec.*

Pittsford F. P. S. M. H. Spooner, *Pres.*
 S. H. Simonds, *Sec.*

Hubbardton P. S. A. Churchill, *Pres.*
 S. B. Whipple, *Sec.*

Poultney P. S. O. Sanford, *Pres.*—E. Ashley, *Sec.*

Poultney F. P. S. H. Jones, *Pres.*—L. Rumsey, *Sec.*

West Haven M. P. S. S. Adams, *Pres.*
 H. Coleman, *Sec.*

West Haven F. P. S. R. Adams, *Pres.*
 E. Jones, *Sec.*

Benson P. S. D. Husbrook, *Pres.*—
 Miss M. Carter, *Sec.*

Orwell P. S. T. Squiers, *Pres.*—O. S. Murray, *Sec.*

Whiting M. P. S. A. A. Peck, *Pres.*—
 A. Brown, *Sec.*

Whiting F. P. S. Miss E. Justin, *Sec.*
 Shoreham F. P. S. Mrs. Chamberlain,

Pres.—Mrs. B. Green, *Sec.*

Bridport P. S. J. Meriam, *Pres.*—L. Smith, *Sec.*

Bridport F. P. S. Mrs. A. Meriam, *Pres.*—O. Smith, *Sec.*

Cornwall M. P. S. A. Field, *Pres.*—A. Eastman, *Sec.*

Cornwall F. P. S. H. Gale, *Pres.*—Miss L. C. Eastman, *Sec.*

Panton P. S. W. Myrich, Esq. *Sec.*
 Monkton P. S. A. Munson, *Pres.*—C. Dean, *Sec.*

Bristol M. P. S. B. B. Dean, *Pres.*—S. L. Hines, *Sec.*

Bristol F. P. S. Mrs. P. Dayfoot, *Pres.*
 Miss Irena Rider, *Sec.*

Addison M. P. S. A. L. Covell, *Sec.*

Addison F. P. S. O. Carpenter, *Pres.*—
 A. Whitford, *Sec.*

Weybridge P. S. E. Hurlbert, *Pres.*—
 R. Mirus, *Sec.*

Brandon M. P. S. J. W. Sawyer, *Pres.*
 Isaac F. Meriam, *Sec.*

Brandon F. P. S. Mrs. B. Meriam, *Pres.*—Mrs. C. C. Meriam, *Sec.*

[To be continued.]

OBITUARY.

MRS. ELEANOR PUGH.

MRS. ELEANOR PUGH, the subject of the following notice, was the worthy consort of Mr. John Pugh, jr. of Chester county, Pennsylvania. She was born in the county of Hillsborough, and State of New Hampshire, being the third daughter of Bernard and Sarah B. Maginnis, and being bereaved of the latter, a pious mother, when very young, she was left to the buffetings and allurements of an unfriendly world, and cast upon its rugged ocean to stem the rolling billows of adversity.

Shortly after the death of her endeared mother, her father emigrated to Chester county, Pa. Eleanor in very early life became acquainted with the Word of truth, and found the passage where it is recorded: "When my father and my mother forsake me, then the Lord will take me up." She would frequently take her Bible and retire to some lonely and secreted spot, to ponder over the admirable words of the depressed Psalmist, and to inquire of the Lord how he would take her up. However, she was still led on from one scene to another by his protecting hand, through the slippery paths of youth; but yet still a stranger to that renovating grace which changes the heart, and converts the soul to God. When rising to riper years, she entered upon the important duties of wife and mother; notwithstanding this, the convictions of primary years were revived in her breast afresh. After becoming the mother of four promising and affectionate children, three daughters and one son, her health became much impaired, and she passed the last twelve years of her life in sorrow and affliction; two of which were spent in seeking rest for her immortal soul. And during that period she could often exclaim with the Rev. Mr. Pearce,

"Singing, as I wade to heaven,
 "Sweet affliction, sweet affliction,
 "And my sins are all forgiven."

In the year 1817, the Lord in infinite mercy condescended to manifest himself to her as a man of sorrow, and acquainted with grief, and she will never forget the vision which appeared to her in that year. Thus she was enabled to see the face of

tions of gratitude, with the psalmist David, "Before I was afflicted I went astray; but now do I delight in thy law. It is good for me that I have been afflicted," &c. It was then, that she found these words of the Lord verified in that he said he would take her up. And she would frequently recite the following admirable and consoling words realized by the prophet Moses; as follows: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." And notwithstanding her debilitated state of body, she counted it the greatest privilege the earth could afford, to follow the footsteps of her divine Master into the liquid grave, and became a member of the church. However, there was granted to her a sufficient portion of health to enjoy some precious seasons in the sanctuary of the Most High; and she spent the remainder of her days, which was about 10 years, in the utmost harmony with the members of the Great Valley Baptist church, of which she had become a useful member; for she often repeated the words of the blessed Saviour, wherein he said, "see that ye love one another." A few days before her death, she observed to her disconsolate husband that the time of her dissolution was drawing nigh. The gloom of death, which had long veiled and obscured her mind, and often caused her to shudder and shrink back from the gloomy aspect of that solemn hour, had now disappeared from before her. She could now look forward with joy and transport, beyond the everlasting hills, with unshaken reliance on him in whom she had believed, and who was able to keep that which she had committed to his hands—and confidently trusted that when her heart and flesh should fail, he would be the strength of her heart. She deeply regretted that she had done so little in glorifying the God of grace. She had a desire to publish to all within the circle of her acquaintance the unspeakable value of immortal souls, and shed many tears when reflecting on the deplorable situation of the poor degraded heathen, especially those of her own sex, who are sacrificing their innocent, defenceless offspring to dumb idols, owing to the emanations of the depraved human heart, and lack of knowledge of a crucified Redeemer. She had been waiting an opportunity for a considerable length of time, before her decease, to contribute the small sum of five dollars, to aid the funds of the Baptist Board for Foreign Missions, in sending the gospel to a heathen land which lieth in wickedness, and involved in nature's darkness and superstition. And likewise a few hours before her spirit took its flight to the mansions of heavenly glory, she left a legacy on the Female Bible Society of Philadelphia, of which she had been a member, and ap-

pointed that her place should be supplied. And then, after addressing all her weeping friends in the most affecting manner, as long as her trembling voice was utterable, her immortal spirit returned unto God who gave it, on the evening of Friday, the fifteenth of December, 1826, in the forty third year of her age. On Sunday following, the last remains of this much and ever lamented friend, were followed to the silent tomb by a numerous train of sincere mourners.

In the death of Mrs. Pugh, her bereaved family sustain irreparable loss; but they are in a great degree consoled by the happy reflection that hers is incalculable gain.

In her the poor and indigent have lost a kind benefactress, whose liberal hand, on every occasion, was extended to their relief as far as it was in her power. In her the fatherless and widows have lost a familiar and constant friend. But still she was fully sensible that there was nothing she ever had done, or possibly could do, which would merit the least favour of God, but depended solely on the merits and efficacy of the atoning blood of his beloved Son, the Lord Jesus Christ.

Churches Constituted.

On the 8th of March, a Baptist Church was constituted at Hingham, Mass. consisting of twenty members. Peculiar circumstances rendered it expedient to make it, for the present, a Branch of the Second Baptist Church in Boston. It was accordingly recognized as such, on the succeeding day, and the Lord's supper was administered, by the Pastor of the parent Church. Several candidates for baptism were received by the Church, at its first meeting; and there is much reason to hope, that the Lord is about to give to the truth as it is in Jesus, free course in Hingham. A religious society, in connexion with the Church, has been formed; and it is hoped, that a house of worship will soon be erected.

In Ellsworth, Maine, March 12, a Baptist Church was constituted, consisting of fourteen members, seven male and seven female; at the same time brother Elisha Austin was chosen Deacon, and set apart by the imposition of hands. Right hand of Fellowship to the Church, by Elder Benjamin Buck; Consecrating Prayer, by Elder Phinehas Bond; and Charge by Elder Enoch Hunting.

It is expected that considerable accessions will soon be made to the Church by letter. And there is good reason to hope that this vine, though small in its beginning, will be like "Joseph's bough that reached over the wall."

Account of Moneys received by the Treasurer of the General Convention, for the Baptist Board of Foreign Missions, from Feb. 29, to April 24, 1828.

By cash from Samuel Payne, Esq. Treasurer of the Madison Society Auxiliary to the Baptist Board of Foreign Missions, - - - - -	50,00
N. B. Twenty dollars of the above are from the Hamilton Female Wade Society, for the education of Burman Female children under the care of Mrs. Wade.	
From the Youth's Mite Society of the Second Baptist Sabbath School, Boston, by master Elisha E. Glover, - - - - -	5,58
Doctor Lawson Long, Buckland, Mass. contributed as follows, viz.	
From Mrs. Long, - - - - -	5,00
A friend to missions, - - - - -	,50
Doctor Long, - - - - -	7,50
By Joseph Griswold, Esq. - - - - -	13,00
Samuel Eddy, Colerain, (received Feb. 8,) - - - - -	1,00
Mr. Wm. Stow, it being a donation from Mr. Solomon Goodale, deceased, late of Conway, - - - - -	102,00
The "American Beneficent Society," by females near Fayetteville, N. C. per Rev. L. Rice, - - - - -	27,50
Rev. Luther Rice, it having been received by him from the United States Treasury for the Tinsawattie School, - - - - -	62,50
The Male Sunday School, No. 13, New-York, for the education of an Indian child by the name of John Williams, at the Carey Station, - - - - -	10,00
Mr. Dayton, of Washington Co. N. Y. for Burman Miss. per Henry Hill, Esq. - - - - -	3,00
H. B. Rounds, Esq. Treasurer of the Utica Baptist Foreign Mission Society, per Mr. E. Lincoln, - - - - -	50,00
The Perth Amboy Union Female Missionary Society, per Mr. C. L. Roberts, - - - - -	16,00
The Lincoln Baptist Auxiliary Society, Me. in aid of Foreign Missions, from Hezekiah Prince, Esq. Treasurer, - - - - -	144,84
The Lincoln Baptist Cent Society, Me. in aid of Foreign Missions, by Mrs. Isabella Prince, Treas. - - - - -	42,11
Mrs. Eleanor Pugh, deceased, per Rev. Dr. Bolles, - - - - -	5,00
The Female Juvenile Society connected with the Female Sabbath School belonging to the Second Baptist Church and Society in Boston, to aid in the education of a child at the Carey Station, by the name of Margaret B. Doyle, - - - - -	16,00
Mrs. Mary Walbridge, Cambridge, Vt. per Rev. Ira M. Allen, - - - - -	1,06
The Cambridge Mechanics' Labouring Society, per Rev. B. Jacobs, - - - - -	14,22
	<hr/>
	\$ 563,81

H. LINCOLN, *Treas.*

NOTE. There have been contributed for Female Schools in India, by the Baptist Churches in Boston, at the monthly concert of prayer, the following sums, which the Treasurer has received from the hands of Dea. James Loring, to be transmitted to India, viz. From the First Church, \$156,16—From the Second Church, \$182,25—From the Third Church, \$123,76—From the Federal Street Church, \$64,55. We have also received, by the same hands, from the Female Primary Society of the Second Baptist Church and Society, for "BALDWIN SCHOOL" in India, paid by Mrs. George Homer, Treas. \$77,31—making a total sum of \$604,03. [] This sum, it is expected, will be forwarded to India in a few days; and we hope our friends, who have contributed to support *Native Schools*, will send their annual subscriptions to be conveyed by the same opportunity.

THE
AMERICAN
BAPTIST MAGAZINE.

No. 6.

JUNE, 1828.

Vol. VIII.

MISSIONARY DEPARTMENT.

ANNUAL MEETING OF THE BOARD OF MANAGERS OF THE BAPTIST
GENERAL CONVENTION FOR FOREIGN MISSIONS.

New-York, April 30, 1828.

THE Board of the Baptist General Convention for Foreign Missions;
commenced its Annual Meeting in the meeting-house of the Oliver-
Street Baptist Church, New-York.

Present, Rev. Wm. Staughton, D. D. *President.*
 Rev. Lucius Bolles, D. D. *Corresponding Sec'y.*
 Heman Lincoln, Esq. *Treasurer.*

Rev. Asa Wilcox,
Rev. Wm. T. Brantly,
Rev. John L. Dagg,
Rev. David Jones,
Rev. Elon Galusha,
Rev. Spencer H. Cone,
 Thomas Stokes, Esq.

At 10, A. M. the President took the chair.

Feeling our need of divine assistance, and desirous of realizing still
more intensely than we have ever yet done, the important truth, that
Paul may plant, and Apollos water in vain, except God give the increase,
it was unanimously *Resolved*, To spend some time in prayer before pro-
ceeding to business. Brethren Bolles, Brantly, and Maclay, successively
addressed the Throne of Grace.

Brother S. H. Cone was appointed Secretary, pro tem.

Ministering and other brethren present were invited to a seat with
the Board, and to participate in its deliberations. This invitation was
accepted by Rev. Archibald Maclay, Noah Davis, Duncan Dunbar, Eb-
enezer Nelson, Wm. Hague, John C. Murphy, Barnas Sears, and John
Booth, together with Wm. Colgate, Thomas Purser, and Mr. Seaver.

Rev. Charles G. Sommers was elected a member of the Board, vice
our deceased and much lamented brother Gammell.

The Journal of the Board since its last annual meeting was then read.

The Annual Report was read by the Corresponding Secretary, and
referred to brethren Brantly, Dagg, and Bolles.

JUNE, 1828.

The President then nominated, and the Board appointed, the following Committees, viz.

1. To audit the Treasurer's account—S. H. Cone, and Charles G. Sommers.
2. On the Burman Mission—John L. Dagg, A. Wilcox, S. H. Cone, D. Jones, and L. Bolles.
3. On the Indian Stations—W. T. Brantly, E. Galusha, and Thomas Stokes.
4. On the African Mission—Asa Wilcox, H. Lincoln, and W. Staughton.
5. On unoccupied fields for labour—E. Galusha, S. H. Cone, and C. G. Sommers.

Resolved, To spend the first half hour after coming together to-morrow, in fervent prayer to Almighty God, imploring his holy benediction upon the Board, and the missionaries in their employ.

Adjourned to 3 o'clock, P. M. to-morrow. Prayer by brother Wilcox.

May 1, 1828, 3 o'clock, P. M. The Board met agreeably to adjournment. Brethren present, W. Staughton, N. Kendrick, L. Bolles, H. Lincoln, W. T. Brantly, J. L. Dagg, D. Jones, E. Galusha, T. Stokes, C. G. Sommers, Lewis Leonard, J. D. Knowles, Asa Wilcox, Levi Farwell, and S. H. Cone.

Brethren Dagg, Galusha and Kendrick, severally engaged in prayer.

The thanks of the Board were voted to Brother Brantly for his annual sermon, and an abstract requested for publication in the American Baptist Magazine.

Brethren Kendrick and Knowles were appointed to prepare an address to the publick, to be printed with the annual report.

The Treasurer submitted his account, which was read in detail, and the Committee appointed to audit it, Reported, that they had carefully examined the same, and found it correctly cast and duly vouched. The Report was approved.

Resolved, That the Corresponding Secretary be directed to communicate the thanks of the Board, to the owners and captain of the Brig Smyrna, for the gratuitous transmission to Calcutta of \$5000 in specie.

The Committee on the Burman Mission presented their report, which was accepted.

Resolved, That application be made to the American Bible Society, to aid us in the publication of the Scriptures in the Burman language. Brethren Cone, Sommers, and Stokes were appointed a Committee to carry this resolution into effect.

The same Committee was charged with the service of soliciting from the Baptist General Tract Society, and the American Tract Society, aid in the publication and distribution of tracts in Burmah and Africa.

The Committee on the Indian Stations made a report, which was accepted.

Brethren Cone, Sommers, and Stokes were appointed a Committee to obtain Bibles and Testaments from the American Bible Society, or any similar institution, for the destitute inhabitants of Liberia.

Brethren Cone and Knowles were appointed a Committee on the Columbian Star; and brethren Leonard and Farwell on the American Baptist Magazine.

The thanks of the Board were voted to Mr. Louis Dwight for 100 copies of the Second Report of the Board of Managers of the Prison Discipline Society; and brethren Cone and Sommers directed to communicate to him the vote.

The President having stated the reasons inducing his immediate return to Philadelphia, obtained leave of absence for the remainder of the session.

Adjourned to 11 o'clock, A. M. to-morrow. Prayer by the President.

May 2, 1828, 11 o'clock, A. M. The Board met pursuant to adjournment; Dr. Kendrick in the chair. Half an hour was employed in prayer and praise. Brethren Leonard, Knowles, and Jones, addressed the mercy seat.

The Committee on unoccupied fields for labour presented their report, which was accepted.

The report of the Committee on the *Columbian Star* was read and accepted; and the following resolution, appended thereto, unanimously adopted, viz.

Resolved, That in the opinion of this Board, the *Columbian Star* has already exerted a beneficial influence upon our churches, and the publick mind; that its extensive circulation is highly desirable, and therefore, we do most earnestly recommend it to the patronage of the publick.

The Committee on the *American Baptist Magazine* made a report, which was accepted, in which they express their full conviction, that this periodical work is one of vital importance to our denomination; well calculated to promote Christian knowledge, virtue, and piety in the churches of the saints. And also recommend to the consideration of the Board, the propriety of appointing an efficient Agent, to obtain subscriptions, and elicit the attention of the Christian publick in favour of its general circulation.

The Committee appointed to prepare an Address, were requested to transmit the same to the Corresponding Secretary, for publication with the Annual Report.

The Committee on the Annual Report presented the same, which was accepted.

Resolved, That the Corresponding Secretary be requested to continue his exertions to procure materials for a biographical sketch of the late Mrs. Ann H. Judson.

Resolved, That Dr. Bolles, Prof. Chase, brethren Sharp, Knowles, and Lincoln be a Committee to prepare and publish the Minutes of the present meeting, the Annual Report, and the Address to the publick.

Adjourned to 4 o'clock, P. M. Brother Sommers engaged in prayer.

May 2, 4 o'clock, P. M. The Board met pursuant to adjournment. Prayer by brother Lincoln.

The Minutes were read and approved.

The business of the meeting being finished, the members of the Board spent some time in a free and affectionate expression of their sentiments in relation to the cause of missions. It was a pleasant season; long may it be remembered, and oft may it recur. Oh! how exquisitely delightful and touching the scene, when brethren dwell together in unity!

We separated with the pledge, in humble reliance upon the grace of God, that every Lord's-day morning, as near the rising of the sun as circumstances shall permit, we will spend half an hour in *private prayer*, beseeching the Sun of Righteousness to arise and shine upon our lost and ruined world, with healing in his wings! Amen! even so, Lord Jesus, come quickly.

The Board adjourned, sine die. Dr. Kendrick prayed.

S. H. CONE, *Secretary, pro tem.*

REPORT.

A FAITHFUL narration of Missionary life among the Heathen—of personal sacrifices cheerfully made for the good of others—of dangers encountered and toils endured, cannot fail to interest us, and call forth our sympathy and admiration. And should the success of such devoted individuals be less apparent for a time than sanguine hope anticipated, we ought not as a consequence to withdraw our confidence from them, or doubt for a moment the ultimate success of their enterprise. When we consider the nature of the field they occupy, that it is A VAST MORAL WASTE—that no former cultivators by a system of enlightened instruction, commencing with childhood and prosecuted to mature age, have prepared their minds for the reception of Christian truth—that, on the contrary, a degrading superstition hallowed by a succession of ages, broods upon and renders them nearly inaccessible to the light of revelation: When, we say, they are viewed under such circumstances, we should not be surprised that the progress of instruction and knowledge is no more rapid. The Report we now have to offer, will show an onward march in what we have undertaken, with prospects of increasing success, furnishing occasion for devout gratitude and thanksgiving to God.

We will commence with a view of the

EASTERN MISSIONS.

At the date of our last annual communication, several of the missionaries were in an unsettled state, not having established themselves after the termination of the war in Burmah. Dr. Judson had indeed removed his family to Amherst, a new town near the mouth of the Martaban river, where Mrs. Judson prepared a bamboo house, and commenced arrangements for a school, but was himself necessarily absent for a few months, with the British embassy to Ava. The other Missionaries, Messrs. Wade and Boardman, had been early consulted relative to Amherst as an eligible station for them, and were resolved to occupy it. When the time for their removal from Calcutta arrived, the state of Mr. and Mrs. Boardman's health would not allow them to embark, and Mr. and Mrs. Wade sailed on the 22d of September, without them. Their passage proved long and hazardous, and they did not arrive at the place of their destination until the 23d of November. During a short stop which they made at Rangoon, they received the melancholly intelligence of the death of Mrs. Judson. This event would have excited in them at any time, pungent emotions of sorrow; but in their peculiar circumstances, it was associated with much anxiety. The station to which they were bound, and which they supposed to be already prepared, and occupied by an individual of rare qualifications, they found was vacant. It was therefore with faltering steps, as strangers imperfectly acquainted with the language of the country, they approached the place.

On landing, however, Mr. Wade was met by a native convert, whom he had known before, as a member of the church in Rangoon, of whom he says, "I scarcely ever felt greater pleasure in meeting a friend from whom I had been long separated. With him, I found another of the christians, whom I had not till then seen. They immediately gave me an account of Mrs. Judson's decease, in a manner which showed how much they loved her, and how deeply they mourned her loss." They conducted Mr. Wade to her house, which being vacant he occupied. The

following day, two sisters of the church, came to the assistance of Mrs. Wade, when he adds, "While reciting their several histories since they were separated from us, at Rangoon, it was delightful to hear them ascribe their preservation in their wanderings, and their being brought together again, to the overruling providence of God. They said it was their prayer daily that the disciples and teachers might meet again, and God had answered their prayers, and therefore their hearts were glad." Of all those members, Mr. Wade observes, "I think they have made good progress in the knowledge of divine truth, and by their firm attachment to the Christian religion, and perseverance under so many adverse circumstances, proved themselves the real disciples of Jesus." It was not till two months after, on the 24th of January, that Dr. Judson arrived, of which event Mr. Wade thus speaks: "It is impossible to describe the mingled emotions of pleasure and pain, which the meeting produced." In a letter from the Dr. to Mrs. Hazeltine, the mother of Mrs. Judson, dated at Amherst, Feb. 4, he writes, "Amid the desolations that death has made, I take my pen to address the mother of my beloved Ann. On arriving here, Mr. Wade met me at the landing place, and as I passed on to the house, one and another of the native christians came out, and when they saw me, they began to weep. At length we reached the house, and I almost expected to see my love coming out as usual to meet me: but no. I saw only in the arms of Mrs. Wade, a puny child, that could not recognize her weeping father, and from whose infant mind had long been erased all recollection of the mother who loved her so much. She turned away from me in alarm, and I, obliged to seek comfort elsewhere, found my way to the grave. But who ever obtained comfort there? Thence, I went to the house in which I left her, and I looked at the spot where we last knelt in prayer, and where we exchanged the parting salutation. I am now sitting in the room where she expired. But I will not trouble you, my dear mother, with an account of my own private feelings. The bitter, heart-rending anguish, which for some days would admit of no mitigation, and the comfort which the gospel subsequently afforded, that gospel of Jesus Christ which brings life and immortality to light—blessed assurance, let us apply it afresh to our hearts."

This dark and afflicting providence, though a source of keen anguish to her bereaved husband, and of grief and disappointment to all concerned in the Mission, we have full confidence will be overruled for good. It will lead to more exclusive dependence upon God, and to more unremitted supplication for labourers to be sent forth; that the places of such as have fallen on the field may be filled, and more abundant blessings vouchsafed to the exertions of them that remain. As soon as circumstances would render it proper, after the arrival of Dr. Judson, rooms were prepared for him adjoining the small house occupied by Mr. Wade, with whose family he took up his residence; and further measures were immediately adopted for attaining in the best manner, the objects of the mission. Regular worship every Sabbath had been previously established, though conducted under disadvantages, as Mr. Wade could not speak the Burman with sufficient readiness to lead the devotions. But, animated by a spirit which should ever characterize our brethren, he assembled the people, and two of the disciples read the scriptures, expounded and prayed, with much satisfaction to the rest. In this practice they continued, until after the arrival of Dr. Judson, from which time, he regularly preached the word.

From the first, some of those who attended, tarried for private conversation; and subsequently, the number of inquirers was increased.

and very sensible effects were perceived to follow the heart-searching truths exhibited. About this time Mr. Wade, in his journal observes, "Last week a young person came with her mother to converse with Dr. Judson on the subject of religion. There is reason to hope she feels real conviction for sin, and is anxious to be saved. The mother, who has long been an inquirer, and who hopes she has passed from death unto life, has requested baptism. We trust, from this and other encouragements, that there is some reason to anticipate the outpouring of the Holy Spirit, and the ingathering of souls in this place. We feel our own minds more impressed than usual, with the importance of devoting ourselves unreservedly to the work of God among the heathen, and the cultivation of spiritual fruit in our own souls, persuaded, that ardent piety in ourselves, is one of the most direct means of success in Missionary labours." On the 20th of May following, he mentions with unaffected pleasure, that the female above referred to, was, by the unanimous voice of the church, received to baptism; and adds, "this no doubt is the first time this sacred ordinance was ever administered in these regions."

We may then consider that at Amherst, the standard is erected, the word of life proclaimed, the work of regeneration commenced, and the ordinances of the church of Christ administered.

Nor is this all that is doing at the place to rescue the rising generation from delusive idolatry, and train them up for the service and enjoyment of God. So soon as a quiet settlement was obtained, Mrs. Wade, availing herself of such assistance as the two native sisters could afford, continued the school commenced by Mrs. Judson for female children. Of this, Mr. Wade writes as follows. "The pupils are all boarders, and their expenses of food, clothing, and tuition, are defrayed from the funds collected for that purpose, in pursuance of the plan proposed by Mrs. Judson. The number of scholars is now fourteen. These have been obtained without any direct application on our part—they came voluntarily, and in a number of instances, begged admittance as a favour, or their parents have done so for them. They learn to read and to use the needle. Dr. Judson contributes much to their religious improvement, and maintains regular prayer with them—nor are there any objections offered by their friends." The Board consider this intelligence highly interesting and important. Situated as our Missionaries formerly were before the war, and under Burman authority, no permission was given them to teach children, except such as they might occasionally purchase of merciless creditors, and make them their own.* It was deemed an object of such moment to obtain access to the minds of the young, as, in the absence of other means, to justify the adoption of this measure. Accordingly during the visit of Mrs. Judson to England and America, several devoted and benevolent christians, furnished her with funds for procuring or ransoming a number of such children.

At the termination of the war, and in prospect of residing in the conquered provinces, where Burmans would enjoy British freedom and protection, she was peculiarly animated by the consideration that there, she should be unrestricted in the formation of schools, except by the ability for supporting them.

* It may be proper, for the information of some, to remark, that among the Burmese, a custom prevails, allowing a creditor, if he can obtain nothing else of a poor debtor, to take and make sale of one or more of his children, to meet his demand. These become the property of the purchaser, who may dispose of them as he pleases; and if obtained by Missionaries, might be educated at their discretion.

What she anticipated is now realized, and we are assured that this branch of instruction may be extended indefinitely, affording every encouragement of success.

The circumstances of Mr. and Mrs. Boardman did not allow them to join the Missionaries at Amherst until April 17, 1827. During their stay in Bengal they had pursued the study of the Burman language under a competent teacher, besides which, Mr. Boardman had been most usefully employed in assisting our valued English brethren, at a time of unusual religious revival in their churches.

When he arrived at Amherst, and had conferred with the brethren, it was determined to establish a second station at Maulaming, the head quarters of Sir Archibald Campbell, about 25 miles distant on the same river. This place is delightfully situated, with a population of about 20,000 natives, and rapidly increasing. Its position upon the river affords facilities for the most easy intercourse with Amherst and the interior of the country. To this new station, Mr. and Mrs. Boardman were appointed, and, on repairing to it, were received with much kindness by Sir Archibald, who gratuitously presented him for the mission, an ample plot of ground in an eligible situation. On this a small bamboo house has been erected, which cost about \$175.

It is the purpose of Dr. Judson to occupy these stations alternately ; a measure which we contemplate with much satisfaction. By this arrangement he will be able to give the most efficient aid to each family, till they shall have fully acquired the language of the country, while at the same time he will be able to preach the gospel to thousands of the natives more than would immediately have heard it, had his residence been limited to either place. Our accounts from these stations are only down to May, 1827, at which time there had been no opportunity for the establishment of schools at Maulaming. There is another event which we view as auspicious to the mission. One of the native Christians in the ardour of his love to Christ, has voluntarily devoted himself to the spread of the gospel among his countrymen, of whom Dr. Judson thus writes :

"At the evening meeting, which is attended by the native Christians Tuesdays and Fridays, Moun Ing expressed his desire to undertake a missionary excursion to Tavoy and Mergui. We were all particularly pleased with the proposal as originating with himself, and indicating a state of mind peculiarly favourable to the spread of the gospel. On a subsequent Lord's day, after the usual worship, we set him apart to the work to which, we trust, he is called by the Spirit of God, appointing him a teacher of the Christian religion, without the power to administer ordinances, and being thus committed to the grace of God, he embarked in a native boat, bound to Tavoy. May this be an earnest of a large number of native preachers who shall hereafter be raised up in this mission to go forth into every part of the Burman dominions."

We fully respond to this sentiment. The native is already in possession of the language, and its idiomatic peculiarities, which it takes years for our countrymen to acquire. He is also acquainted from youth with the sentiments and habits of thinking of his nation, and knows best how to meet them in familiar intercourse. He requires no expense for outfit, is accustomed to the climate, and can ordinarily be supported for much less than is indispensable for Europeans or Americans. Let the churches consider this ; and in their supplications in behalf of the great object of missions, offer special prayer for the raising up of native preachers.

AVA.

At the restoration of peace, Dr. Price remained at Ava; and the accounts from him are to the first of January, 1827. The effects produced by the war on the public mind at the capital, and particularly on the king and court, were favourable to the designs of the Missionaries.

Up to that period they were sanguine of their intelligence, and ever asserted their superiority to other nations; but the lessons then taught them by experience, produced an opposite conviction, and rendered them desirous of English instruction. Of this disposition, Dr. Price gladly availed himself, and took under his care, several children belonging to distinguished families. It is worthy of particular consideration, that no restraint was imposed on him in their education; so that he early associated with his other instructions, the principles of christianity, and established for the Sabbath, a regular service which all were at liberty to attend. This public avowal of religious opinions and sentiments altogether new, excited attention, and called forth investigation on the part of the parents and others; but no displeasure was manifested. The king had condescended to inquire after his sacred books, and requested to be furnished with them; more particularly the historical parts of scripture. What will be the ultimate effect of this surprising change in the policy and conduct of the Burman court, we shall not attempt to predict, but conceive there is much to hope from it. Indeed, in our estimation, there is rarely a field of so much promise to the godly and devoted missionary, occupied by any one, or a situation of such fearful responsibility, as the station at Ava. It gives us concern to add, that at such a time, when all the assistance which a Christian consort could give, seemed necessary, Mrs. Price was suddenly removed by death. She was among the early converts of Rangoon, and a woman of undoubted piety. As it had been her daily concern to live the life, so it was her consolation to die the death of the righteous. She is, we trust, reaping the fruits of that gospel in the kingdom of glory, which our Missionaries first carried with success to Burmah.

From the survey we have thus briefly taken, we perceive enough to excite us to a vigorous prosecution of our enterprise in the east.

Since the preceding was drawn up, accounts have been received from all the stations, bringing the information from Ava, down to May 26th, and from Amherst and Maulaming, to September 30, 1827. A part of the letters and journals have already been published in the Magazine for May, and the remainder will soon appear, so that less needs be said in this place of their contents. We cannot, however, forbear to mention, that they furnish abundant evidence of the successful progress of the Mission.

Dr. Judson had resumed the work of translating the Scriptures, for which he is eminently qualified; and if Providence permits, will not cease from it, till all the Old Testament shall be added to the New in the Burman language.

Dr. Price, though with impaired health, was able to continue instruction in his school, and deliver regular lectures upon the evening of the Sabbath.

Mr. Wadsworth had so far acquired the language of the country, as to commence preaching in it with acceptance and effect. Mr. Boardman was able to converse in a manner to interest and instruct the natives.

We are further informed that the provinces taken from the Burmese, are to be retained by the British. Of this, the missionaries, with others,

have been in doubt, which tended in no small degree to embarrass their operations, and retard measures for a permanent settlement. They have not presumed to construct any other than temporary accommodations for themselves, not knowing but they should deem it proper to remove, which caution will doubtless prove advantageous in point of economy. It now appears to be determined, that whether the civil authorities shall finally occupy Amherst or not, the Head Quarters of the Army will be at Maulaming, and at this point, the native population is concentrating. In consequence of this, the brethren who were at Amherst, without relinquishing their hold at that place, have thought it expedient to follow the people, and for the present join Mr. Boardman at Maulaming. Here their school and other labours will be continued, till further indications of duty shall appear.

One of the first fruits of the mission, Mah Men-la, whose life has borne a uniform testimony to the transforming power of grace upon the heart, deceased on the 10th of September last. In her sickness, she displayed an unshaken faith in Christ, and a firm reliance upon him for justification and life everlasting. One such trophy of mercy—a soul rescued from ruin, and prepared for the endless bliss of heaven, infinitely more than repays all the sacrifices and exertions made by us and our associates, in sending the gospel to Burmah. Yet *many* such, we trust, in the present and succeeding generations, will be our joy when we shall meet them in the kingdom of our Lord, to go out no more. What gratitude shall we then feel, that we were permitted to share any part, even the least, in this “work of mercy, and labour of love,” and should we sigh at all, it will be that we did no more:

AFRICA.

Monrovia, on the western coast of Africa, is a station to which the Board has directed an unvarying attention. They have considered it as the home of many who were lately of this country, and destined to a rapid increase of population from the same source, having claims on us of no ordinary character. Among them the seed of the word has taken deep root, and few as the means of cultivation have been, it has brought forth fruit to the praise and glory of the grace of God. Gradual accessions have been made to the church of valuable members, under the indefatigable labours of Mr. Cary, and some of them from a distance in the interior, thereby preparing the way and providing the materials for other churches, which may soon arise. Availing himself of all the assistance he could obtain, the Sabbath School has been regularly and successfully maintained, and until lately, a week day charity school.

We understand that to the latter Mr. Cary has not only devoted such personal attentions as his other unavoidable engagements would permit, but from his private resources, furnished a considerable portion of the means for its support.

This he would have cheerfully continued, but an opportunity presenting for the establishment of a school at Cape Mount, 40 miles distant, where no such advantages had ever been enjoyed, and unable to sustain both, he relinquished for a time the one in Monrovia. Deep as their concern has been for this mission, the funds of the Board were so low, and often more than exhausted, that they have not furnished to Mr. Cary the pecuniary assistance essential to the execution of the work commenced; and though they have recently made a scanty remittance, which they trust will inspire sufficient confidence to re-commence the school at

Monrovia, still they consider it wholly inadequate to the demand which that country has upon our churches. Nor have they supposed, when this subject should be understood by them, that they would willingly withhold what may be appropriated with such prospect of advantage.

The importance which the Christian publick attach to this portion of Africa as a missionary field, may be seen in the fact, that Lutheran missionaries have already arrived there from Europe, and from the further and more impressive one that the colonists themselves, though in the very infancy of their establishment, and struggling under all the disadvantages incident to such a state, have generously come forward and organized a missionary Society, to which they contributed the last year about \$50.

These events are sufficient to indicate to us the course which we ought to pursue. The fields are white, and we should be ready to reap the harvest. To supply sufficient funds is an important duty, but we should not be satisfied until a sufficient number of competent and devoted *teachers* are furnished to the colony. Impressed with the propriety and necessity of this measure, and persuaded that the churches would soon awake to the subject, the Board has instituted inquiries in most of our principal cities for coloured young men, of ardent piety and promising talents, whom they might educate for the object; and we invite the co-operation of our brethren, particularly in the southern and middle States, in ascertaining suitable candidates for this service.

STATIONS AMONG THE INDIANS.

CAREY.

The establishment on the river St. Joseph's, 25 miles S. E. of lake Michigan, in Michigan Territory, is called Carey. It is located among the Putawattomies, and at no inconvenient distance from the Miamies, and is sufficiently extensive in its accommodations for a large school. Its usual number of children is not less than seventy, and may be over eighty. The missionaries at this station, are Rev. Isaac M'Coy, Superintendent, and Mrs. M'Coy, Mr. Johnston Lykins, teacher, Mr. Robert Simmerwell, blacksmith, and Mrs. Simmerwell, Mr. Leonard Slater, teacher, and Mrs. Slater, and Mr. Jotham Meeker.* The state of this school is highly promising, and its order and discipline have been fully approved and commended by Gov. Cass, and other officers of Government, who have visited it. The church is united, and maintains its character for stability and faithfulness; it has the word and ordinances of the gospel duly administered, but has experienced no special revival during the past year. The young men who were sent from this station to Hamilton Institution, N. Y. to complete their education, are prosecuting their studies with exemplary diligence, and give flattering promise of future usefulness.

THOMAS.

This station, situated on Grand river, of lake Michigan, about 40 miles from the eastern shore, among the Ottawa Indians, has usually been considered a branch of Carey. It was originated by the members of that station, most of whom have successively visited the place, and contributed to bring it to its present maturity. It now has a flourishing school of about thirty children, and the Ottawas have manifested an unusual interest in the measures adopted for their improvement.

* Miss Purchase, who was connected with this mission last year, has married and removed to Fort Wayne.

They were impatient to welcome our brethren among them, and grateful for their labours. The religious instructions given by them have been well attended, and in one or more instances, rendered productive of deep seriousness. It would seem no difficult task to improve essentially, the condition of the Indians, were it not for the counteracting influence of men of corrupt minds in their vicinity. Unprincipled traders find means to draw from them, for articles of no value, their annuities, which would otherwise be expended on their homes, and in cultivating the soil. The consequences arising from this source, not only defeat the benevolent designs and efforts of the Missionaries in reference to *uncivilized* Indians, but threaten to render useless, all their care and labour bestowed upon the *young*.

The pupils, when they leave the schools, must return to their parents, from whom they derive no inducements to continue the habits and pursuits in which they have been trained, the advantages of which they have only begun to realize, and nothing remains for them but to resume their former usages.

Fully aware of these evils as applying to all the stations, Mr. M'Coy has for several years, with enlightened zeal and untiring perseverance, been labouring to provide a remedy. This can only be found in the procurement for them, of a permanent residence, remote from white men. If this could be obtained, and the first settlement of it commenced by such of them as were already instructed in husbandry and the arts of life, and who had the improvement of their race at heart, there would be no reasonable doubt of ultimate success. But Government only, could furnish the situation required, and the means of removing the Indians, and organizing, and protecting the settlement. To Congress, the Board has appealed; and it gives us pleasure to state, that our views have been sustained by many in that honourable body, and the result will be matter of future report.

VALLEY TOWNS,

On the river Hiwassee, in the south-east part of Tennessee. This station, is under the care of the Rev. Evan Jones, assisted by Mrs. Jones, and John Timson, interpreter. In their last Report, the Board stated, that measures had been taken with a view to improvement in the manner of conducting this establishment. It had (as the other stations have) a farm connected with it, which occasioned much expense without producing adequate returns. This was cultivated by hired labourers, and engrossed much of the attention of the Missionary to superintend them; and called him off from more appropriate and important duties, without the countervailing consideration in its favour, which exists in other tribes, that it was necessary as a model to Indians of agricultural improvement. This, therefore, has been given up by the advice of a committee, Rev. Iverson L. Brooks, who visited it, and in his report to the Board, communicated much valuable information.

Mr. Jones is now relieved from onerous secular cares, and can devote his attention to the school (which is principally under the instruction of Mrs. Jones) and to the acquisition of the language, and evangelical labours. It is confidently believed that far more will be done than heretofore, for the religious improvement and salvation of the Indians; and we are already assured of an awakened interest on the part of several, to the great comfort of the soul. It is contemplated by the Board, to establish a station at Notley, a village about fifteen miles distant in connection with this mission, so soon as a satisfactory instruc-

ter can be obtained. At that place, the children will be boarded by their parents, who have exhibited a strong desire for their education, and a disposition to furnish some part of the means necessary to it.

WITHINGTON,

Among the Creeks on the river Chatahoochee, in the state of Georgia. This mission has suffered from the degraded character of the Indians among whom it is located. The tribe is large, and has repeatedly had opportunities, pending negotiations with the United States, to have secured means for the improvement of themselves and their children in knowledge, but have not done it. No provision of this kind has ever been made for them, until a treaty was negotiated last autumn with them by Colonel M'Kenny, who, in his solicitude for their welfare, incorporated a provision that one thousand dollars per annum should be expended in their intellectual and moral cultivation. This, when received, will be appropriated to aid our establishment. Their other annuities, which are large, are uselessly, if not injuriously expended. The tribe is divided among themselves—and their animosities have at times risen high. They have been, and are now, agitated on the subject of a removal to the west; and what will be the result is not foreseen. Advantage is taken of their ignorance and degradation by designing men, who never fail to render their party spirit and contentions more intolerable, and prejudice their minds against all measures for bettering their condition. The Mission family at the place, we have reason to think, do all that is practicable under their circumstances. Col. M'Kenny of the department of Indian affairs, visited them in his late tour, and kindly interested himself to write in behalf of the station. "I find," says he, "in Mr. Compere, all the necessary qualifications both in acquirements and disposition to make him useful to these people: and besides those of an ordinary kind, he has made himself well acquainted with the structure and grammar of their language, and begins to speak it. This is an important auxiliary in a superintendant, because it gives him great power in all that relates to the intellectual, moral, and religious enlightening of the Indians. In the several members of his family also, I find every qualification, and I may add, in rare excellence, for the stations they fill." The assiduous instructions of Mr. Compere, in publick and in private, have not been in vain. He has had the satisfaction of baptizing his interpreter, Mr. John Davis, who gives evidence of decided piety, and evinces much concern for the salvation of his people. Besides him, a few others appear to hear with interest.

TINSAWATTA.

This station is situated in the vicinity of the Cherokees, and was formerly an appendage of the Valley Towns Mission, but was constituted an independent establishment four years since, under the auspices of a few influential brethren. It has a church of about thirty members, in a prosperous state, and a flourishing school of twenty children, under the care of Rev. Mr. O'Brien. The school, it is probable, will increase, as some Indian families have been disposed to board their children in its neighbourhood, to enjoy its advantages. At present, the number of such is small, on account of the scarcity of last year's crop.

ONEIDA AND TONAWANDA SCHOOLS, &c.

These schools are under the fostering care of judicious brethren in the western part of the State of New York.

CHOCTAW ACADEMY.

This Institution, situated at Great Crossings, Scott county, Kentucky, continues to rise in importance. One year since, the number of students was little more than fifty; the last report of its Board of Managers shows that it has now on its catalogue the names of one hundred and one. It remains under the same superintendence, and the care of the same able instructor as heretofore; and the last quarterly examination gave the most satisfactory evidence of improvement in the pupils.

AGENCY.

On the arrival in this country of Rev. Mr. Yates, of Calcutta, he with marked kindness offered to interest himself in the collection of funds for the Board. In the embarrassed state of our finances no service could have been more seasonable, and no one better qualified to perform it. Ten years' residence in a dense heathen population, where their debasing idolatry and cruel usages had 'all'en under daily observation, prepared him to plead their cause with effect. He was ready to give all that particular information, which the Christian publick require, of their wretchedness, and for which the gospel is the only remedy. The warmth of affection with which he was received, and the listening attention with which his representations were regarded, indicated the deep interest felt by the churches in the woes and sufferings of deluded millions, and in the measures adopted for their melioration. It was plain that the situation of the heathen needs only to be disclosed, and the claims they have on Christians as the depositories of the word of life, properly enforced, to induce them to act. Mr. Yates spent two months in his tours, and visited the principal cities as far south as the District of Columbia. The Rev. Mr. Galusha, of New York, Rev. G. F. Davis, of South Reading, Mass. and the Rev. Alonzo King, of North Yarmouth, Me. severally took parts at the request of the Board, in attending the anniversaries of the Auxiliary Societies in Maine, which are most of them in a flourishing state.

It is due to all the above named brethren to say that their services were gratuitous, and no expenses incurred by them, but such as were unavoidable. The Board has had no Agents devoted to the formation of Societies, which is essential to the extension of our Missions, but hope soon to engage some efficient men in the enterprise. The assistance of such, has been earnestly solicited from various sections of the country, and the best effects in the diffusion of information, exciting union, and combining and directing effort, might be expected to follow their labours.

There can however be no substitute for pastoral duty and influence in this respect. No minister of Christ can with propriety excuse himself from the Agency appropriated to him among the people of his charge. It belongs to him by his spirit, preaching and example, to prepare their minds for sacred charities, and in the absence of special Agents, to supply their place by his own vigorous exertions. He is ever on the field, and can avail himself of the best occasions for introducing the subject. He has the confidence of his flock, and the chief Shepherd expects him to do his duty. A determined purpose among the pastors to subserve the general cause, is among the best pledges of success.

STATE OF THE TREASURY.

It will be perceived by the Treasurer's Report that our funds are still low and inadequate. Were all the obligations discharged at the several

Stations among the Indians, for which we are responsible, it would subject us to loans.

It should, however, be observed with gratitude, that we have been able to meet the actual expenses of the year, and commence a reduction of former debts. By an early attention to treaties which were formed and forming, we have been able to secure annuities to a considerable amount, which will in future lessen the demands on the general fund, from those Stations to which the annuities are applicable. In reference to some of these, the Board is much indebted to the judgment and enterprise of Mr. M'Coy.

It is also due to Dr. Judson to state, that the presentation by him of more than \$4000 to the Mission funds, being the avails of presents made to him personally by individuals and the Bengal Government, has gone far towards enabling the Board to discharge the heavy arrearages due in India. Those arrearages have been accumulating for several years, but are now fully liquidated. A fact which cannot fail to inspire confidence and awaken fresh efforts in behalf of this important field of labour.

ADDRESS OF THE BOARD TO THE CHURCHES.

The Board, having now spread before you a history of their proceedings during the past year, and a view of the present condition and prospects of their missionary operations, feel it to be their duty, to make an urgent and loud appeal to you, for a more extensive and systematick co-operation, in the great enterprise. The time has arrived, when the American Baptist Churches ought to engage in this sacred cause, with a degree of zeal, and a combined energy, more commensurate with the increasing strength of the denomination, and with the miseries and wants of a world lying in wickedness. The Board cannot pause, to plead for the duty of christians to support missions. They speak now, to those, who acknowledge that they are not their own, and who admit, as binding on the churches of Christ, the parting command of their Redeemer, "Go ye into all the world, and preach the gospel to every creature." They make this appeal to those, who believe that the heathen are perishing in their sins; that the gospel is the only remedy for their guilt and wretchedness; and that it is the duty of christians to aid in sending this gospel to the ends of the earth. To such christians, the Board would speak, with an earnestness befitting the magnitude of the cause, and ask for their prayers, and for increased pecuniary aid. They are constrained to call aloud on the churches for the means of sustaining the existing missions, and of extending their exertions in this great field, to a range proportioned to our numbers and strength. The "*field is the world,*" and yet how small a space of the moral desert is occupied by the Missionaries of the American Baptists! Though the number of our churches is about four thousand, containing, probably, three hundred thousand members, we have but one mission in Asia, one in Africa, and a few missionaries stationed at various points among the Indians of our own continent. The amount contributed by our churches for the support of Foreign Missions the last year, was \$11272,90, a sum which is less than one fourth of that contributed for the same object, by the Baptist Churches in England, whose numbers are far less, and their burdens much greater than ours. Are American Baptists, then, less concerned for the honour of the Redeemer, and for the

salvation of men? The Board hope, that a new zeal will henceforth animate our churches. The Redeemer summons them to exertion. He has protected and prospered our missions, and his voice calls to us, to go forward. New fields invite the efforts of the denomination, and the Board entreat their brethren to furnish them with the means of entering into these fields, now white to harvest.

A Mission to South America and Mexico was recommended by a Committee of the last Convention. It will be kept constantly in view, and attempted at the earliest period, at which missionaries and funds can be provided.

China, too, deserves immediate attention, as presenting an important and interesting field for Missionary operations, which can be entered with greater facility, and occupied with greater safety and success, by American Christians, than by any others in the world.

The special events of divine Providence are opening in Greece, a wide and effectual door, for the introduction of uncorrupted Christianity. And the Board earnestly hope, that it may be in their power, at no distant period, to commence, in that interesting country, a vigorous system of evangelical operations.

The Mission at Liberia needs support and enlargement. There is an ample scope at the colony, for the operations of schools, and for the preaching of the gospel.

The Burman mission, too, calls for more extensive and vigorous exertions. The brethren there have united in asking, that more missionaries may be sent, and have pointed out important stations, which they might occupy. When we remember, that it was for the support of this mission, in particular, that our combined efforts, as a denomination, were first elicited, and in some sense pledged; that God has preserved it, like the burning bush, amidst so many dangers; that he has granted us an encouraging degree of success; and that this extensive field is entirely unoccupied, excepting by our own missionaries, we must feel that strenuous exertions ought to be made on its behalf. As the New Testament is already translated, and as Dr. Judson is now engaged in translating the Old, the friends of missions and of the Bible are called upon for special donations, for the purpose of printing the word of life, and circulating it among the millions of Burmah.

But the Board, instead of possessing the ability to enlarge the existing missions, and establish new stations, are scarcely able, with their present income, to sustain the missions already established. Brethren, shall it be so in future? Will you not come up to the full measure of your duty on this subject? We call on you, in the name of Him who has redeemed us from death; we urge you, by the misery of a world lying in wickedness; we entreat you, by all that is solemn in the thought of an approaching judgment, to give us your prayers, and your pecuniary aid. Let every Christian resolve that a portion of his income shall be paid into the treasury of the Lord. Let a male and female primary mission society be established in every Church and congregation. Let every one, who can afford the expense, subscribe for the American Baptist Magazine, the official publication of the Board. Let the monthly concert for prayer be punctually attended; and let every Christian, in his closet, plead with God, that he will let his way be known on earth, his saving health unto all people. Then, brethren, will your peace be like a river, while the wilderness and the solitary place will be glad for you, and the desert rejoice and blossom like the rose.

1827.		476,03
April 25.	To balance from last account,	87,50
30.	To cash paid Rev. N. Kendrick's order on account of the Indian lads at Hamilton, N. Y.	50
May 1.	To cash paid 2 per ct. premium on \$25 Ontario bank notes,	25
	To cash paid Rev. Jesse Mercer's draft of March 7, on account of the Tinsawatta school,	3
	To cash paid T. Francis' bill,	23,50
5.	To 5000 dollars remitted to Wm. H. Pearce, Calcutta, per brig Smyrna, for Burman miss.	5000
	To one and a half per ct. on the above, for Spanish dollars,	75
		5075
	To cash paid Ira M. Allen, per bill,	118,38
15.	" paid insurance on specie sent to Calcutta, \$5000, at one and a half per ct. Policy,	75
		1
	Less for cash, 18 months interest,	76
		6,84
		68,16
17.	To cash, being a \$5 counterfeit bill,	5
June 5.	" paid Ira M. Allen, as per account,	40
6.	To cash paid protest of note at Washington, D. C.	1,75
	" paid copy of deeds at Washington, D. C. as per bill of W. Brent, clerk,	5,00
		6,75
18.	" paid premium on \$10 North Carolina money, at 9 per cent.	90
25.	" paid 8 per ct. p. emium on \$5 North Carolina money,	40
29.	" paid premium for changing uncurrent money,	69
July 4.	" paid Rev. John Peck, being quarterly grant from the United States Government for the Oneida School, due 1st instant,	50
6.	To cash forwarded Rev. Ely Stone, Wheatland, N. Y. for the Tonawanda school,	43,75
16.	To cash paid exchange one and a half per ct. on \$25 uncurrent money,	37
18.	To cash paid Isaac M'Coy, draft of May 23, for the Carey Station,	480
26.	To cash paid the order of Rev. N. Kendrick, in aid of the education of seven Indian youths, for the quarter due the 1st instant,	87,50
July 31.	To cash paid 6 per ct. discount on \$100 North Carolina money,	6
	To cash paid one and a half per ct. discount on \$20 Utica money,	30
		6,30
	To cash paid Rev. Wm. Yates, per his receipt, it being in part of his expenses incurred in making collections in New York, Connecticut, Vermont, and New Hampshire,	20
Aug. 1.	To cash paid Rev. Wm. Yates for Bill of Exchange on Calcutta,	500
8.	To cash paid L. Compere, draft of July 24, to J. Falconer,	250
Sept. 3.	To cash paid Rev. Isaac M'Coy for his draft of June 15,	185
	To cash paid Rev. Isaac M'Coy, draft of June 7,	50
		155
5.	To cash paid exchange on uncurrent money,	78
15.	" paid Rev. Jesse Mercer's order for Tinsawatta school, in the Cherokee nation,	125
18.	" paid one quarter's salary to the Cor. Secretary, due July 1,	125
	To cash paid bill for travelling expences incurred by Rev. Dr. Bolles, and Rev. W. Yates,	38,60
22.	To cash paid for the Christian Watchman one year for the Carey Station,	2,50
Oct. 17.	To cash forwarded Rev. Ely Stone, Wheatland, N. Y. for the Tonawanda school,	43,75
19.	To cash, being bad bill,	1
	To exchange, 1 per ct. on \$15,	15
		1,15
Nov. 3.	To cash paid Rev. Evan Jones' draft of August 21, (Valley Towns),	180
5.	To cash paid Rev. J. Mercer's draft of Oct. 16, for Tinsawatta school,	75
16.	To cash paid 2 per ct. premium on \$37 uncurrent money,	74
28.	To cash paid Rev. I. M'Coy's draft of Oct. 12, \$300, and \$700, for the Miamies,	1000
Dec. 4.	To cash forwarded Rev. John Peck for Oneida School,	50
5.	To cash paid Corresponding Secretary 6 months salary,	250
6.	" paid Rev. Isaac M'Coy for the Carey Station,	100
	" for the Christian Watchman for two years for Valley Towns Station,	5
12.	" paid Rev. Jesse Mercer's draft of Nov. 20, for the Tinsawatta school,	100
13.	" paid agency,	11,50
14.	" paid exchange, 3 per ct. on \$10,	30
25.	" paid do. 1 per ct. on \$20,	20
	" paid Lee Compere's draft dated Nov. 26, for Withington Station,	300
1828. Jan. 2.	To cash paid Rev. G. F. Davis, in part for his expenses as Agent to visit Aux. Soc. in Maine,	25
3.	To cash paid 2 per ct. premium on \$20 uncurrent money,	40
4.	" paid Rev. N. Kendrick's draft, dated Oct. 11, on account of Indian young men at Hamilton, N. Y.	87,50
5.	" forwarded Rev. Ely Stone, for the Tonawanda School,	43,75
	" paid Lincoln & Edmands' bill for printing proceedings of Convention in 1828, for furnishing books to the Treasurer, printing last annual Report of Managers, Mr. M'Coy's pamphlet, &c.	365,36
		409,11
28.	" paid S. B. Burchard, Jr., draft dated 1st inst. for Indian youths at Hamilton, N. Y.	87,50
31.	" paid Evan Jones' draft dated 14th inst. for Valley Towns,	560,50
Feb. 15.	To cash paid Executive Committee Bap. Ed. Soc. N. Y. for seven Indian lads at Hamilton Institution, for the quarter which will be due April 1,	87,50
	To cash paid in aid of the African Mission, remitted to Rev. Lot Cary,	80
	" paid Rev. Isaac M'Coy for the Miamies as per treaty, for two quarters,	1000
	" paid for Carey Station,	133
	" paid do.	150
		1460,50

Treasurer's Report.

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Feb. 21.	To cash paid one and a half per ct. premium on twenty dollars uncurrent money,	30
	" paid 4 per ct. premium on hundred and thirty dollars uncurrent money,	5,20
		5,50
29.	" paid Rev. John Peck's order for the Oneida Indian station, for quarter due Jan. 1,	50,
Mar. 12.	To cash paid Lee Compere, draft dated Feb. 4,	300,
Apr. 7.	" paid 10 per ct. premium on twenty-five dollars uncurrent money,	2,50
	To cash paid one and a half per ct. premium on fifty dollars uncurrent money,	75
		3,25
	" paid Corresponding Secretary one quarter's salary, due 1st. instant,	125,
	" paid Cor. Sec. for postage, stationary, blank books, incidental expenses, as per bill for one year,	75,62
10.	" paid Haven & Forbes' bill for sundries sent to the Withington Station,	49,16
	" paid Rev. Daniel Bartlett, for services as agent in the State of Maine,	4,
		53,18
12.	" forwarded Rev. Ely Stone, being quarterly payment due 1st inst. for Tonawanda school,	43,75
13-	" paid Rev. G. F. Davis balance due him for expenses incurred in visiting Aux. Soc. in Maine,	12,
15.	" paid Rev. Evan Jones' draft of July 26, 1827, Valley Towns Station,	70,
18.	" paid Rev. Evan Jones' draft of March 18, do.	190,25
22.	" paid postage from April 20, 1827, to date,	19,50
25.	" paid Lee Compere, draft of March 6, for Withington Station,	500,
	To balance carried to new account,	643,81
		\$ 14603,38

Cr.

1827.			
May 1.	By cash from Rev. Baron Stow, as per endorsement on his note,	-	13,48
	By amount received in settlement with Mr. Stow on Star account,	-	11,57
April 25.	By amount received from April 25, to May 17, 1827, as published in Magazine No. 126, viz.		
	By cash, being amount of collection after the Anniversary Sermon, by Rev. Mr. Yates, at Mr. Sharp's meeting-house,		55,37
	Salem Bible Translation and For. Miss. Soc. received per J. Moriarty, Treas. to be appropriated as follows:—For Miss. purposes, 93,—Burman Schools, 57,		150,00
	Hesekiah Prince, Esq. Treas. of the Lincoln Bap. Aux. Soc. in aid of Foreign Missions,		252,18
	Isabella Prince, Treas. of the Lincoln Fem. Cent Soc. in aid of For. Miss. per Mr. N. R. Cobb,		37,99
	Whitesboro' Female School Society, for Mrs. Wade's School, per H. B. Rounds, Esq.		27,
	Oliver-Street, N. Y. Baptist Foreign Mission Society, per Rev. S. H. Cone,		800,
	Madison Baptist Missionary Society, by Rev. Dr. Kendrick, per Rev. S. H. Cone,		240,
	(37 dollars 87 cents of which, is for the Burman Schools under the care of Mrs. Wade, and was contributed as follows:—From the Hamilton Fem. Wade Soc. 24 dollars, 37 cents—From the Eaton Fem. Wade Soc. 13 dollars, 50 cents.)		
	Bap. Ch. and Soc. in Lebanon, Con. by Rev. Gurdon Robinson, per Mr. James Robinson,		8,56
By cash from the United States Government, being for the last quarter of 1826, in aid of the education of seven Indian lads, now at Hamilton, N. Y.			175,
As above, for the same purpose, being for one quarter, due April 1st;			87,50
" for quarter due April 1st, in aid of Indian schools at the Carey station, on the river St. Joseph's,			75,
" for Withington Station, Creek Nation,			56,25
" for Oneidas,			50,
" Valley Towns,			43,75
" Tinsawatta,			43,75
" Tonawanda,			43,75
			575,00
Abel Parker, Esq. Jaffrey, N. H. per Mr. E. Lincoln,			15,
Boston Bap. Fem. Soc. for promoting the conversion of the Jews, for the Carey and Thomas mission stations, by Miss L. Clouston, Treas.			105,
			120,
Middlesex and Norfolk Aux. Miss. Soc. for For. Miss. by Dea. James Fosdick, Treas.			500,
Ira M. Allen, being balance due as per his account,			44,89
A young friend at the Vineyard, per Mr. E. Lincoln,			3,65
A friend to Missions, per hand of Mr. Henry Grew, of Hartford, for the support of an Indian child by the name of Elizabeth Grew, at the Valley Towns station,			30,
Rev. Dr. Staughton, it having been collected by him in a tour to South Carolina,			200,
Baptist State Convention of Connecticut, per Dea. J. B. Gilbert, Treas. for Burman mission,			200,
Calvin Blanchard, Treas. of the Middlesex Bap. Miss. Soc. per Mr. E. Lincoln,			11,
Bap. Miss. Soc. Mexico, N. Y. for For. Miss.			3,75
Newport For. Bible Soc. to aid in translating the Scriptures into the Burman language, per H. B. Rounds, Esq.			8,
H. B. Rounds, Esq. Treas. of the Utica Bap. For. Miss. Soc. per Mr. E. Lincoln,			10,
A friend to Missions, by Rev. D. Sharp,			15,
			3287,39
June 5.	By amount received from June 5, to June 18, 1827, as published in Magazine, No. 127, viz.		
	By cash from Rev. Dr. Staughton, it having been collected by him in a tour to S. Carolina and Ga.		20,
	Francis P. Browning, Esq. of Detroit, per Rev. S. H. Cone,		15,
	Balance from Young Men's Society, Ohina, Me.		2,16
	A friend in Rutland, Vt.		84,
		per Rev. Mr. Proctor,	3,
	Female Auxiliary Society in Fairfield, Vt.		5,79
	Male Missionary Society, Franklin, Vt.		3,
		per Rev. Mr. Spaulding,	8,79
	A friend at the Vineyard,		1,75
	The Calvinistic Congregational Church, Marlboro' N. H.		3,75
			5,50

JUNE, 1828.

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Monrovia, still they consider it wholly inadequate to the demand which that country has upon our churches. Nor have they supposed, when this subject should be understood by them, that they would willingly withhold what may be appropriated with such prospect of advantage.

The importance which the Christian publick attach to this portion of Africa as a missionary field, may be seen in the fact, that Lutheran missionaries have already arrived there from Europe, and from the further and more impressive one that the colonists themselves, though in the very infancy of their establishment, and struggling under all the disadvantages incident to such a state, have generously come forward and organized a missionary Society, to which they contributed the last year about \$50.

These events are sufficient to indicate to us the course which we ought to pursue. The fields are white, and we should be ready to reap the harvest. To supply sufficient funds is an important duty, but we should not be satisfied until a sufficient number of competent and devoted *teachers* are furnished to the colony. Impressed with the propriety and necessity of this measure, and persuaded that the churches would soon awake to the subject, the Board has instituted inquiries in most of our principal cities for coloured young men, of ardent piety and promising talents, whom they might educate for the object; and we invite the co-operation of our brethren, particularly in the southern and middle States, in ascertaining suitable candidates for this service.

STATIONS AMONG THE INDIANS.

CAREY.

The establishment on the river St. Joseph's, 25 miles S. E. of lake Michigan, in Michigan Territory, is called Carey. It is located among the Putawattomies, and at no inconvenient distance from the Miamies, and is sufficiently extensive in its accommodations for a large school. Its usual number of children is not less than seventy, and may be over eighty. The missionaries at this station, are Rev. Isaac M'Coy, Superintendent, and Mrs. M'Coy, Mr. Johnston Lykins, teacher, Mr. Robert Simmerwell, blacksmith, and Mrs. Simmerwell, Mr. Leonard Slater, teacher, and Mrs. Slater, and Mr. Jotham Meeker.* The state of this school is highly promising, and its order and discipline have been fully approved and commended by Gov. Cass, and other officers of Government, who have visited it. The church is united, and maintains its character for stability and faithfulness; it has the word and ordinances of the gospel duly administered, but has experienced no special revival during the past year. The young men who were sent from this station to Hamilton Institution, N. Y. to complete their education, are prosecuting their studies with exemplary diligence, and give flattering promise of future usefulness.

THOMAS.

This station, situated on Grand river, of lake Michigan, about 40 miles from the eastern shore, among the Ottawa Indians, has usually been considered a branch of Carey. It was originated by the members of that station, most of whom have successively visited the place, and contributed to bring it to its present maturity. It now has a flourishing school of about thirty children, and the Ottawas have manifested an unusual interest in the measures adopted for their improvement.

* Miss Purchase, who was connected with this mission last year, has married, and removed to Fort Wayne.

They were impatient to welcome our brethren among them, and grateful for their labours. The religious instructions given by them have been well attended, and in one or more instances, rendered productive of deep seriousness. It would seem no difficult task to improve essentially, the condition of the Indians, were it not for the counteracting influence of men of corrupt minds in their vicinity. Unprincipled traders find means to draw from them, for articles of no value, their annuities, which would otherwise be expended on their homes, and in cultivating the soil. The consequences arising from this source, not only defeat the benevolent designs and efforts of the Missionaries in reference to *uncivilized* Indians, but threaten to render useless, all their care and labour bestowed upon the *young*.

The pupils, when they leave the schools, must return to their parents, from whom they derive no inducements to continue the habits and pursuits in which they have been trained, the advantages of which they have only begun to realize, and nothing remains for them but to resume their former usages.

Fully aware of these evils as applying to all the stations, Mr. M'Coy has for several years, with enlightened zeal and untiring perseverance, been labouring to provide a remedy. This can only be found in the procurement for them, of a permanent residence, remote from white men. If this could be obtained, and the first settlement of it commenced by such of them as were already instructed in husbandry and the arts of life, and who had the improvement of their race at heart, there would be no reasonable doubt of ultimate success. But Government only, could furnish the situation required, and the means of removing the Indians, and organizing, and protecting the settlement. To Congress, the Board has appealed; and it gives us pleasure to state, that our views have been sustained by many in that honourable body, and the result will be matter of future report.

VALLEY TOWNS,

On the river Hiwassee, in the south-east part of Tennessee. This station, is under the care of the Rev. Evan Jones, assisted by Mrs. Jones, and John Timson, interpreter. In their last Report, the Board stated, that measures had been taken with a view to improvement in the manner of conducting this establishment. It had (as the other stations have) a farm connected with it, which occasioned much expense without producing adequate returns. This was cultivated by hired labourers, and engrossed much of the attention of the Missionary to superintend them; and called him off from more appropriate and important duties, without the countervailing consideration in its favour, which exists in other tribes, that it was necessary as a model to Indians of agricultural improvement. This, therefore, has been given up by the advice of a committee, Rev. Iverson L. Brooks, who visited it, and in his report to the Board, communicated much valuable information.

Mr. Jones is now relieved from onerous secular cares, and can devote his attention to the school (which is principally under the instruction of Mrs. Jones) and to the acquisition of the language, and evangelical labours. It is confidently believed that far more will be done than heretofore, for the religious improvement and salvation of the Indians; and we are already assured of an awakened interest on the part of several, to the great concerns of the soul. It is contemplated by the Board, to establish a school at Notley, a village about fifteen miles distant, in connection with this mission, so soon as a satisfactory instruc-

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These events are sufficient to indicate to us the course which we ought to pursue. The fields are white, and we should be ready to reap the harvest. To supply sufficient funds is an important duty, but we should not be satisfied until a sufficient number of competent and devoted *teachers* are furnished to the colony. Impressed with the propriety and necessity of this measure, and persuaded that the churches would soon awake to the subject, the Board has instituted inquiries in most of our principal cities for coloured young men, of ardent piety and promising talents, whom they might educate for the object; and we invite the co-operation of our brethren, particularly in the southern and middle States, in ascertaining suitable candidates for this service.

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Treasurer's Report.

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James Loring, Esq. Treas. of the Boston Aux. Soc. for Domestic or Western missions, per Mr. E. Lincoln,	60,00
Dea. C. Stockbridge, Treas. of the Cumberland Bap. For. Miss. Soc. received through Mr. E. Lincoln, viz.	
Contribution at the annual meeting in N. Yarmouth—for translation of Scriptures,	9,08
Lisbon Male Primary Society,	5,30
Do. Female, do.	3,51
North Yarmouth Male do.	35,13
Do. Female do.	38,50
Bath Male do.	18,
Do. Female do.	10,28
Do. mission box,	4,20
Portland Male Primary Society,	21,
Do. Female do. for the education of Burman female children,	22,
Portland Young Men's Primary Society,	40,63
New Gloucester Male do.	6,37
Freeport Male Primary do.	6,
Do. Female do.	1,75
Brunswick Male do.	11,50
Do. Female do.	13,
	246,15
John Page, Esq. Haverhill, N. H. it being a bequest from his late honoured mother, Mrs. Hannah Page, per Mr. E. Lincoln,	100,
Young ladies of Mrs. Ann Little's school, Martinsburg, Va. to educate a Cherokee child, by the name of Ann Little, received per Rev. O. B. Brown, Washington, D. C.	10,
Mrs. Hannah Whitney, Royalston, for Foreign Mission, per Mr. E. Lincoln,	1,
From the Country Bap. Miss. Soc. in the Leyden Association, by Mr. David Purrington, per George Eels, Esq.	25,
From the State Convention of the Bap. Denomination in S. Carolina, per M. Mims, Esq. Treas. to be appropriated as follows, viz. Withington station, 50 dols. Bur. Miss. 80 dols	130,
The General Con. Charleston, S. C. by J. B. Furman, Esq. Treas. per H. H. Furman, Esq.	364,52
New York State Convention, through the Black River Miss. Soc. per Rev. A. Averill,	20,
Wendall Soc. for Miss. purposes for Indian schools, per Rev. E. Andrews,	6,50
Damariscotta (Maine.) Aux. Soc. per Dea. Daniel Day, Treas.	99,
Waldo Auxiliary, J. M'Crillis, Esq. Treas.	30,01
Hancock, do. A. Witham, Esq. do.	174,91
Washington, do. Rev. P. Bond, do.	60,87
Contribution of the Congregational Soc. in Castine, under the pastoral care of Rev. Mr. Mason, for Burman mission,	20,
Contribution of Rev. Thomas B. Ripley's Society, portland, for Bur. Miss. Received per Rev. Gustavus F. Davis,	394,79
Dea. Philip Brown, Treas. of the New Hampshire Baptist Convention, viz.	
For instructing females in Burmah,	6,75
For heathen youth,	1,00
For Foreign missions,	189,76
For the Burman mission,	1,59
	200,
Dea. James Loring, Treas. of the Boston Bap. Aux. Soc.	290,
	2134,16
Jan. 15. By cash from the General Government of the United States, being a quarterly payment in aid of the education of seven Indian youths at Hamilton, N. Y.	87,50
By cash being a quarterly payment due 1st instant, for Carey station,	75,
As above, for Withington station,	86,35
" Oneidas,	50,
" Valley Towns,	43,75
" Tinsawatta,	43,75
" Tonawanda,	43,75
	400,00
" being quarterly payment due 1st instant for Miamies,	500,00
By amount received from Feb. 29, to April 24, 1838, as published in Magazine, No. 137, viz.	
By cash from S. Payne, Esq. Treas. of the Madison Soc. Aux. to the Bap. B. of For. Miss. N. B. Twenty dollars of the above are from the Hamilton Female Wade Society, for the education of Burman female children under the care of Mrs. Wade.	50,
From the Youth's Mite Soc. of the Second Bap. Sab. School, by master Elisha E. Glover,	5,58
Dr. Lawson Long, Buckland, Mass. contributed as follows, viz.	
From Mrs. Long,	5,
A friend to missions,	50
Doctor Long,	7,50
	13,
By Joseph Griswold, Esq.	
Samuel Eddy, Colerain, (received Feb. 8.)	1,
Mr. Wm. Stow, it being a donation from Mr. Solomon Goodale, deceased, late of Conway,	102,
The American Beneficent Soc. by females near Fayetteville, N. C. per Rev. L. Rice,	27,50
Rev. Luther Rice, it having been received by him from the United States Treasury for Tinsawatta school,	62,50
The Male Sunday School, No. 13, New-York, for the education of an Indian child by the name of John Williams, at the Carey station,	10,
Mr. Dayton, of Washington county, N. Y. for Burman miss. per Henry Hill, Esq.	5,
H. B. Rounds, Esq. Treas. of the Utica Bap. For. Miss. Soc. per Mr. E. Lincoln,	50,
The Perth Amboy Union Fem. Miss. Soc. per Mr. C. L. Roberts,	16,
The Lincoln Bap. Aux. Soc. (Me.) in aid of Foreign missions, from Hezekiah Prince, Treas.	144,94
Lincoln Bap. Cent Society, Me. in aid of Foreign missions, by Mrs. Isabella Prince, Treas.	42,11
Mrs. Eleanor Fugh, deceased, per Rev. Dr. Bolles,	5,
The Fem. Juv. Soc. connected with the Female Sabbath school belonging to the Second Bap. Ch. and Soc. in Boston, to aid in the education of a child at the Carey station, by the name of Margaret B. Doyle,	16,
Mrs. Mary Walbridge, Cambridge, Vt. per Rev. Ira M. Allen,	1,06
The Cambridge Mechanics' Labouring Soc. per Rev. B. Jacobs,	14,22
	563,81
Dec. 21. By cash for sundry articles sold from Columbian Star office, June last,	25,
" being balance due on account of moneys received for the Columbian Star, as per account current,	24,50
	40,50

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These events are sufficient to indicate to us the course which we ought to pursue. The fields are white, and we should be ready to reap the harvest. To supply sufficient funds is an important duty, but we should not be satisfied until a sufficient number of competent and devoted *teachers* are furnished to the colony. Impressed with the propriety and necessity of this measure, and persuaded that the churches would soon awake to the subject, the Board has instituted inquiries in most of our principal cities for coloured young men, of ardent piety and promising talents, whom they might educate for the object; and we invite the co-operation of our brethren, particularly in the southern and middle States, in ascertaining suitable candidates for this service.

STATIONS AMONG THE INDIANS.

CAREY.

The establishment on the river St. Joseph's, 25 miles S. E. of lake Michigan, in Michigan Territory, is called Carey. It is located among the Putawattomics, and at no inconvenient distance from the Miamies, and is sufficiently extensive in its accommodations for a large school. Its usual number of children is not less than seventy, and may be over eighty. The missionaries at this station, are Rev. Isaac M'Coy, Superintendent, and Mrs. M'Coy, Mr. Johnston Lykins, teacher, Mr. Robert Simmerwell, blacksmith, and Mrs. Simmerwell, Mr. Leonard Slater, teacher, and Mrs. Slater, and Mr. Jotham Meeker.* The state of this school is highly promising, and its order and discipline have been fully approved and commended by Gov. Cass, and other officers of Government, who have visited it. The church is united, and maintains its character for stability and faithfulness; it has the word and ordinances of the gospel duly administered, but has experienced no special revival during the past year. The young men who were sent from this station to Hamilton Institution, N. Y. to complete their education, are prosecuting their studies with exemplary diligence, and give flattering promise of future usefulness.

THOMAS.

This station, situated on Grand river, of lake Michigan, about 40 miles from the eastern shore, among the Ottawa Indians, has usually been considered a branch of Carey. It was originated by the members of that station, most of whom have successively visited the place, and contributed to bring it to its present maturity. It now has a flourishing school of about thirty children, and the Ottawas have manifested an unusual interest in the measures adopted for their improvement.

* Miss Purchase, who was connected with this mission last year, has married, and removed to Fort Wayne.

They were impatient to welcome our brethren among them, and grateful for their labours. The religious instructions given by them have been well attended, and in one or more instances, rendered productive of deep seriousness. It would seem no difficult task to improve essentially, the condition of the Indians, were it not for the counteracting influence of men of corrupt minds in their vicinity. Unprincipled traders find means to draw from them, for articles of no value, their annuities, which would otherwise be expended on their homes, and in cultivating the soil. The consequences arising from this source, not only defeat the benevolent designs and efforts of the Missionaries in reference to *uncivilized* Indians, but threaten to render useless, all their care and labour bestowed upon the *young*.

The pupils, when they leave the schools, must return to their parents, from whom they derive no inducements to continue the habits and pursuits in which they have been trained, the advantages of which they have only begun to realize, and nothing remains for them but to resume their former usages.

Fully aware of these evils as applying to all the stations, Mr. M'Coy has for several years, with enlightened zeal and untiring perseverance, been labouring to provide a remedy. This can only be found in the procurement for them, of a permanent residence, remote from white men. If this could be obtained, and the first settlement of it commenced by such of them as were already instructed in husbandry and the arts of life, and who had the improvement of their race at heart, there would be no reasonable doubt of ultimate success. But Government only, could furnish the situation required, and the means of removing the Indians, and organizing, and protecting the settlement. To Congress, the Board has appealed; and it gives us pleasure to state, that our views have been sustained by many in that honourable body, and the result will be matter of future report.

VALLEY TOWNS,

On the river Hiwassee, in the south-east part of Tennessee. This station, is under the care of the Rev. Evan Jones, assisted by Mrs. Jones, and John Timson, interpreter. In their last Report, the Board stated, that measures had been taken with a view to improvement in the manner of conducting this establishment. It had (as the other stations have) a farm connected with it, which occasioned much expense without producing adequate returns. This was cultivated by hired labourers, and engrossed much of the attention of the Missionary to superintend them; and called him off from more appropriate and important duties, without the countervailing consideration in its favour, which exists in other tribes, that it was necessary as a model to Indians of agricultural improvement. This, therefore, has been given up by the advice of a committee, Rev. Iverson L. Brooks, who visited it, and in his report to the Board, communicated much valuable information.

Mr. Jones is now relieved from onerous secular cares, and can devote his attention to the school (which is principally under the instruction of Mrs. Jones) and to the acquisition of the language, and evangelical labours. It is confidently believed that far more will be done than heretofore, for the religious improvement and salvation of the Indians; and we are already assured of an awakened interest on the part of several, to the great concerns of the soul. It is contemplated by the Board, to establish a school at Notley, a village about fifteen miles distant, in connection with this mission, so soon as a satisfactory instruc-

ter can be obtained. At that place, the children will be boarded by their parents, who have exhibited a strong desire for their education, and a disposition to furnish some part of the means necessary to it.

WITHINGTON,

Among the Creeks on the river Chatahoochee, in the state of Georgia. This mission has suffered from the degraded character of the Indians among whom it is located. The tribe is large, and has repeatedly had opportunities, pending negotiations with the United States, to have secured means for the improvement of themselves and their children in knowledge, but have not done it. No provision of this kind has ever been made for them, until a treaty was negotiated last autumn with them by Colonel M'Kenny, who, in his solicitude for their welfare, incorporated a provision that one thousand dollars per annum should be expended in their intellectual and moral cultivation. This, when received, will be appropriated to aid our establishment. Their other annuities, which are large, are uselessly, if not injuriously expended. The tribe is divided among themselves—and their animosities have at times risen high. They have been, and are now, agitated on the subject of a removal to the west; and what will be the result is not foreseen. Advantage is taken of their ignorance and degradation by designing men, who never fail to render their party spirit and contentions more intolerable, and prejudice their minds against all measures for bettering their condition. The Mission family at the place, we have reason to think, do all that is practicable under their circumstances. Col. M'Kenny of the department of Indian affairs, visited them in his late tour, and kindly interested himself to write in behalf of the station. "I find," says he, "in Mr. Compere, all the necessary qualifications both in acquirements and disposition to make him useful to these people: and besides those of an ordinary kind, he has made himself well acquainted with the structure and grammar of their language, and begins to speak it. This is an important auxiliary in a superintendant, because it gives him great power in all that relates to the intellectual, moral, and religious enlightening of the Indians. In the several members of his family also, I find every qualification, and I may add, in rare excellence, for the stations they fill." The assiduous instructions of Mr. Compere, in publick and in private, have not been in vain. He has had the satisfaction of baptizing his interpreter, Mr. John Davis, who gives evidence of decided piety, and evinces much concern for the salvation of his people. Besides him, a few others appear to hear with interest.

TINSAWATTA.

This station is situated in the vicinity of the Cherokees, and was formerly an appendage of the Valley Towns Mission, but was constituted an independent establishment four years since, under the auspices of a few influential brethren. It has a church of about thirty members, in a prosperous state, and a flourishing school of twenty children, under the care of Rev. Mr. O'Brien. The school, it is probable, will increase, as some Indian families have been disposed to board their children in its neighbourhood, to enjoy its advantages. At present, the number of such is small, on account of the scarcity of last year's crop.

ONEIDA AND TONAWANDA SCHOOLS, &c.

* These schools are under the fostering care of judicious brethren in the western part of the State of New York.

CHOCTAW ACADEMY.

This Institution, situated at Great Crossings, Scott county, Kentucky, continues to rise in importance. One year since, the number of students was little more than fifty; the last report of its Board of Managers shows that it has now on its catalogue the names of one hundred and one. It remains under the same superintendence, and the care of the same able instructor as heretofore; and the last quarterly examination gave the most satisfactory evidence of improvement in the pupils.

AGENCY.

On the arrival in this country of Rev. Mr. Yates, of Calcutta, he with marked kindness offered to interest himself in the collection of funds for the Board. In the embarrassed state of our finances no service could have been more seasonable, and no one better qualified to perform it. Ten years' residence in a dense heathen population, where their debasing idolatry and cruel usages had fallen under daily observation, prepared him to plead their cause with effect. He was ready to give all that particular information, which the Christian publick require, of their wretchedness, and for which the gospel is the only remedy. The warmth of affection with which he was received, and the listening attention with which his representations were regarded, indicated the deep interest felt by the churches in the woes and sufferings of deluded millions, and in the measures adopted for their melioration. It was plain that the situation of the heathen needs only to be disclosed, and the claims they have on Christians as the depositories of the word of life, properly enforced, to induce them to act. Mr. Yates spent two months in his tours, and visited the principal cities as far south as the District of Columbia. The Rev. Mr. Galusha, of New York, Rev. G. F. Davis, of South Reading, Mass. and the Rev. Alonzo King, of North Yarmouth, Me. severally took parts at the request of the Board, in attending the anniversaries of the Auxiliary Societies in Maine, which are most of them in a flourishing state.

It is due to all the above named brethren to say that their services were gratuitous, and no expenses incurred by them, but such as were unavoidable. The Board has had no Agents devoted to the formation of Societies, which is essential to the extension of our Missions, but hope soon to engage some efficient men in the enterprise. The assistance of such, has been earnestly solicited from various sections of the country, and the best effects in the diffusion of information, exciting union, and combining and directing effort, might be expected to follow their labours.

There can however be no substitute for pastoral duty and influence in this respect. No minister of Christ can with propriety excuse himself from the Agency appropriated to him among the people of his charge. It belongs to him by his spirit, preaching and example, to prepare their minds for sacred charities, and in the absence of special Agents, to supply their place by his own vigorous exertions. He is ever on the field, and can avail himself of the best occasions for introducing the subject. He has the confidence of his flock, and the chief Shepherd expects him to do his duty. A determined purpose among the pastors to subserve the general cause, is among the best pledges of success.

STATE OF THE TREASURY.

It will be perceived by the Treasurer's Report that our funds are still low and inadequate. Were all the obligations discharged at the several

Stations among the Indians, for which we are responsible, it would subject us to loans.

It should, however, be observed with gratitude, that we have been able to meet the actual expenses of the year, and commence a reduction of former debts. By an early attention to treaties which were formed and forming, we have been able to secure annuities to a considerable amount, which will in future lessen the demands on the general fund, from those Stations to which the annuities are applicable. In reference to some of these, the Board is much indebted to the judgment and enterprise of Mr. M'Coy.

It is also due to Dr. Judson to state, that the presentation by him of more than \$4000 to the Mission funds, being the avails of presents made to him personally by individuals and the Bengal Government, has gone far towards enabling the Board to discharge the heavy arrearages due in India. Those arrearages have been accumulating for several years, but are now fully liquidated. A fact which cannot fail to inspire confidence and awaken fresh efforts in behalf of this important field of labour.

ADDRESS OF THE BOARD TO THE CHURCHES.

The Board, having now spread before you a history of their proceedings during the past year, and a view of the present condition and prospects of their missionary operations, feel it to be their duty, to make an urgent and loud appeal to you, for a more extensive and systematick co-operation, in the great enterprise. The time has arrived, when the American Baptist Churches ought to engage in this sacred cause, with a degree of zeal, and a combined energy, more commensurate with the increasing strength of the denomination, and with the miseries and wants of a world lying in wickedness. The Board cannot pause, to plead for the duty of christians to support missions. They speak now, to those, who acknowledge that they are not their own, and who admit, as binding on the churches of Christ, the parting command of their Redeemer, "Go ye into all the world, and preach the gospel to every creature." They make this appeal to those, who believe that the heathen are perishing in their sins; that the gospel is the only remedy for their guilt and wretchedness; and that it is the duty of christians to aid in sending this gospel to the ends of the earth. To such christians, the Board would speak, with an earnestness befitting the magnitude of the cause, and ask for their prayers, and for increased pecuniary aid. They are constrained to call aloud on the churches for the means of sustaining the existing missions, and of extending their exertions in this great field, to a range proportioned to our numbers and strength. The "*field is the world*," and yet how small a space of the moral desert is occupied by the Missionaries of the American Baptists! Though the number of our churches is about four thousand, containing, probably, three hundred thousand members, we have but one mission in Asia, one in Africa, and a few missionaries stationed at various points among the Indians of our own continent. The amount contributed by our churches for the support of Foreign Missions the last year, was \$11272,90, a sum which is less than one fourth of that contributed for the same object, by the Baptist Churches in England, whose numbers are far less, and their burdens much greater than ours. Are American Baptists, then, less concerned for the honour of the Redeemer, and for the

salvation of men? The Board hope, that a new zeal will henceforth animate our churches. The Redeemer summons them to exertion. He has protected and prospered our missions, and his voice calls to us, to go forward. New fields invite the efforts of the denomination, and the Board entreat their brethren to furnish them with the means of entering into these fields, now white to harvest.

A Mission to South America and Mexico was recommended by a Committee of the last Convention. It will be kept constantly in view, and attempted at the earliest period, at which missionaries and funds can be provided.

China, too, deserves immediate attention, as presenting an important and interesting field for Missionary operations, which can be entered with greater facility, and occupied with greater safety and success, by American Christians, than by any others in the world.

The special events of divine Providence are opening in Greece, a wide and effectual door, for the introduction of uncorrupted Christianity. And the Board earnestly hope, that it may be in their power, at no distant period, to commence, in that interesting country, a vigorous system of evangelical operations.

The Mission at Liberia needs support and enlargement. There is an ample scope at the colony, for the operations of schools, and for the preaching of the gospel.

The Burman mission, too, calls for more extensive and vigorous exertions. The brethren there have united in asking, that more missionaries may be sent, and have pointed out important stations, which they might occupy. When we remember, that it was for the support of this mission, in particular, that our combined efforts, as a denomination, were first elicited, and in some sense pledged; that God has preserved it, like the burning bush, amidst so many dangers; that he has granted us an encouraging degree of success; and that this extensive field is entirely unoccupied, excepting by our own missionaries, we must feel that strenuous exertions ought to be made on its behalf. As the New Testament is already translated, and as Dr. Judson is now engaged in translating the Old, the friends of missions and of the Bible are called upon for special donations, for the purpose of printing the word of life, and circulating it among the millions of Burmah.

But the Board, instead of possessing the ability to enlarge the existing missions, and establish new stations, are scarcely able, with their present income, to sustain the missions already established. Brethren, shall it be so in future? Will you not come up to the full measure of your duty on this subject? We call on you, in the name of Him who has redeemed us from death; we urge you, by the misery of a world lying in wickedness; we entreat you, by all that is solemn in the thought of an approaching judgment, to give us your prayers, and your pecuniary aid. Let every Christian resolve that a portion of his income shall be paid into the treasury of the Lord. Let a male and female primary mission society be established in every Church and congregation. Let every one, who can afford the expense, subscribe for the American Baptist Magazine, the official publication of the Board. Let the monthly concert for prayer be punctually attended; and let every Christian, in his closet, plead with God, that he will let his way be known on earth, his saving health unto all people. Then, brethren, will your peace be like a river, while the wilderness and the solitary place will be glad for you, and the desert rejoice and blossom like the rose.

Treasurer's Report.

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Feb. 21.	To cash paid one and a half per ct. premium on twenty dollars uncurrent money,	.30
	„ paid 4 per ct. premium on hundred and thirty dollars uncurrent money,	5.20
		5.50
29.	„ paid Rev. John Peck's order for the Oneida Indian station, for quarter due Jan. 1,	50,
Mar. 12.	To cash paid Lee Compere, draft dated Feb. 4,	300,
Apr. 7.	„ paid 10 per ct. premium on twenty-five dollars uncurrent money,	2.50
	To cash paid one and a half per ct. premium on fifty dollars uncurrent money,	.75
		3.25
	„ paid Corresponding Secretary one quarter's salary, due 1st. instant,	125,
	„ paid Cor. Sec. for postage, stationary, blank books, incidental expenses, as per bill for one year,	75.62
10.	„ paid Haven & Forbes' bill for sundries sent to the Withington Station,	49.16
	„ paid Rev. Daniel Bartlett, for services as agent in the State of Maine,	4,
		53.16
12.	„ forwarded Rev. Ely Stone, being quarterly payment due 1st inst. for Tonawanda school,	43.75
13.	„ paid Rev. G. F. Davis balance due him for expenses incurred in visiting Aux. Soc. in Maine,	12,
15.	„ paid Rev. Evan Jones' draft of July 26, 1827, Valley Towns Station,	70,
18.	„ paid Rev. Evan Jones' draft of March 18, do.	190.25
22.	„ paid postage from April 20, 1827, to date,	19.50
25.	„ paid Lee Compere, draft of March 6, for Withington Station,	500,
	To balance carried to new account,	643.81
		\$ 14603.38

Cr.

1827.		
May 1.	By cash from Rev. Baron Stow, as per endorsement on his note,	13.48
	By amount received in settlement with Mr. Stow on Star account,	11.57
April 25.	By amount received from April 25, to May 17, 1827, as published in Magazine No. 126, viz.	
	By cash, being amount of collection after the Anniversary Sermon, by Rev. Mr. Yates, at Mr. Sharp's meeting-house,	55.37
	Salem Bible Translation and For. Miss. Soc. received per J. Moriarty, Treas. to be appropriated as follows:—For Miss. purposes, \$3,—Burman Schools, 57,	150.00
	Hezekiah Prince, Esq. Treas. of the Lincoln Bap. Aux. Soc. in aid of Foreign Missions,	232.16
	Isabella Prince, Treas. of the Lincoln Fem. Cent Soc. in aid of For. Miss. per Mr. N. R. Cobb,	37.99
	Whitesboro' Female School Society, for Mrs. Wade's School, per H. B. Rounds, Esq.	27,
	Oliver-Street, N. Y. Baptist Foreign Mission Society, per Rev. S. H. Cone,	800,
	Madison Baptist Missionary Society, by Rev. Dr. Kendrick, per Rev. S. H. Cone,	240,
	(37 dollars 87 cents of which, is for the Burman Schools under the care of Mrs. Wade, and was contributed as follows:—From the Hamilton Fem. Wade Soc. 24 dollars, 37 cents—From the Eaton Fem. Wade Soc. 13 dollars, 50 cents.)	
	Bap. Ch. and Soc. in Lebanon, Con. by Rev. Gurdon Robinson, per Mr. James Robinson,	8.56
	By cash from the United States Government, being for the last quarter of 1826, in aid of the education of seven Indian lads, now at Hamilton, N. Y.	175,
	As above, for the same purpose, being for one quarter, due April 1st:	87.50
	„ for quarter due April 1st, in aid of Indian schools at the Carey station, on the river St. Joseph's,	75,
	„ for Withington Station, Creek Nation,	56.25
	„ for Oneidas,	50,
	„ Valley Towns,	43.75
	„ Tinsawatta,	43.75
	„ Tonawanda,	43.75
		575.00
	Abel Parker, Esq. Jaffrey, N. H. per Mr. E. Lincoln,	15,
	Boston Bap. Fem. Soc. for promoting the conversion of the Jews, for the Carey and Thomas mission stations, by Miss L. Clouston, Treas.	105,
		120,
	Middlesex and Norfolk Aux. Miss. Soc. for For. Miss. by Dea. James Fosdick, Treas.	500,
	Era M. Allen, being balance due as per his account,	44.89
	A young friend at the Vineyard, per Mr. E. Lincoln,	3.65
	A friend to Missions, per hand of Mr. Henry Grew, of Hartford, for the support of an Indian child by the name of Elizabeth Grew, at the Valley Towns station,	30,
	Rev. Dr. Staughton, it having been collected by him in a tour to South Carolina,	200,
	Baptist State Convention of Connecticut, per Dea. J. B. Gilbert, Treas. for Burman mission,	200,
	Calvin Blanchard, Treas. of the Middlesex Bap. Miss. Soc. per Mr. E. Lincoln,	11,
	Bap. Miss. Soc. Mexico, N. Y. for For. Miss.	3.75
	Newport For. Bible Soc. to aid in translating the Scriptures into the Burman language, per H. B. Rounds, Esq.	8,
	H. B. Rounds, Esq. Treas. of the Utica Bap. For. Miss. Soc. per Mr. E. Lincoln,	10,
	A friend to Missions, by Rev. D. Sharp,	15,
		3287.39

June 5.	By amount received from June 5, to June 18, 1827, as published in Magazine, No. 127, viz.	
	By cash from Rev. Dr. Staughton, it having been collected by him in a tour to S. Carolina and Ga.	20,
	Francis P. Browning, Esq. of Detroit, per Rev. S. H. Cone,	15,
	Balance from Young Men's Society, China, Me.	2.16
	A friend in Rutland, Vt.	.84
		3,
	per Rev. Mr. Proctor,	3,
	Female Auxiliary Society in Fairfield, Vt.	5.79
	Male Missionary Society, Franklin, Vt.	3,
		8.79
	per Rev. Mr. Spaulding,	1.75
	A friend at the Vineyard,	3.75
	The Calvinistic Congregational Church, Marlboro' N. H.	5.50

JUNE, 1828.

April 25.	To balance from last account,	476,03
30.	To cash paid Rev. N. Kendrick's order on account of the Indian lads at Hamilton, N. Y.	87,50
May 1.	To cash paid 2 per ct. premium on \$25 Ontario bank notes,	50
	To cash paid Rev. Jesse Mercer's draft of March 7, on account of the Tinsawatta school,	25
	To cash paid T. Francis' bill,	3
		28,50
5.	To 5000 dollars remitted to Wm. H. Pearce, Calcutta, per brig Smyrna, for Burman miss.	5000,
	To one and a half per ct. on the above, for Spanish dollars,	75
		5075,
	To cash paid Ira M. Allen, per bill,	
15.	" paid insurance on specie sent to Calcutta, \$5000, at one and a half per ct. Policy,	75,
		1,
		76,
	Less for cash, 18 months interest,	6,84
		69,16
17.	To cash, being a \$5 counterfeit bill,	5,
June 5.	" paid Ira M. Allen, as per account,	40,45
6.	To cash paid protest of note at Washington, D.C.	1,75
	" paid copy of deeds at Washington, D.C. as per bill of W. Brent, clerk,	5,00
		6,75
18.	" paid premium on \$10 North Carolina money, at 9 per cent.	
"	paid 8 per ct. premium on \$5 North Carolina money,	43,75
29.	" paid premium for changing, uncurrent money,	69
July 4.	" paid Rev. John Peck, being quarterly grant from the United States Government for the Oneida School, due 1st inst.	50,
6.	To cash forwarded Rev. Ely Stone, Wheatland, N. Y. for the Tonawanda school,	43,75
16.	To cash paid exchange one and a half per ct. on \$25 uncurrent money,	37
18.	To cash paid Isaac M'Coy, draft of May 29, for the Carey Station,	450,
26.	To cash paid the order of Rev. N. Kendrick, in aid of the education of seven Indian youths, for the quarter due the 1st inst.	87,50
July 31.	To cash paid 6 per ct. discount on \$100 North Carolina money,	6,
	To cash paid one and a half per ct. discount on \$20 Utica money,	30
		6,30
	To cash paid Rev. Wm. Yates, per his receipt, it being in part of his expenses incurred in making collections in New York, Connecticut, Vermont, and New Hampshire,	20,
Aug. 1.	To cash paid Rev. Wm. Yates for Bill of Exchange on Calcutta,	500,
6.	To cash paid L. Compere, draft of July 2d, to J. Falconer,	250,
Sept. 3.	To cash paid Rev. Isaac M'Coy, for his draft of June 15,	105,
	To cash paid Rev. Isaac M'Coy, draft of June 7,	50,
		155,
5.	To cash paid exchange on uncurrent money,	78
15.	" paid Rev. Jesse Mercer's order for Tinsawatta school, in the Cherokee nation,	125,
18.	" paid one quarter's salary to the Cor. Secretary, due July 1,	125,
	To cash paid bill for travelling expenses incurred by Rev. Dr. Bolles, and Rev. W. Yates,	38,80
22.	To cash paid for the Christian Watchman one year for the Carey Station,	2,30
Oct. 17.	To cash forwarded Rev. Ely Stone, Wheatland, N. Y. for the Tonawanda school,	43,75
19.	To cash, being bad bill,	1,
	To exchange, 1 per ct. on \$15,	15
		1,15
Nov. 3.	To cash paid Rev. Evan Jones' draft of August 21, (Valley Towne,)	180,
5.	To cash paid Rev. J. Mercer's draft of Oct. 16, for Tinsawatta school,	75,
16.	To cash paid 2 per ct. premium on \$37 uncurrent money,	74
20.	To cash paid Rev. I. M'Coy's draft of Oct. 12, \$300, and \$700, for the Miamies,	1000,
Dec. 4.	To cash forwarded Rev. John Peck for Oneida School,	50,
5.	To cash paid Corresponding Secretary 6 months salary,	250,
6.	" paid Rev. Isaac M'Coy for the Carey Station,	100,
	for the Christian Watchman for two years for Valley Towne Station,	5,
12.	paid Rev. Jesse Mercer's draft of Nov. 20, for the Tinsawatta school,	100,
13.	paid agency,	11,50
14.	paid exchange, 3 per ct. on \$10,	30
25.	paid do. 1 per ct. on \$20,	20
	paid Lee Compere's draft dated Nov. 26, for Withington Station,	300,
1828. Jan. 2.	To cash paid Rev. G. F. Davis, in part for his expenses as Agent to visit Aux. Soc. in Maine, 25,	
3.	To cash paid 2 per ct. premium on \$20 uncurrent money,	40
4.	paid Rev. N. Kendrick's draft, dated Oct. 11, on account of Indian young men at Hamilton, N. Y.	87,50
5.	forwarded Rev. Ely Stone, for the Tonawanda School,	43,75
	paid Lincoln & Edmonds' bill for printing proceedings of Convention in 1823, for furnishing books for the Treasurer, printing last annual Report of Managers, Mr. M'Coy's pamphlet, &c.	365,96
		408,11
28.	" paid S. B. Burchard, Jr., draft dated 1st inst. for Indian youths at Hamilton, N. Y.	87,50
31.	" paid Evan Jones' draft dated 14th inst. for Valley Towne,	560,50
Feb. 15.	To cash paid Executive Committee Bap. Ed. Soc. N. Y. for seven Indian lads at Hamilton Institution, for the quarter which will be due April 1,	87,50
	To cash paid in aid of the African Mission, remitted to Rev. Lot Cary,	90,
	" paid Rev. Isaac M'Coy for the Miamies as per treaty, for two quarters,	1000,
	" paid for Carey Station,	133,
	" paid do.	150,
		1480,50

Treasurer's Report.

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Feb. 21.	To cash paid one and a half per ct. premium on twenty dollars uncurrent money,	30
	„ paid 4 per ct. premium on hundred and thirty dollars uncurrent money,	5,20
		5,50
29.	„ paid Rev. John Peck's order for the Oneida Indian station, for quarter due Jan. 1,	50,
Mar. 12.	To cash paid Lee Compere, draft dated Feb. 4,	300,
Apr. 7.	„ paid 10 per ct. premium on twenty-five dollars uncurrent money,	2,50
	To cash paid one and a half per ct. premium on fifty dollars uncurrent money,	75
		3,25
	„ paid Corresponding Secretary one quarter's salary, due 1st. instant,	125,
	„ paid Cor. Sec. for postage, stationary, blank books, incidental expenses, as per bill for one year,	75,62
10.	„ paid Haven & Forbes' bill for sundries sent to the Withington Station,	49,16
	„ paid Rev. Daniel Bartlett, for services as agent in the State of Maine,	4,
		53,16
12.	„ forwarded Rev. Ely Stone, being quarterly payment due 1st inst. for Tonawanda school,	43,75
13.	„ paid Rev. G. F. Davis balance due him for expenses incurred in visiting Aux. Soc. in Maine,	12,
15.	„ paid Rev. Evan Jones' draft of July 26, 1827, Valley Towns Station,	70,
18.	„ paid Rev. Evan Jones' draft of March 19, do.	190,25
22.	„ paid postage from April 20, 1827, to date,	19,50
25.	„ paid Lee Compere, draft of March 6, for Withington Station,	500,
	To balance carried to new account,	643,81
		\$ 14603,38

Cr.

1827.		
May 1.	By cash from Rev. Baron Stow, as per endorsement on his note,	13,48
	By amount received in settlement with Mr. Stow on Star account,	11,57
April 25.	By amount received from April 25, to May 17, 1827, as published in Magazine No. 126, viz.	
	By cash, being amount of collection after the Anniversary Sermon, by Rev. Mr. Yates, at Mr. Sharp's meeting-house,	55,37
	Salem Bible Translation and For. Miss. Soc. received per J. Moriarty, Treas. to be appropriated as follows:—For Miss. purposes, 93,—Burman Schools, 57,	150,00
	Herekiah Prince, Esq. Treas. of the Lincoln Bap. Aux. Soc. in aid of Foreign Missions,	252,18
	Isabella Prince, Treas. of the Lincoln Fem. Cent Soc. in aid of For. Miss. per Mr. N. R. Cobb,	37,99
	Whitesboro' Female School Society, for Mrs. Wade's School, per H. B. Rounds, Esq.	27,
	Oliver-Street, N. Y. Baptist Foreign Mission Society, per Rev. S. H. Cone,	800,
	Madison Baptist Missionary Society, by Rev. Dr. Kendrick, per Rev. S. H. Cone,	240,
	(37 dollars 87 cents of which, is for the Burman Schools under the care of Mrs. Wade, and was contributed as follows:—From the Hamilton Fem. Wade Soc. 24 dollars, 37 cents—From the Eaton Fem. Wade Soc. 13 dollars, 50 cents.)	
	Bap. Ch. and Soc. in Lebanon, Con. by Rev. Gurdon Robinson, per Mr. James Robinson,	8,56
	By cash from the United States Government, being for the last quarter of 1826, in aid of the education of seven Indian Inds, now at Hamilton, N. Y.	175,
	As above, for the same purpose, being for one quarter, due April 1st:	87,50
	„ for quarter due April 1st, in aid of Indian schools at the Carey station, on the river St. Joseph's,	75,
	„ for Withington Station, Creek Nation,	86,25
	„ for Oneidas,	50,
	„ Valley Towns,	43,75
	„ Tinsawatta,	43,75
	„ Tonawanda,	43,75
		575,00
	Abel Parker, Esq. Jaffrey, N. H. per Mr. E. Lincoln,	15,
	Boston Bap. Fem. Soc. for promoting the conversion of the Jews, for the Carey and Thomas mission stations, by Miss L. Clouston, Treas.	105,
	Middlesex and Norfolk Aux. Miss. Soc. for For. Miss. by Dea. James Fosdick, Treas.	120,
	Era M. Allen, being balance due as per his account,	500,
	A young friend at the Vineyard, per Mr. E. Lincoln,	44,89
	A friend to Missions, per hand of Mr. Henry Grew, of Hartford, for the support of an Indian child by the name of Elizabeth Grew, at the Valley Towns station,	3,85
	Rev. Dr. Staughton, it having been collected by him in a tour to South Carolina,	30,
	Baptist State Convention of Connecticut, per Dea. J. B. Gilbert, Treas. for Burman mission,	200,
	Calvin Blanchard, Treas. of the Middlesex Bap. Miss. Soc. per Mr. E. Lincoln,	11,
	Bap. Miss. Soc. Mexico, N. Y. for For. Miss.	3,75
	Newport For. Bible Soc. to aid in translating the Scriptures into the Burman language, per H. B. Rounds, Esq.	3,
	H. B. Rounds, Esq. Treas. of the Utica Bap. For. Miss. Soc. per Mr. E. Lincoln,	10,
	A friend to Missions, by Rev. D. Sharp,	15,
		3287,39
June 5.	By amount received from June 5, to June 18, 1827, as published in Magazine, No. 127, viz.	
	By cash from Rev. Dr. Staughton, it having been collected by him in a tour to S. Carolina and Ga.	20,
	Francis P. Browning, Esq. of Detroit, per Rev. S. H. Cone,	15,
	Balance from Young Men's Society, China, Me.	2,16
	A friend in Rutland, Vt.	84,
	per Rev. Mr. Proctor,	3,
	Female Auxiliary Society in Fairfield, Vt.	5,79
	Male Missionary Society, Franklin, Vt.	3,
	per Rev. Mr. Spaulding,	8,79
	A friend at the Vineyard,	1,75
	The Calvinistic Congregational Church, Marlboro' N. H.	3,75
		5,50

JUNE, 1828.

Monrovia, still they consider it wholly inadequate to the demand which that country has upon our churches. Nor have they supposed, when this subject should be understood by them, that they would willingly withhold what may be appropriated with such prospect of advantage.

The importance which the Christian publick attach to this portion of Africa as a missionary field, may be seen in the fact, that Lutheran missionaries have already arrived there from Europe, and from the further and more impressive one that the colonists themselves, though in the very infancy of their establishment, and struggling under all the disadvantages incident to such a state, have generously come forward and organized a missionary Society, to which they contributed the last year about \$50.

These events are sufficient to indicate to us the course which we ought to pursue. The fields are white, and we should be ready to reap the harvest. To supply sufficient funds is an important duty, but we should not be satisfied until a sufficient number of competent and devoted *teachers* are furnished to the colony. Impressed with the propriety and necessity of this measure, and persuaded that the churches would soon awake to the subject, the Board has instituted inquiries in most of our principal cities for coloured young men, of ardent piety and promising talents, whom they might educate for the object; and we invite the co-operation of our brethren, particularly in the southern and middle States, in ascertaining suitable candidates for this service.

STATIONS AMONG THE INDIANS.

CAREY.

The establishment on the river St. Joseph's, 25 miles S. E. of lake Michigan, in Michigan Territory, is called Carey. It is located among the Putawattomics, and at no inconvenient distance from the Miamies, and is sufficiently extensive in its accommodations for a large school. Its usual number of children is not less than seventy, and may be over eighty. The missionaries at this station, are Rev. Isaac M'Coy, Superintendent, and Mrs. M'Coy, Mr. Johnston Lykins, teacher, Mr. Robert Simmerwell, blacksmith, and Mrs. Simmerwell, Mr. Leonard Slater, teacher, and Mrs. Slater, and Mr. Jotham Meeker.* The state of this school is highly promising, and its order and discipline have been fully approved and commended by Gov. Cass, and other officers of Government, who have visited it. The church is united, and maintains its character for stability and faithfulness; it has the word and ordinances of the gospel duly administered, but has experienced no special revival during the past year. The young men who were sent from this station to Hamilton Institution, N. Y. to complete their education, are prosecuting their studies with exemplary diligence, and give flattering promise of future usefulness.

THOMAS.

This station, situated on Grand river, of lake Michigan, about 40 miles from the eastern shore, among the Ottawa Indians, has usually been considered a branch of Carey. It was originated by the members of that station, most of whom have successively visited the place, and contributed to bring it to its present maturity. It now has a flourishing school of about thirty children, and the Ottawas have manifested an unusual interest in the measures adopted for their improvement.

* Miss Purchase, who was connected with this mission last year, has married, and removed to Fort Wayne.

0,
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Quarterly pay-

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43,75
43,75

400,00
500,00

Magazine, No. 137, viz.

Sp. B. of For. Miss. 50,
The Wade Society, for
Miss. Wade.

Master Elisha E. Glover, 5,58

5,
50

7,50

Wiswold, Esq. 13,

1,
102,
27,50

on the United States Treasury for

62,50

education of an Indian child by the

10,
3,
50,

Miss. Soc. per Mr. E. Lincoln,

16,
141,84

ign missions, from Hezekiah Prince, Treas. 42,11

Holles, 5,

male Sabbath school belonging to the Second

the education of a child at the Carey station,

16,
1,05

per Rev. Ira M. Allen, 14,22

Soc. per Rev. B. Jacobs, 563,81

from Columbian Star office, June last, 25,

account of moneys received for the Columbian

not current, 24,50

49,10

Monrovia, still they consider it wholly inadequate to the demand which that country has upon our churches. Nor have they supposed, when this subject should be understood by them, that they would willingly withhold what may be appropriated with such prospect of advantage.

The importance which the Christian publick attach to this portion of Africa as a missionary field, may be seen in the fact, that Lutheran missionaries have already arrived there from Europe, and from the further and more impressive one that the colonists themselves, though in the very infancy of their establishment, and struggling under all the disadvantages incident to such a state, have generously come forward and organized a missionary Society, to which they contributed the last year about \$50.

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Treasurer's Report.

177

a half per ct. premium on twenty dollars uncurrent money,	30
n on hundred and thirty dollars uncurrent money,	5,20
	5,50
order for the Oneida Indian station, for quarter due Jan. 1,	50,
mere, draft dated Feb. 4,	300,
remium on twenty-five dollars uncurrent money,	2,50
per ct. premium on fifty dollars uncurrent money,	75
	3,25
Secretary one quarter's salary, due 1st. instant,	125,
age, stationary, blank books, incidental expenses, as per bill for one year,	75,62
bill for sundries sent to the Withington Station,	49,16
lett, for services as agent in the State of Maine,	4,
	53,16
none, being quarterly payment due 1st inst. for Tonawanda school,	43,75
balance due him for expenses incurred in visiting Aux. Soc. in Maine,	12,
draft of July 28, 1827, Valley Towns Station,	70,
draft of March 18,	190,25
ril 20, 1827, to date,	19,50
raft of March 8, for Withington Station,	500,
account,	643,81
	\$ 14603,38

Cr.

n Stow, as per endorsement on his note,	13,48
lement with Mr. Stow on Star account,	11,57
from April 25, to May 17, 1827, as published in Magazine No. 126, viz.	
ction after the Anniversary Sermon, by Rev. Mr. Yates, at Mr.	55,37
For Miss. Soc. received per J. Moriarty, Treas. to be appropriat-	
purposes, \$8.—Burman Schools, 57,	150,00
of the Lincoln Bap. Aux. Soc. in aid of Foreign Missions,	252,18
Lincoln Fem. Cent Soc. in aid of For. Miss. per Mr. N. R. Cobb,	37,99
Society, for Mrs. Wade's School, per H. B. Rounds, Esq.	27,
Foreign Mission Society, per Rev. S. H. Cone,	800,
Society, by Rev. Dr. Kendrick, per Rev. S. H. Cone,	240,
hich, is for the Burman Schools under the care of Mrs. Wade, and	
rs:—From the Hamilton Fem. Wade Soc. 24 dollars, 37 cents—	
Wade Soc. 13 dollars, 80 cents.)	
on, Con. by Rev. Gurdon Robinson, per Mr. James Robinson,	8,56
Government, being for the last quarter of 1826, in aid of the	
in Inds, now at Hamilton, N. Y.	175,
se, being for one quarter, due April 1st,	87,50
ril 1st, in aid of Indian schools at the Carey station, on the	
tion, Creek Nation,	75,
	86,25
	50,
	43,75
	43,75
	43,75
	575,00
Report Mr. E. Lincoln,	15,
tion, the conversion of the Jews, for the Carey and	
I. Choustan, Treas.	105,
	120,
For For. Miss. by Dea. James Fodick, Treas.	500,
his account,	44,89
Dr. E. Lincoln,	3,65
Gray, of Hartford, for the support of an Indian	
Valley Towns station,	30,
in a tour to South Carolina,	200,
J. B. Gilbert, Treas. for Burman mission,	200,
For. Miss. Soc. per Mr. E. Lincoln,	11,
	3,75
the Scriptures into the Burman language, per H.	
	3,
For. Miss. Soc. per Mr. E. Lincoln,	10,
D. Stow,	15,
	3287,23

and June 5, to June 18, 1827, as published in Magazine, No. 127, viz.	
on having been collected by him in a tour to S. Carolina and Ga.	20,
per Rev. S. H. Cone,	15,
Society, China, Me.	2,16
	84
per Rev. Mr. Proctor,	3,
Field, Vt.	5,79
Field, Vt.	3,
per Rev. Mr. Spaulding,	8,79
	1,75
and Church, Marlboro' N. H.	3,75
	5,50

Stations among the Indians, for which we are responsible, it would subject us to loans.

It should, however, be observed with gratitude, that we have been able to meet the actual expenses of the year, and commence a reduction of former debts. By an early attention to treaties which were formed and forming, we have been able to secure annuities to a considerable amount, which will in future lessen the demands on the general fund, from those Stations to which the annuities are applicable. In reference to some of these, the Board is much indebted to the judgment and enterprise of Mr. M'Coy.

It is also due to Dr. Judson to state, that the presentation by him of more than \$4000 to the Mission funds, being the avails of presents made to him personally by individuals and the Bengal Government, has gone far towards enabling the Board to discharge the heavy arrearages due in India. Those arrearages have been accumulating for several years, but are now fully liquidated. A fact which cannot fail to inspire confidence and awaken fresh efforts in behalf of this important field of labour.

ADDRESS OF THE BOARD TO THE CHURCHES.

The Board, having now spread before you a history of their proceedings during the past year, and a view of the present condition and prospects of their missionary operations, feel it to be their duty, to make an urgent and loud appeal to you, for a more extensive and systematick co-operation, in the great enterprise. The time has arrived, when the American Baptist Churches ought to engage in this sacred cause, with a degree of zeal, and a combined energy, more commensurate with the increasing strength of the denomination, and with the miseries and wants of a world lying in wickedness. The Board cannot pause, to plead for the duty of christians to support missions. They speak now, to those, who acknowledge that they are not their own, and who admit, as binding on the churches of Christ, the parting command of their Redeemer, "Go ye into all the world, and preach the gospel to every creature." They make this appeal to those, who believe that the heathen are perishing in their sins; that the gospel is the only remedy for their guilt and wretchedness; and that it is the duty of christians to aid in sending this gospel to the ends of the earth. To such christians, the Board would speak, with an earnestness befitting the magnitude of the cause, and ask for their prayers, and for increased pecuniary aid. They are constrained to call aloud on the churches for the means of sustaining the existing missions, and of extending their exertions in this great field, to a range proportioned to our numbers and strength. The "*field is the world,*" and yet how small a space of the moral desert is occupied by the Missionaries of the American Baptists! Though the number of our churches is about four thousand, containing, probably, three hundred thousand members, we have but one mission in Asia, one in Africa, and a few missionaries stationed at various points among the Indians of our own continent. The amount contributed by our churches for the support of Foreign Missions the last year, was \$11272,90, a sum which is less than one fourth of that contributed for the same object, by the Baptist Churches in England, whose numbers are far less, and their burdens much greater than ours. Are American Baptists, then, less concerned for the honour of the Redeemer, and for the

salvation of men? The Board hope, that a new zeal will henceforth animate our churches. The Redeemer summons them to exertion. He has protected and prospered our missions, and his voice calls to us, to go forward. New fields invite the efforts of the denomination, and the Board entreat their brethren to furnish them with the means of entering into these fields, now white to harvest.

A Mission to South America and Mexico was recommended by a Committee of the last Convention. It will be kept constantly in view, and attempted at the earliest period, at which missionaries and funds can be provided.

China, too, deserves immediate attention, as presenting an important and interesting field for Missionary operations, which can be entered with greater facility, and occupied with greater safety and success, by American Christians, than by any others in the world.

The special events of divine Providence are opening in Greece, a wide and effectual door, for the introduction of uncorrupted Christianity. And the Board earnestly hope, that it may be in their power, at no distant period, to commence, in that interesting country, a vigorous system of evangelical operations.

The Mission at Liberia needs support and enlargement. There is an ample scope at the colony, for the operations of schools, and for the preaching of the gospel.

The Burman mission, too, calls for more extensive and vigorous exertions. The brethren there have united in asking, that more missionaries may be sent, and have pointed out important stations, which they might occupy. When we remember, that it was for the support of this mission, in particular, that our combined efforts, as a denomination, were first elicited, and in some sense pledged; that God has preserved it, like the burning bush, amidst so many dangers; that he has granted us an encouraging degree of success; and that this extensive field is entirely unoccupied, excepting by our own missionaries, we must feel that strenuous exertions ought to be made on its behalf. As the New Testament is already translated, and as Dr. Judson is now engaged in translating the Old, the friends of missions and of the Bible are called upon for special donations, for the purpose of printing the word of life, and circulating it among the millions of Burmah.

But the Board, instead of possessing the ability to enlarge the existing missions, and establish new stations, are scarcely able, with their present income, to sustain the missions already established. Brethren, shall it be so in future? Will you not come up to the full measure of your duty on this subject? We call on you, in the name of Him who has redeemed us from death; we urge you, by the misery of a world lying in wickedness; we entreat you, by all that is solemn in the thought of an approaching judgment, to give us your prayers, and your pecuniary aid. Let every Christian resolve that a portion of his income shall be paid into the treasury of the Lord. Let a male and female primary mission society be established in every Church and congregation. Let every one, who can afford the expense, subscribe for the American Baptist Magazine, the official publication of the Board. Let the monthly concert for prayer be punctually attended; and let every Christian, in his closet, plead with God, that he will let his way be known on earth, his saving health unto all people. Then, brethren, will your peace be like a river, while the wilderness and the solitary place will be glad for you, and the desert rejoice and blossom like the rose.

TREASURER'S REPORT.

The General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. in account current with Heman Lincoln, Treasurer.

Dr.

April 25.	To balance from last account,		476,00
30.	To cash paid Rev. N. Kendrick's order on account of the Indian lads at Hamilton, N. Y.		87,50
May 1.	To cash paid 2 per ct. premium on \$25 Ontario bank notes,		50
	To cash paid Rev. Jesse Mercer's draft of March 7, on account of the Tinsawatta school,	25,	
	To cash paid T. Francis' bill,	3,	28,50
5.	To 5000 dollars remitted to Wm. H. Pearce, Calcutta, per brig Smyrna, for Burman miss.	5000,	
	To one and a half per ct. on the above, for Spanish dollars,	75,	
			5075,
	To cash paid Ira M. Allen, per bill,		118,38
15.	" paid insurance on specie sent to Calcutta, \$5000, at one and a half per ct.	75,	
	Policy,	1,	
			76,
	Less for cash, 18 months interest,		6,84
			69,16
17.	To cash, being a \$5 counterfeit bill,		40,
June 5.	" paid Ira M. Allen, as per account,		45,
6.	To cash paid protest of note at Washington, D. C.	1,75	
	" paid copy of deeds at Washington, D. C. as per bill of W. Brent, clerk,	5,00	
			6,75
18.	" paid premium on \$10 North Carolina money, at 9 per cent.		90
25.	" paid 8 per ct. premium on \$5 North Carolina money,		40
29.	" paid premium for changing uncurrent money,		69
July 4.	" paid Rev. John Peck, being quarterly grant from the United States Government for the Oneida School, due 1st inst.,		50,
	To cash forwarded Rev. Ely Stone, Wheatland, N. Y. for the Tonawanda school,		43,75
16.	To cash paid exchange one and a half per ct. on \$25 uncurrent money,		37
20.	To cash paid Isaac M'Coy, draft of May 29, for the Carey Station,		450,
26.	To cash paid the order of Rev. N. Kendrick, in aid of the education of seven Indian youths, for the quarter due the 1st inst.,		87,50
July 31.	To cash paid 6 per ct. discount on \$100 North Carolina money,	6,	
	To cash paid one and a half per ct. discount on \$20 Utica money,	30	6,30
	To cash paid Rev. Wm. Yates, per his receipt, it being in part of his expenses incurred in making collections in New York, Connecticut, Vermont, and New Hampshire,		20,
Aug. 1.	To cash paid Rev. Wm. Yates for Bill of Exchange on Calcutta,		500,
6.	To cash paid L. Compere, draft of July 2d, to J. Falconer,		250,
Sept. 3.	To cash paid Rev. Isaac M'Coy for his draft of June 15,	105,	
	To cash paid Rev. Isaac M'Coy, draft of June 7,	50,	155,
5.	To cash paid exchange on uncurrent money,		75
15.	" paid Rev. Jesse Mercer's order for Tinsawatta school, in the Cherokee nation,		125,
18.	" paid one quarter's salary to the Cor. Secretary, due July 1,		125,
	To cash paid bill for travelling expenses incurred by Rev. Dr. Bolles, and Rev. W. Yates,		38,80
22.	To cash paid for the Christian Watchman one year for the Carey Station,		2,30
Oct. 17.	To cash forwarded Rev. Ely Stone, Wheatland, N. Y. for the Tonawanda school,		43,75
19.	To cash, being bad bill,		1,
	To exchange, 1 per ct. on \$15,		15
			1,15
Nov. 3.	To cash paid Rev. Evan Jones' draft of August 21, (Valley Towns,)		180,
5.	To cash paid Rev. J. Mercer's draft of Oct. 16, for Tinsawatta school,		75,
16.	To cash paid 2 per ct. premium on \$37 uncurrent money,		74
22.	To cash paid Rev. I. M'Coy's draft of Oct. 12, \$300, and \$700, for the Miamies,		1000,
Dec. 4.	To cash forwarded Rev. John Peck for Oneida School,		50,
5.	To cash paid Corresponding Secretary 6 months salary,		250,
6.	" paid Rev. Isaac M'Coy for the Carey Station,		100,
	for the Christian Watchman for two years for Valley Towns Station,		5,
12.	" paid Rev. Jesse Mercer's draft of Nov. 20, for the Tinsawatta school,		100,
13.	paid agency,		11,50
14.	paid exchange, 3 per ct. on \$10,		30
25.	paid do. 1 per ct. on \$20,		20
	paid Lee Compere's draft of Nov. 28, for Withington Station,		300,
1828. Jan. 2.	To cash paid Rev. G. F. Davis, in part for his expenses as Agent to visit Aux. Soc. in Maine,		25,
3.	To cash paid 2 per ct. premium on \$20 uncurrent money,		40
4.	" paid Rev. N. Kendrick's draft, dated Oct. 11, on account of Indian young men at Hamilton, N. Y.		87,50
5.	" forwarded Rev. Ely Stone, for the Tonawanda School,		43,75
	paid Lincoln & Edmonds' bill for printing proceedings of Convention in 1828, for furnishing books for the Treasurer, printing last annual Report of Managers, Mr. M'Coy's pamphlet, &c.		365,36
			408,11
28.	" paid S. B. Burchard, Jr., draft dated 1st inst. for Indian youths at Hamilton, N. Y.		87,50
31.	" paid Evan Jones' draft dated 14th inst. for Valley Towns,		560,50
Feb. 15.	To cash paid Executive Committee Bap. Ed. Soc. N. Y. for seven Indian lads at Hamilton Institution, for the quarter which will be due April 1,		87,50
	To cash paid in aid of the African Mission, remitted to Rev. Lot Cary,		90,
	" paid Rev. Isaac M'Coy for the Miamies as per treaty, for two quarters,		1000,
	" paid for Carey Station,		133,
	" paid do.		150,
			1490,

Treasurer's Report.

177

Feb. 21.	To cash paid one and a half per ct. premium on twenty dollars uncurrent money,	.30
	" paid 4 per ct. premium on hundred and thirty dollars uncurrent money,	5.20
		5.50
29.	" paid Rev. John Peck's order for the Oneida Indian station, for quarter due Jan. 1,	50,
Mar. 12.	To cash paid Lee Compere, draft dated Feb. 4,	300,
Apr. 7.	" paid 10 per ct. premium on twenty-five dollars uncurrent money,	2.50
	To cash paid one and a half per ct. premium on fifty dollars uncurrent money,	.75
		3.25
	" paid Corresponding Secretary one quarter's salary, due 1st. instant,	125,
	" paid Cor. Sec. for postage, stationary, blank books, incidental expenses, as per bill for one year,	75.62
10.	" paid Haven & Forbes' bill for sundries sent to the Withington Station,	49.16
	" paid Rev. Daniel Bartlett, for services as agent in the State of Maine,	4,
		53.16
12.	" forwarded Rev. Ely Stone, being quarterly payment due 1st inst. for Tonawanda school,	43.75
13.	" paid Rev. G. F. Davis balance due him for expenses incurred in visiting Aux. Soc. in Maine,	12,
15.	" paid Rev. Evan Jones' draft of July 26, 1827, Valley Towns Station,	70,
18.	" paid Rev. Evan Jones' draft of March 18, do.	190.25
22.	" paid postage from April 20, 1827, to date,	19.50
25.	" paid Lee Compere, draft of March 6, for Withington Station,	500,
	To balance carried to new account,	645.81
		\$ 14603.38

Cr.

1827.		
May 1.	By cash from Rev. Baron Stow, as per endorsement on his note,	13.48
	By amount received in settlement with Mr. Stow on Star account,	11.57
April 25.	By amount received from April 25, to May 17, 1827, as published in Magazine No. 126, viz.	
	By cash, being amount of collection after the Anniversary Sermon, by Rev. Mr. Yates, at Mr. Sharp's meeting-house,	55.37
	Salem Bible Translation and For. Miss. Soc. received per J. Moriarty, Treas. to be appropriated as follows:—For Miss. purposes, 93,—Burman Schools, 57,	150.00
	Hezekiah Prince, Esq. Treas. of the Lincoln Bap. Aux. Soc. in aid of Foreign Missions,	252.18
	Isabella Prince, Esq. of the Lincoln Fem. Cent Soc. in aid of For. Miss. per Mr. N. R. Cobb,	37.99
	Whitesboro' Female School Society, for Mrs. Wade's School, per H. B. Rounds, Esq.	27,
	Oliver-Street, N. Y. Baptist Foreign Mission Society, per Rev. S. H. Cone,	800,
	Madison Baptist Missionary Society, by Rev. Dr. Kendrick, per Rev. S. H. Cone,	240,
	(37 dollars 87 cents of which, is for the Burman Schools under the care of Mrs. Wade, and was contributed as follows:—From the Hamilton Fem. Wade Soc. 24 dollars, 37 cents—From the Eaton Fem. Wade Soc. 13 dollars, 50 cents.)	
	Bap. Ch. and Soc. in Lebanon, Con. by Rev. Gurdon Robinson, per Mr. James Robinson,	6.56
	By cash from the United States Government, being for the last quarter of 1826, in aid of the education of seven Indian lads, now at Hamilton, N. Y.	175,
	As above, for the same purpose, being for one quarter, due April 1st,	87.50
	" for quarter due April 1st, in aid of Indian schools at the Carey station, on the river St. Joseph's,	75,
	" for Withington Station, Creek Nation,	56.25
	" for Oneidas,	50,
	" Valley Towns,	43.75
	" Tinsawatta,	43.75
	" Tonawanda,	43.75
		575.00
	Abel Parker, Esq. Jaffrey, N. H. per Mr. E. Lincoln,	15,
	Boston Bap. Fem. Soc. for promoting the conversion of the Jews, for the Carey and Thomas mission stations, by Miss L. Clouston, Treas.	105,
	Middlesex and Norfolk Aux. Miss. Soc. for For. Miss. by Dea. James Fosdick, Treas.	120,
	Ira M. Allen, being balance due as per his account,	500,
	A young friend at the Vineyard, per Mr. E. Lincoln,	44.89
	A friend to Missions, per hand of Mr. Henry Grew, of Hartford, for the support of an Indian child by the name of Elizabeth Grew, at the Valley Towns station,	3.65
	Rev. Dr. Staughton, if having been collected by him in a tour to South Carolina,	30,
	Baptist State Convention of Connecticut, per Dea. J. B. Gilbert, Treas. for Burman mission,	200,
	Calvin Blanchard, Treas. of the Middlesex Bap. Miss. Soc. per Mr. E. Lincoln,	11,
	Bap. Miss. Soc. Mexico, N. Y. for For. Miss.	3.75
	Newport For. Bible Soc. to aid in translating the Scriptures into the Burman language, per H. B. Rounds, Esq.	8,
	H. B. Rounds, Esq. Treas. of the Utica Bap. For. Miss. Soc. per Mr. E. Lincoln,	10,
	A friend to Missions, by Rev. D. Sharp,	15,
		3287.39
June 5.	By amount received from June 5, to June 18, 1827, as published in Magazine, No. 127, viz.	
	By cash from Rev. Dr. Staughton, it having been collected by him in a tour to S. Carolina and Ga.	20,
	Francis P. Browning, Esq. of Detroit, per Rev. S. H. Cone,	15,
	Balance from Young Men's Society, China, Me.	2.16
	A friend in Rutland, Vt.	.84
		3,
	Female Auxiliary Society in Fairfield, Vt.	5.79
	Male Missionary Society, Franklin, Vt.	3,
		per Rev. Mr. Spaulding,
	A friend at the Vineyard,	1.75
	The Calvinistic Congregational Church, Marlboro' N. H.	3.75
		5.50

JUNE, 1828.

Treasurer's Report.

Sunbury, Ga. Fem. Cent Soc. for Missionary purposes, per Rev. H. J. Ripley,	60,
Nathan Alden, Esq.	5,
Friends to Foreign Missions in Hyannis, by F. Marchant, Esq. per Mr. E. Lincoln,	16,87
A legacy from Mrs. Peninah Baxter, late of Pomfret, Ct. per Rev. J. Going, of Worcester,	300,
From Mr. Wm. Dabney, Treas. of the Virginia Bap. Miss. Soc. per J. Bacheller, Esq.	200,
The Spring Hill, Virginia Fem. Miss. Soc. Aux. to the Gen. Con. ten for For. Miss. five for printing the Scriptures,	15,
The Norfolk, Va. Miss. Soc. received per Mr. E. Lincoln,	15,
Treas. of the Worcester Co. Miss. and Ed. Soc. for translation of Scriptures, per Mr. E. Lincoln,	17,
Rev. Abial Fisher, jr. for the translation of the Scriptures, per Mr. E. Lincoln,	4,75
General Association of Georgia, per Rev. Adiel Sherwood, Eatonton, Ga.	200,
Of Mr. Robert Scott, Amesbury, per Rev. D. Sharp, for Burman mission,	10,
	895,91
July 16. By cash from the United States Government, being a quarterly payment in aid of the education of seven Indian youths at Hamilton, N. Y.	87,50
By cash being quarterly payment due 1st inst. for Carey station,	75,
As above, for Withington Station,	56,25
" Oneidas,	50,
" Valley Towns,	43,75
" Tinsawatta,	43,75
" Tonawanda,	43,75
" being two quarters due 1st instant, for the Miamies, as per treaty,	400,
	1000,
By amount received from June 25, to July 19, 1827, as published in Magazine No. 128, viz.	
Received from the "Shafsbury Bap. Ass." by S. A. Curtis, Esq. Treas. per Mr. C. J. Cauldwell,	150,69
The York Bap. Aux. Soc. for For. Miss. it having been contributed as follows, viz.	
Primary Society Berwick and York,	8,38
Cornish Female Benevolent Society,	9,75
Stranger,	5,
Contribution at the York Association,	4,50
Joseph Woodward,	1,
For Burman mission,	28,68
Stranger, for the mission among the Western Indians, by A. South, Esq. Treas.	2,
Received from the Fem. Industrious Soc. of Rev. D. Sharp's congregation, to assist in the education of two Indian girls at the Carey station, by the names of Ann Sharp and Sophia O. Lincoln,	40,
John O'Brien, Esq. Brunswick, Me. for the benefit of Indian stations in the United States,	10,
Children of the Sabbath school of Rev. Mr. Sharp's congregation, for the Carey station, to assist in the education of Indian children,	4,28
From a female friend in Stoughton, Mass. per Rev. O. Tracy, for Burman mission,	2,
Roxbury Fem. Industrious Soc. for Carey station,	17,
Baptist Church in Roxbury for Carey station,	7,85
per Rev. W. Leverett,	24,85
H. B. Roynds, Esq. Treas. of the Utica Bap. For. Miss. Soc. per Mr. E. Lincoln,	25,
Rev. David Benedict, Treas. of the Rhode Island Baptist State Convention,	800,
The Mulberry street Bap. Miss. Soc. New York, it having been contributed as follows, viz.	
From the Mulberry-street Fem. Miss. Soc.	60,
From Senior and Junior Male Societies,	50,
per Thomas Stokes, Esq.	100,
The Beriah Bap. Ch. and congregation, New York, per Rev. Aaron Perkins,	75,
	762,40
By amount received from July 25, to Sept. 22, 1827, as published in Magazine No. 130, viz.	
By cash, a collection at the Ashford Association, convened at Thompson, Ct.	11,38
Collection in the first Congregational ch. in New-Haven, after sermon by Rev. W. Yates,	75,36
Received from Mrs. Terry,	1,
From a female friend at Mrs. Terry's,	50
From Mrs. P. Olcott,	25
Collection at the meeting-house of Rev. Wm. Palmer, Norwich, Ct.	5,19
Collection at Rev. Mr. Mitchell's meeting-house, Norwich, Ct.	42,12
Less 1 doll. per bad bill,	1,
From a little child,	41,12
Collection at Rev. Mr. Wightman's meeting-house, New London, Ct.	15,
Collection at Stonington, at the Groton Union Conference,	22,64
South Bap. Ch. New York, under the pastoral care of Rev. C. G. Sommers,	100,
Miss Charlotte B. Pierson, New York,	1,
Miss Elizabeth S. Pierson, do.	75
Joseph B. Gilbert, Esq. Treas. of the Bap. Convention of the State of Connecticut,	260,
per Rev. Dr. Bolles,	534,25
Baptist State Convention of South Carolina, per M. Mims, Treas. (\$50 for Withington station, and \$50 for Burman mission.)	100,
Rev. D. Merrill, Sedgwick, Me. for translation of the Scriptures in India, per Rev. C. H. Swain,	10,
Mr. Daniel Day, Nobleborough, Treasurer of the Auxiliary, &c. Maine,	114,
H. B. Rounds, Esq. Treas. of the Utica Bap. For. Miss. Soc. per Mr. E. Lincoln,	25,
From H. I. Brown, Treas. of the Warren Association, it having been contributed as follows, viz.	
Widow Hannah Bassett, Bridgewater,	5,
Wm. Bassett,	5,
David Brown, Seekonk,	1,
Collection after sermon by Rev. Mr. Perkins,	17,20
	28,20
Rev. Wm. Yates, it having been collected by him as follows, viz.	
Church and congregation at Eaton village, N. Y.	6,50
Franklin Baptist Association,	25,
First Church in Nelson-street,	2,

Treasurer's Report.

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J. Olmstead, Esq. Hamilton, N. Y.	20,
Collection at Hamilton, N. Y.	18,
Collection at Rochester, N. Y.	12,
Collection at Broad-street church, Utica, N. Y.	24,06
Sundry friends to missions, by M. Beebe, Utica,	20,
Collection, Bap Church in Troy,	27,10
Collection at the Dutch Reformed Church in Albany,	37,19
Mrs. Gale in Troy,	6,
Collection in Shaftsbury, Vt.	17,54
Do. in Manchester, Vt.	4,90
Do. in Poultney, Vt.	12,
Do. in Wallingsford, Vt.	7,43
Do. in Rutland, Vt.	31,05
Do. in Brandon, Vt.	12,06
Do. Flock Society, Vt.	4,
Do. in Whiting, Vt.	12,
Do. in Middlebury, Vt.	26,06
Do. in Pittsford, Vt.	15,13
Do. in Mount Holly, Vt.	9,56
Do. in Ludlow, Vt.	8,
Do. in Windsor, Vt.	27,
Do. in Concord, N. H.	22,25
	<u>406,88</u>

Donation of a few individuals who are members of the Baptist Church in Sturbridge, Mass. per Rev. Z. L. Leonard, 12,
 For education of heathen children, received by H. Hill, Esq. Treas. of A. B. F. M. as follows, viz.
 From Moses Fisk, Sturbridge, 1,
 Philemon Shepherd, do. for Burman mission, 2,
 Joseph L. Thayer, and C. F. Thayer, fifty cents each, 1,
4,

From A. Witham, Esq. Treas. of the Hancock For. Miss. Soc. Aux. &c. it having been contributed by the Primary Soc. Deer Isle, Me. 8,
 From the Saratoga Association, Dea. J. A. Waterbury, Treas. by Rev. E. Nelson, 72,50
 Lowell For. Fem. Miss. Soc. by the hand of Rev. J. Cookson, for Burman mission, 36,
 Received of Messrs. James Elliot, Gurdon Robinson, and John Paine, Executors of the Will of Peninah Baxter, late of Pomfret, Ct. by the hands of Rev. J. Going of Worcester, designated for the mission stations under the superintendence of Rev. I. M'Coy, 139,
 Cumberland Bap. Miss. Soc. Nova Scotia, for Bur. miss. by Mr. Tupper, per Mr. E. Lincoln, 18,
 H. B. Rounds, Esq. Treas. of the Utica For. Miss. Soc. per Mr. E. Lincoln, 25,
 Hon. Charles Marsh, per Hon. A. Forbes, for Burman mission, 1,
 Hampton Lovegrove, Esq. Fairfax, Vt. for Carey station, 1,
 Mr. Carlo H. Snow, Treas. of the Worcester County Bap. Char. Soc. per Rev. Mr. Crosby, 100,
 The Ed. and Miss. Soc. connected with the Sturbridge Association, Rev. Z. L. Leonard, Treas. per Rev. Mr. Crosby, 23,10
 Walpole and Sharon Fem. Bur. Soc. by Miss H. Smith, Treas. for the education of Bur. females, 5,25
 First Bap. Ch. Romulus, N. Y. for Burman mission, 1,50
 Mr. Joshua Tucker, 5,
 Mrs. Joshua Tucker, (deceased,) 5,
 Aboriginal Soc. Lowell, Mass. (P. Kimball, Sec.—D. Kimball, Treas.) 8,
 N. Warriner, Esq. Treas. of the Bap. Evangelical Ben. Soc. in the westerly part of Massachusetts, by Rev. Thomas Barrett, designated to be appropriated as follows, viz.
 For education of heathen female children, 1,
 General Convention, 15,59
 Burman mission, 7,07
 Translations, 8,91
 Foreign missions, 78
 Carey Station, 10,35
 Do. do. 5,50
49,20
1731,88

By amount received from Sept. 24, to Oct. 22, 1827, as published in Magazine, No. 131, viz.

By cash from Mrs. George Homer, 3,
 From an unknown friend, for Carey Station, per Dea. J. Loring, 5,
 From a friend in Roxbury, for the Burman mission, per Rev. W. Leverett, 5,
 Windham county Bap. Miss. Soc. Ct. per D. C. Bolles, Esq. Treas. to be appropriated as follows, viz.
 For the Burman mission, 19,19
 General purposes, 14,76
33,95
 H. B. Rounds, Esq. Treas. of Utica For. Miss. Soc. per Mr. E. Lincoln, 25,
 First Fem. Primary Soc. in Sedgwick, Me. 20,64
 Mr. Wm. Fly, 3,
 do. for each of his children, three in number, ten cents, 30
 Mrs. R. Pinkham, being profits on sale of tracts, 1,
 For Carey station, per S. Allen, Treas. Ruth R. Allen, Sec. 24,93
 Primary Soc. to aid the Burman mission, belonging to the First Bap. Ch. and Soc. in Boston, by Miss T. Rogers, Treas. 33,50
130,39

Oct. 15. By cash from the United States Government, being a quarterly payment in aid of the education of seven Indian youths at Hamilton, N. Y. 87,50
 As above, being quarterly payment due 1st inst. for Carey station, 75,
 " for Whitington station, 56,25
 " Oneidas, 50,
 " Valley Towns, 43,75

* In addition to the above, two dollars were received for the Columbian College, which sum has been forwarded to the Treasurer of that Institution.

Oct. 15. From the U. S. Government for Tinawatta,		43,75
" " " " Tonawanda,		43,75
		400,
As above, being quarterly payment due to first instant for Miamies,		500,
 By amount received from October 26, to Nov. 15, 1827, as published in Magazine, No. 132, viz.		
By cash from Mr. Edmund Parsons, Administrator on the Estate of Miss Priscilla Badger, being a legacy from said estate,		50,
Josiah B. Furman, Esq. Treas. of the General Committee of Charleston Bap. Association, S. C.	465,	
From Miss Freeove Lyon, it having been contributed by a few females belonging to the Bap. Ch. and Soc. in Ashfield and Buckland, for the Burman mission,	20,	
Donation from Miss Freeove Lyon,	5,	
	per Levi Farwell, Esq.	25,
From the children of Miss Nancy Richardson's school in Cambridgeport, for Carey station, per Levi Farwell, Esq.,		1,25
From a female friend for the Carey station,		1,
Francis P. Browning, Esq. of Detroit, per Rev. S. H. Cone,		35,
From Levi Farwell, Esq. Treas. of the Boston Baptist Association, it having been received by him at the late annual meeting in Charlestown, and was contributed as follows, viz.		
From the Bap. Miss Soc. in Chelmsford, for Burman mission,	25,13	
Juvenile Cent Soc. West Cambridge,	3,20	
Benj. Emerson, 2d, Haverhill, Burman mission,	2,	
Charles J. Hildreth, by do. for do.	1,	
A friend, do. do.	1,	
Two little girls, part of it a reward in a Sabbath school, for the edu. of Indian children, Mouthly Concert, Chelmsford,	50	
The Female Benevolent Society, Cambridgeport,	41,78	
Mission box, Littleton,	45,77	
Male Primary Society, Woburn,	12,87	
Mission box, Woburn,	18,25	
Deacon David Burns, Nottingham West,	1,80	
	50	
	153,75	
The Female Union Mission Society of Perth Amboy, N. J. per Rev. Daniel Sharp,	25,	
The Female Missionary Society, Scotch Plains, N. J. for the education of Burmese female children, per Mrs. Mary K. Brown, Treas.	14,	
The French Creek Association, Penn.	7,	
Chataque Association, New York,	8,25	
	per Rev. E. Tucker, Fredonia, N. Y.	15,25
Thomas Hopkins, Esq. for Burman mission, it having been collected after a discourse delivered before Bap. Soc. in Northeast, by Rev. J. Winter on the much lamented death of Mrs. Judson,	9,12	
By cash from C. Richards, Sec. of Fem. Bap. Miss. Soc. of Winthrop, Me. for Carey station,	22,	
	\$16,37	
 By amount received from Nov. 26, to Dec. 22, 1827, as published in Magazine, No. 133, viz.		
By cash, being the annual subscription of Sabbath school, No. 13, city of New-York, for the support of their Indian girl by the name of Deborah Cauldwel, from Mrs. J. C. Roberts, Sec. per Mr. Kendall,		11,89
From Sally Vanderpool, Treas. of the Newark Fem. Bap. Miss. Soc. N. J. for Bur. mission,	25,	
Fem. Bap. Miss. Soc. in Dedham, by Mrs. Betsey Baker, Sec. for Indian Mission,	18,	
H. B. Rounds, Esq. Treas. of the Utica Foreign Mission Society, by Mr. E. Lincoln,	25,	
Mrs. Louis Clouton, Treas. of the Charles-street Female Bap. Miss. Soc. Boston,	65,	
From the Wendall Association, for the Burman mission, by Rev. Mr. Goddard,	25,	
Dea. Isaac Chapin, of Heath, Mass.	1,	
Mr. Benjamin Maxwell, jr.	1,	
Mr. Sullivan Taft,	1,	
	3,	
Miss Lydia White of Denmark, N. Y. per Mr. Sullivan Taft, for Burman mission,	18,	
John Lovering, Esq. Treas. of the Exeter Pri. Soc. for For. miss. per Mr. E. Lincoln,	30,55	
From Benjamin Veazy, Treas. of the Brentwood Society, per do.	5,65	
Levi Pierce, Esq. Treas. of the Bap. Soc. for For. and Dom. missions, for County of Plymouth, to be appropriated as follows, viz.—For translations, \$45—For Foreign missions, \$100—For Indian stations in the United States, \$100—African mission, \$55,	300,	
From the Fredericksburg Fem. For. Miss. Soc. per Mr. N. R. Cobb,	2,50	
Miss. Soc. connected with the Leyden Association, by Dea. D. Purrington, per Mr. H. Thompson,	25,	
J. Moriarty, Esq. Treas. of the Salem Bible Translation and Foreign Mission Society,	400,	
	\$30,58	
 By amount received from Dec. 24, to 1827, Feb. 23, 1828, as published in Magazine, No. 135, viz.		
By cash from the Black River Miss. Soc. Auxiliary to the N. Y. State Convention for Bur. mission, per Rev. Asa Averill,	20,	
H. B. Rounds, Esq. Treas. Utica For. Miss. Soc. per Mr. E. Lincoln,	25,	
Dea. Elias Emery, Roxbury, N. H. for Burman miss. per Levi Farwell, Esq.	10,	
Collected in Bap. Ch. Alexandria, at monthly concert for prayer, for Bur. miss.	6,	
Received for sale of twenty copies 'Backslider,' presented by Rev. S. H. Cone, N. York, for Burman mission,	5,	
Proceeds of a box kept by Miss E. Cornelius in her school, for Carey station,	3,	
Donation from D. Cawood, Burman mission,	1,75	
Rev. S. Cornelius, do.	1,75	
	per Rev. S. Cornelius,	17,50
Samuel Bullin,	10,	
A number of Females in Ontario Association, for Burman miss. per Mr. E. Lincoln,	21,	
The Executors to the last will of Hon. Constance Taber, of Newport, R. I. being the amount of dividends which have become due on stock since his decease, now transferred to the Board of For. Miss. per L. Farwell, Esq.	108,	
Miss Mary Steel, of Philipston, N. Y. from the family mission box, for the Bap. African mission, per Rev. C. G. Sommers,	7,25	
From the Ontario Association, for Burman mission, per Mr. E. Lincoln,	21,30	
York Bap. Aux. Miss. Soc. per Mr. E. Lincoln,	56,35	

Treasurer's Report.

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James Loring, Esq. Treas. of the Boston Aux. Soc. for Domestic or Western missions, per Mr. E. Lincoln,	50,00
Dea. C. Stockbridge, Treas. of the Cumberland Bap. For. Miss. Soc. received through Mr. E. Lincoln, viz.	
Contribution at the annual meeting in N. Yarmouth—for translation of Scriptures,	9,08
Lisbon Male Primary Society,	5,30
Do. Female, do.	3,51
North Yarmouth Male do.	35,13
Do. Female do.	38,50
Bath Male do.	18,
Do. Female do.	10,28
Do. mission box,	4,30
Portland Male Primary Society,	21,
Do. Female do. for the education of Burman female children,	22,
Portland Young Men's Primary Society,	40,63
New Gloucester Male do.	6,37
Freeport Male Primary do.	6,
Do. Female do.	1,75
Brunswick Male do.	11,50
Do. Female do.	13,
	246,15
John Page, Esq. Haverhill, N. H. it being a bequest from his late honoured mother, Mrs. Hannah Page, per Mr. E. Lincoln,	100,
Young ladies of Mrs. Ann Little's school, Martinsburg, Va. to educate a Cherokee child, by the name of Ann Little, received per Rev. O. B. Brown, Washington, D. C.	10,
Mrs. Hannah Whitney, Royalston, for Foreign Mission, per Mr. E. Lincoln,	1,
From the Country Bap. Miss. Soc. in the Leyden Association, by Mr. David Furrington, per George Eels, Esq.	25,
From the State Convention of the Bap. Denomination in S. Carolina, per M. Mims, Esq. Treas. to be appropriated as follows, viz. Withington station, 50 dols. Bur. Miss. 80 dols	130,
The General Com. Charleston, S. C. by J. B. Furman, Esq. Treas. per H. H. Furman, Esq.	304,52
New York State Convention, through the Black River Miss. Soc. per Rev. A. Averill,	20,
Wendall Soc. for Miss. purposes for Indian schools, per Rev. E. Andrews,	6,50
Damariscotta (Maine) Aux. Soc. per Dea. Daniel Day, Treas.	99,
Waldo Auxiliary, J. McCrillis, Esq. Treas.	20,01
Hancock, do. A. Witham, Esq. do.	174,01
Washington, do. Rev. P. Bond, do.	60,57
Contribution of the Congregational Soc. in Castine, under the pastoral care of Rev. Mr. Mason, for Burman mission,	20,
Contribution of Rev. Thomas B. Ripley's Society, portland, for Bur. Miss. Received per Rev. Gustavus F. Davis,	29,
	304,79
Dea. Philip Brown, Treas. of the New Hampshire Baptist Convention, viz.	
For instructing females in Burmah,	6,75
For heathen youth,	1,00
For Foreign missions,	189,76
For the Burman mission,	1,59
	200,
Dea. James Loring, Treas. of the Boston Bap. Aux. Soc.	290,
	2134,16
Jan. 15. By cash from the General Government of the United States, being a quarterly payment in aid of the education of seven Indian youths at Hamilton, N. Y.	87,50
By cash being a quarterly payment due 1st instant, for Carey station,	75,
As above, for Withington station,	56,35
" Oneidas,	50,
" Valley Towns,	43,75
" Tinsawatta,	43,75
" Tonawanda,	43,75
	400,00
" being quarterly payment due 1st instant for Miamies,	500,00
By amount received from Feb. 29, to April 24, 1833, as published in Magazine, No. 137, viz.	
By cash from S. Payne, Esq. Treas. of the Madison Soc. Aux. to the Bap. B. of For. Miss.	50,
N. B. Twenty dollars of the above are from the Hamilton Female Wade Society, for the education of Burman female children under the care of Mrs. Wade.	
From the Youth's Mite Soc. of the Second Bap. Sab. School, by master Elisha E. Glover,	5,58
Dr. Lawson Long, Buckland, Mass. contributed as follows, viz.	
From Mrs. Long,	5,
A friend to missions,	50,
Doctor Long,	7,50
	13,
By Joseph Griswold, Esq.	
Samuel Eddy, Colerain, (received Feb. 8.)	1,
Mr. Wm. Stow, it being a donation from Mr. Solomon Goodale, deceased, late of Conway,	102,
The American Beneficent Soc. by females near Fayetteville, N. C. per Rev. L. Rice,	27,50
Rev. Luther Rice, it having been received by him from the United States Treasury for Tinsawatta school,	62,50
The Male Sunday School, No. 13, New-York, for the education of an Indian child by the name of John Williams, at the Carey station,	10,
Mr. Dayton, of Washington county, N. Y. for Burman miss. per Henry Hill, Esq.	3,
H. B. Rounds, Esq. Treas. of the Utica Bap. For. Miss. Soc. per Mr. E. Lincoln,	50,
The Perth Amboy Union Fem. Miss. Soc. per Mr. C. L. Roberts,	16,
The Lincoln Bap. Aux. Soc. (Me.) in aid of Foreign missions, from Hezekiah Prince, Treas.	144,84
Lincoln Bap. Cent. Society, Me. in aid of Foreign missions, by Mrs. Isabella Prince, Treas.	42,11
Mrs. Eleanor Pugh, deceased, per Rev. Dr. Bolles,	5,
The Fem. Juv. Soc. connected with the Female Sabbath school belonging to the Second Bap. Ch. and Soc. in Boston, to aid in the education of a child at the Carey station, by the name of Margaret B. Doyle,	16,
Mrs. Mary Walbridge, Cambridge, Vt. per Rev. Ira M. Allen,	1,06
The Cambridge Mechanics' Labouring Soc. per Rev. B. Jacobs,	14,22
	563,81
Dec. 21. By cash for sundry articles sold from Columbian Star office, June last,	25,
" being balance due on account of moneys received for the Columbian Star, as per account current,	24,50
	40,50

1828. Feb. 20. By cash received of Dr. Clark Lillybridge, being on account of moneys collected for balances due for Columbian Star, 49,31
 April 24. By cash from a female friend, reserved out of her earnings for missionary purposes, 5,
 25. „ being discount on draft, 1,67
 dolls. 14603,38

Cr. General Convention, &c.

By balance brought from old account, \$643,81

Errors Excepted,

HEMAN LINCOLN, Treas.

Boston, April 6, 1828.

The undersigned, appointed to audit the account of the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, &c. hereby certify, that they have attended to that service, and find said account correctly cast and duly vouched.

New-York, April 30, 1828.

S. H. CONE,
 CHARLES G. SOMMERS, } Committee.

[] The Treasurer has received in addition to the foregoing account, twelve shares in the United States Bank, from the estate of the late Hon. Constant Taber, of Newport, R. I.

Bengal Christian School Society in account with H. Lincoln, Treasurer.

1827. Cr.
 April 25. By balance from old account, 105,58
 May 5. By cash from Mrs. Prudence Farwell, Cambridge, being her subscription for 1826 and '27, 120,
 at \$60 per annum, 223,58
 \$ 223,58

1827. Dr.
 May 5. To cash remitted W. H. Pearce of Calcutta, per brig Smyrna, in care of Capt. H. R. Kendall, jr. 220,00
 paid premium one and a half per ct. for Spanish dollars, 3,30
 To balance carried to new account, 28
 \$ 223,58

By balance carried to new account, ,28

Errors Excepted,

H. LINCOLN, Treas.

Boston, April 25, 1828.

The undersigned, appointed to audit the foregoing account, have attended to that service, and find the same correctly cast and duly vouched.

S. H. CONE,
 CHARLES G. SOMMERS, } Committee.

New-York, April 30, 1828.

BURMAN MISSION.

DR. PRICE'S JOURNAL, ADDRESSED TO THE CORRESPONDING SEC'RY.

Jan. 8, 1827. This evening, after worship, my young pupil candidly acknowledged, that although he had great confidence in what I said respecting what I had myself seen, yet he could not believe without the most convincing evidence of what I reported from hearsay, that the sun could be seen during the whole of the night from some part of the globe, or that the world could be sailed round, either of which circumstances being true, he confessed his religion must of course be given up.

13. A severe pain in my side for several days, and a constant cough for seven months past, tend to remind me that I too must die. All the days of my appointed time will I wait till my change come. But it is my daily prayer that God

would be pleased to raise up and send hither some devoted spirit to take my place when I am gone, and by a holy resolution to become all things to all men, fill it with more honour to God and advantage to his fellow creatures than I have done.

14. Lord's-day. Translated the 22d, 23d, 24th, of Genesis; and feel somewhat better in my side.

17. Began reading the Bible in school, forming my most forward boys into a class for this purpose.

18. Set my Bible class to draw the map of the world in their black books. This is a little beginning which promises much towards enlightening the mind of a people whose very religion is mixed up with the grossest absurdities in geography.

26. Took into the palace my universal dial to show the Atwen-woon Mounng Kyan Yean. The king came out, and being much pleased with its form and use, ordered one like it to be made with Burman characters. In the course of a succinct explanation of the nature of the sundial, the fact of the gradual elevation of the north star seemed to be admitted best on the principle of the beholder arriving nearer the star as he approaches the north end of the world.

28, Lord's day. Translated the 27th of Genesis, attentively comparing the Hebrew, and LXX: my young writer, after listening to the frequent repetition of the history of Jesus Christ and him crucified, said he could not but love a character so uniformly amiable as that of the Saviour of the world. Yet his heart is wholly unwilling to submit to the righteous control of the Sovereign of the Universe; and how should he, when, like every other Burman, he is looking forward to Deification himself in some future state?

Feb. 3. Going into the palace, I was called by the king, to converse with some priests who were sitting before his majesty; the two globes being brought, the subject of the earth's being round, and of the western continent being separate from the eastern, were introduced and although I assured them of the size and distance of America, and of its bordering on China, as well as England, my words seemed to have the effect of idle tales. Their religion would be overturned at once, were they to give credit to such accounts. But blessed be God, who has pledged his word to lead even such benighted creatures into the way of all truth. O Lord, make thou thy missionary faithful unto death, and raise up and send forth faithful labourers into this waste part of thy vineyard!

4, Lord's day. Translated the 28th and 29th of Genesis; and

had worship in the evening as usual.

10. Visiting the palace, found his majesty engaged with a large company; supposing business of importance might be occupying them, I kept aloof, until the king espying me, called me near, and bade me preach to them; while I was endeavouring to think of a suitable subject, the king's uncle, the Maloon Prince, saved me the trouble, by asking me what was the state of the human being after death. On this interesting subject I had descanted at some length, when his majesty interrupted me, by inquiring what were the duties to be performed to entitle one to the enjoyments of heaven? I referred him to the two great commandments, than which he allowed nothing could be better. He next inquired of the crimes which sink to irremediable misery, and on my classing the various sins of man according to their opposition to these two commands, his majesty expressed his entire approbation of what I had said, so as to take my side—when some one suggested the common objection of killing creatures.

11, Lord's-day. Translated the 30th of Genesis; and was called twice to the palace about a chemical preparation, and at the request of the king, wrote down the names of the twelve countries inhabited by white foreigners wearing a hat.

13. Was called again to the palace about the same business, and spent most of the day in the presence of his majesty in familiar conversation; at my departure he gave me a volume of the Encyclopedia Britannica to look over and translate any interesting portions I might find.

17. Was called early in the afternoon to the house of the king's uncle, the M-k-ra; or, as he is at present, the Maloon prince. He wishes to learn the English arts and sciences, and promises to be-

come my pupil next Monday—to continue under my tuition as long as I please, and am at leisure to teach him.

18. Lord's-day. Translated the 31st of Genesis, and discoursed this evening from the parable of the husbandman in the vineyard.

23. This evening the Secretary for the Chinese department called, and the subject of religion being proposed and discussed at some length, he departed, promising to come day after to-morrow to evening worship.

25. Lord's-day. Went in the morning to the Collin Mengee's, and there found his son-in-law, together with the son-in-law of the former governor of Rangoon, disposed to enter on religious conversation. They appeared somewhat nettled at the sun's being visible, though north of the Munmo mountain, and at ships' returning to the same port without changing their course; and more still, at some complete inconsistencies which I pointed out in their own religious creed.—Translated the 32nd and 33d of Genesis; and in the evening, while discoursing to a listening audience on the nature, use and necessity of the Christian panoply, the Secretary for Chinese department, with a companion of some talents and reading, came in; and after listening to me to the close of our worship, they opened a conversation of the most interesting nature. The Secretary's companion began in so bold and confident a manner, that I thought it best to suffer him to spend his strength before coming to close quarters. The event answered my expectation; for, by going full lengths with him where he was in the right, I was enabled to gain his complete acquiescence in what I pointed out to be wanting, or wrong. The subjects introduced, were the existence of God in contrast to the annihilation of Gaudama—the killing of creatures compared to the

killing of vegetables—the inutility and stupidity of worshipping images—the creation and fall of man—his restoration through Jesus the Saviour—and all the various duties to be performed by the disciples of Christ. During the conversation, I experienced the gracious aid of Him who has said, "I will be with you always," and "never leave nor forsake you." Surely, the word of everlasting truth is a two edged sword; and though in the hands of the most unworthy and unskilful, must, if boldly spoken, and plainly set forth, put to silence the boldest opposers. The keeper of the king's wardrobe, and the Secretary's wife were present during the discussion. O Lord, open thou the blind eyes, and let Burmans be converted unto thee, numerous as the drops of morning dew!

27. The Secretary with his companion, again attend evening worship, and again enter into conversation, but more like inquirers than opposers. To silence and even convince a heathen is not the difficulty; but to persuade him to leave the prejudices and habits of his whole life, and separate himself from a whole nation—here lies the labour. An Almighty arm alone, is sufficient for this work; and to Him must we leave it—while in the morning we sow the seed, and in the evening withhold not the hand.

March 1. My young writer commences learning English, at the command of the king.

7. Seventeen cannon fired on the occasion of putting fire to the mould, for an immense idol the queen is making in the palace yard.

10. Paid a visit to the king at the water palace, where, after some desultory conversation, the subject of the Burman history was introduced. After his majesty had commended me for my extensive acquaintance with Burman books, I took the liberty of mentioning

one or two inconsistencies of the grossest kind, which I had found in reading their annals. The king replied, that they were only worldly histories, and therefore not to be relied on in every thing. I then ventured to suggest, that in their sacred books, still greater difficulties occurred; for instance, the life of man is represented to be occasionally extended to 100 vice-trillions of years, and the size of man is hinted at as being proportionably large. I told them my difficulty was, to find a place for the feet of one man—this whole continent, though it were as large as their books represent, 100,000 miles 3 square, would not be able to hold his great toe; and besides, his children, though born at the distance of a million of years each, would be far too numerous to dwell on this continent, though the size of man were not at all increased. The king was silent, but M-z-h replied, as to what you now say, it is a part of our sacred writings, which we are bound to receive as they are. You have sacred books also;—do not they teach you things, sometimes, which you cannot venture to examine?—what do they say about the longest age of man? I replied, a thousand years was never yet attained by any inhabitant of the earth; and when the life of man was allowed to exceed nine hundred years, it was only for two generations, when it was reduced by quick stages, to that of three score and ten, where it has remained ever since. He asked then, how old the world was. I told him it was nearly six thousand years; when he affected to laugh at the diminutive space we allotted it, compared with theirs. I told him we preferred the truth, though it made but a sorry appearance, to such evident fictions as their books contained. Here the king rose up and went inside: the Atwenwoons seemed a little discomposed, as the subject was introduced by them-

JUNE, 1828.

selves; and the inferior officers seemed very anxious to let me know it was late, and I had better go.

16. The casting of the idol is completed, and cannon are again fired. Into the last-pots of brass, much silver and gold was thrown by the grandees and their wives, to form the idol's head.

17. On occasion of the casting of the idol, all the blacksmiths in the three towns, are pressed into the service; among the rest, a man who furnished all the iron work for the house at Sakaing, and who now resides in my yard, was called with his tools. I considered this an outrage which I ought not to pass by; and I accordingly took the opportunity of making a complaint to each of the members of government, taking good care to let them understand the reasons in full, why I could not give my consent, or lend any assistance to the work of open rebellion against the Sovereign of heaven and earth. My arguments were listened to with seriousness, and I was assured my man should not be employed; and he accordingly was set at liberty. Nevertheless, by mistake, his instruments were not returned until to-day, and I have reason to believe they were employed in the idolatrous work: of this I informed the Woongee, and he appeared much enraged that his strict order on the subject, should be thus lightly attended to. On the whole, I trust some truth has been instilled, which may in future appear.

30. Pay a visit to the Queen's Archbishop. He is seated just before an immense idol, some feet above his cringing audience; converse with him till late in the evening, on religious, geographical, and astronomical subjects, on each of which, his creed is equally absurd. I left with the promise of shewing him the moon and planets in a light which would confirm the opinions I had advanced on them.

April 2. Took the king's large telescope to the Archbishop, and after waiting about two hours, in which interval, all the inmates of the queen's great abbey took a peep, his reverence himself appeared, and seemed beyond measure astonished and delighted with the new scene, which opened before him. The lateness of the hour prevented our renewing the conversation of the other evening.

8. Jord's-day. A wild elephant breaks loose from the enclosure, passes very near the king, and injures a number of his people. I was engaged in translating the 41st chapter of Genesis, with my young writer, when I was called, by the king's order, to attend upon a nobleman who had his arm fractured, and was otherwise bruised and torn in a shocking manner.

11. The wounded man is doing well. This evening, at 10 o'clock, 51 minutes, the cannon fires, and the new year water-feast commences.

MR. BOARDMAN'S ACCOUNT OF THE
STATION AT MAU-LA-MING.

I waited on Sir Archibald Campbell, who kindly offered us as much land as we should wish, on the south side of the military cantonments. We soon fixed on the site which the mission house now occupies. It is on the east side of the

river, about a mile south of the cantonments. It is about four hundred yards long, and two hundred and fifty broad; bounded west by the river, east by the back road to the civil superintendent's residence, north and south by small creeks or rivulets. The position of the lot, is mostly a westerly and southern declivity. On this gentle declivity, and near the centre of the lot, is the mission house; while in front, and on the north and south, the Burman village of Thaya-gong, stretches itself for about three miles. The mission house contains three rooms, fifteen feet square, and a verandah on all sides, but enclosed on three sides for a study, store-room, dressing-room, &c. I have also built two out-houses. The expense of the house when completed, will be about 350 Madras rupees.—Outhouses, 30 do. —Clearing land, 20 do. Total, 400 Madras, or about 375 Sicca, rupees. [\$175.] I shall forward to the Board, an exact account of the whole expense, after the brethren here shall have examined it.

I am happy to say, that many of the poor Burmans come to me, sometimes 15 or 20 in a day, to receive christian instruction; and although I can speak only with a stammering tongue, several persons seemed deeply interested.

Yours, very respectfully,

GEO. D. BOARDMAN.

Rev. Dr. Bolles.

RELIGIOUS DEPARTMENT.

JAY'S LECTURES.

Few books of practical divinity have issued from the American press, more likely to be useful, than Jay's Lectures, just published in this city. Whoever has read his "Sermons," or his "Life of Winter," has seen how ardent and scriptural are the author's religious

feelings, and what a store of the Word of Truth is laid up in his mind. Quotations from Scripture, happily introduced, abound in his pages; and his theological opinions seem drawn directly from the Holy Oracles, unfettered with the dogmas and scholasticisms of technical divinity.

During a pastorate of thirty-five years with one people, he has been enabled, not only to become familiar with the holy truths it was his duty continually to expound and enforce, but to observe human character in its multiform diversities, and acquire great maturity of personal experience.

As the author pretends to nothing new in theology—and as his character and style have long been well known, our notice of these Lectures is intended, not so much to criticise the book, as to introduce it to the publick by some brief extracts, by which they may judge for themselves of its excellence.

The preface to the book is in fact an *essay on preaching*, and so timely and appropriate, so full of common sense and evangelical wisdom, as not to be surpassed by any similar production.

Mr. Jay excuses himself to those who chiefly regard *style* in sacred discourses, in the following solemn and affectionate manner.

May the Author be permitted to plead for a freedom of another kind?—An exemption from a wish to gratify a few, at the expense of the profit of many: an exemption from fastidiousness of composition and address, an exemption from such a primness of diction, as admits of the introduction of no anecdote, however chaste, and shuts out the seizure of all hints suggested by present feelings and occurrences: an exemption from the too serious apprehension of little faults in seeking to secure great impressions. To the intimidation, and checking of the preacher here, how often is he told of the dignity of the pulpit—as if there was any worthy or *real* dignity in a case like this, separate from utility! What is the highest, and *should* be the most admired dignity in the preacher, but an apparent forgetfulness of every claim, but his object; and such an absorbing solicitude for the attainment of it, as leaves him *unable* to notice inferior things? Without such an impression, no man can do a great work gracefully; for if in the execution he is observed to be alive and attentive to any littleness, it will revolt the beholder, instead of pleasing him. An officer in the midst of action, will be all occupied in urging and completing the conflict—what should we think of him if

he turned aside after a butterfly, or showed himself at liberty to mind and adjust his ring, or his dress? Let a preacher be as correct as possible; but let him think of founding his consequence upon something above minuteness and finesse. Let him never imagine that his *influence*, or *dignity*, will ever be impaired by his feeling and displaying a noble elevation; an indifference to every thing else—while the love of Christ bears him away, and he is *lost*, in endeavouring to save a soul from death, and to hide a multitude of sins. We need not plead for coarseness or faults. A speaker may be animated, yet decorous and orderly too: but in popular addresses, if either fails, it is far better to sacrifice correctness to impression, than effect to nicety of endeavour. Let the squeamishly hypercritical remember that he is labouring to little purpose while consuming his time and attention in subtle accuracies, and polished dulness. And let the man who is in earnest about his work, never yield to an undue anxiety resulting from the possibility of a trifling mistake; and which, as Gray says of penury, would repress his noble rage and chill the genial current of his soul. Let him feel his subject, and follow his ardour, recollecting that great excellencies or impressions will redeem small failures; and even prevent their being noticed—unless by the little and perverse-minded, who only sit to discover and remark any minute impropriety—adders to every thing else in the charmer, charm he never so wisely.

The first lecture sets forth the nature, importance, and evidence of genuine piety; thus showing WHAT A CHRISTIAN IS. He then proceeds in the succeeding discourses, to portray the man of God in his private devotions, and in his family—in the church and in the world—in prosperity and in adversity—in his joys and sorrows—in death—in the grave—and in heaven.

SECRET PRAYER is treated in the second lecture, in regard to its *place, time, engagement, and motives*. In introducing this topic, he says:—

Wonder not, my Brethren, that we bring forward this view of the Christian, so *early*. By this he is distinguished from the commencement of his religious concern. He soon turns aside from the vile and the vain, and bewails himself alone. *They* cannot enter into his feelings *now*. They know nothing of a

broken heart and a contrite spirit, unless as a subject of wonder or contempt. He feels his sin to be a burden too heavy for him to bear, and longs for ease; but the "wide world" cannot relieve him, cannot sympathize with him, cannot direct him to "the rest and the refreshing."

His chief business *now* is with God; and this is not to be managed in a crowd; and as this business continues and increases through life, abstraction and retirement will always be desirable, always necessary. His religion cannot flourish—cannot live without it.

As to time, "Retirement, should be frequent. Yet, if you ask *how* frequent? I do not pretend absolutely to determine. The Scripture does not decide: it was needless to decide—as needless as the prescribing how often you should eat and drink. Your wants will regulate the one, and your love will regulate the other. Love is the Christian's grand principle; and love does not require to be bound: it is ingenuous; it is urgent; it is contriving; and will get, with all possible expedition, to its object. Besides, no rule *can* be laid down that will apply equally to all.

Christians, however, should get as much leisure for the closet, as they are able. And in order to this, they should guard against the waste of time; they should economise time; they should redeem time from indecision, and trifling, and especially from the vile and wretched consumptions of unnecessary sleep. David mentions three times a day. "Evening, and morning, and at noon, will I pray, and cry aloud." Daniel observed the same rule: "He went into his house; and his windows being opened in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." This was a custom much recommended, and observed by many of our forefathers: they thought, and they wisely thought, that a few moments of retirement in the middle of the day as well as morning and evening, tended to check temptation and vanity, and to keep the mind in the things of God. But *twice* a day, at least, the Christian will withdraw. Less than this will not surely keep us in "the fear of the Lord all the day long"—and for this, the morning and evening will be deemed the most suitable periods.

In the third discourse, exhibiting the CHRISTIAN IN HIS FAMILY, he shows how the head of a family may be a blessing to it by *example, government, discipline, instruction, attendance on the means of grace, and the performance of domestic duties*. On the last point, he dis-

cusses the pretexts most frequently made for neglecting this duty;—viz. *want of leisure, deficient capacity, shame, and false orthodoxy*. As to want of capacity, he considers it mere want of disposition, except in some rare cases; and he acutely observes, that this is the only instance, perhaps, in which such persons speak humbly of themselves. Where there is real incapacity, he very properly recommends the use of set forms, and especially the Lord's Prayer.

The fourth discourse portrays THE CHRISTIAN IN THE CHURCH. The duty of the pious to unite with some church, is ably shown, and merited censure cast on those "for whom no church is wise enough, or strict enough, or pure enough, or sound enough." "If a Christian does not belong to a Christian Church, he is not walking according to God's appointment, but is living in the loss of privilege and the omission of duty. It was not thus with Christians of whom we have an account in the New Testament. They are represented, not as wandering sheep, but a flock having a shepherd and a fold—not as loose stones scattered on the ground, but built up a spiritual house—not as vagrants in the highways and hedges, but as fellow citizens with the saints and of the household of God." He argues the duty of joining a church under four heads; *suitability, consolation, safety, and usefulness*; and shows the duties of those who have thus made a profession of religion, in regard to public worship—to the minister—to fellow members—and to the whole interest of the church to which they have connected themselves.

The fifth lecture portrays THE CHRISTIAN IN THE WORLD, and contemplates him in five aspects, viz. as in a sphere of *activity, of observation, of danger, of improvement, and of usefulness*. We are pleased, to find the Author urg-

ing an expansive benevolence. With great earnestness he advocates activity for Christ, and lays down several judicious rules to govern our activity, as well as methods for its exercise—especially by conversation, by epistolary correspondence, by recommending good books, and by bringing persons under the preaching of the word.

We have not room to notice the construction and bearing of the remaining seven lectures.—All are rich in thought, and abound with appropriate quotations from the sacred word. The best authors on each subject have evidently been consulted; and we are furnished in a single volume, with a mass of excellent observations, accompanied by the most faithful and pungent appeals to the heart.

We think the work deserves an extensive circulation.

RELIGIOUS ANNIVERSARIES IN NEW YORK.

Mr. Editor,

Having recently enjoyed the pleasure of witnessing, in the city of New York, the assemblage of a great number of the friends of Zion from every part of our land, to attend the annual meetings of several of the extensive benevolent institutions, which are now engaged in spreading light and knowledge over our own and other lands, I have thought that it might be interesting and useful to the readers of your Magazine, to relate a few facts concerning these meetings. They will thus be assisted to tell the towers, and mark the bulwarks of Zion—to see what Christians are doing for their Redeemer, and what part it becomes them to take in this great enterprise of converting the world to the knowledge of the Saviour.

The meeting which more immediately concerns our own denomination, and that which was earliest in point of time, was the annual meeting of the Board of Managers of the Baptist General Convention. It was signalized by the prevalence of a spirit of piety and brotherly love, which was, in a high degree, pleasant and auspicious. The annual report was filled with interesting statements respecting the missions under the care of the Board.*

Another interesting meeting, was the anniversary of the New York Bethel Union. The object of this Society is, to benefit seamen, by providing places of public worship, holding prayer-meetings, circulating Bibles, tracts, &c. There is a meeting house for seamen, in the city of New York; and during the summer months, meetings are regularly held on board of vessels. These meetings are uniformly well attended; and the Board assure the publick that almost without exception, they are the most interesting meetings which they ever attended. It has been no unusual thing, to hear two or three captains and one or two seamen, on the same evening, make short addresses, and engage in prayer. And these are never cold and heartless. Simple, plain, experimental and pungent—they have appeared to be the breathings of hearts warmed by the love of God, and deeply solicitous for the salvation of souls.

The effects of these meetings have been very happy. Many have here confessed their conviction of sin, and subsequently, by their correct deportment, have given encouraging evidence that their hearts were renewed by the Holy Spirit.

It is generally admitted, that the character of seamen has of late been greatly improved. It is no strange thing to hear of ships crossing the Atlantick, without a single oath during the voyage. Efforts for the spiritual benefit of seamen have been made in most of the large seaports in this country and in England; and the effects have already been very encouraging. The abundance of the sea is beginning to be converted to God.

Another highly interesting meeting was the anniversary of the New York Sunday School Union, comprising most of the Sabbath schools of the city. The pupils, with their respective superintendants and teachers, passed through the park in procession, on their way to Castle Garden, and were soon followed by the Board of Managers, visitors, the clergy, and other friends of Sabbath schools, also in procession. Each school had a banner, on which was recorded the number of the school, and some appropriate motto from the Bible. The number of teachers was between fifteen and sixteen hundred; and the number of pupils upwards of ten thousand, besides a vast number of spectators. A prayer, and an address were offered, and several hymns were sung, one of which was by the children themselves. The scene was sublime and touching. The presence of perhaps 15,000 persons within the walls of the Garden—the multitude of children—and the sounds of praise, like the voice of many waters—all awakened emotions which none but those who were present can fully feel. It was a gratifying spectacle to the friends of Sabbath Schools, and produced a stronger conviction of their inesti-

* See this Report, at the beginning of this No.

mable importance. The Society itself met in the evening, when the annual Report was read, and several addresses were made. It appeared, that the Schools had greatly increased during the last year; and several affecting facts were stated concerning the happy influence of the school in leading the minds of youth to the Saviour of sinners.

On Wednesday, May 7, the third annual meeting of the American Tract Society was held. This Society is composed of individuals, belonging to several denominations of Christians, and its object is, to publish religious tracts which may be read and circulated, by all denominations of Protestant Christians. It has prospered in a wonderful manner. Its income, the last year, was \$45,000. It printed during the year more than 5,000,000 of tracts, some of which are in the German, French, Spanish, Hawaiian, and Italian languages. The number of its auxiliaries is 640, exclusive of those connected with branch Societies. It is conducted with much prudence, economy, and catholic spirit; and has undoubtedly been the instrument in effecting much good. The circulation of tracts is one of the easiest and cheapest modes of diffusing religious knowledge. Thousands of individuals have been taught the way of salvation, by means of tracts.

In the evening, the American Home Missionary Society held its second annual meeting. It is composed of Presbyterians and Congregationalists. It has employed in its service, during the last year, 201 ministers, and assisted 244 congregations and missionary districts. Its income was about \$20,000.

On the succeeding day, that noble institution, the American Bible Society, held its twelfth annual meeting. The Report presented a highly encouraging view of its prosperity. Its income, the past year, was more than \$75,000. It issued 134,604 copies of the word of life, in various languages, making the whole number issued in twelve years since the formation of the Society, 644,275. The Society has 20 presses constantly at work; and it is making arrangements to double the number, and to issue Bibles at the rate of 300,000 per annum. The Society is entitled to the support, the confidence, and the prayers of all Christians. It has given a wonderful impulse to the dissemination of the word of God. Bible Societies, in several of the States of the Union, have resolved, that every family in those States, shall be supplied with the Bible; and this spirit will, no doubt, diffuse itself through the Union, and we may hope, will at last pervade the world. The British and Foreign Bible Society has circulated more than 5,000,000 copies of the Scriptures, in 147 languages, in 57 of which they had never before been printed.

In the evening the American Education

Society held its anniversary. This Society affords aid to young men in their preparatory education for the sacred ministry. Its beneficiaries are, for the most part, Presbyterians and Congregationalists, although its rules do not exclude young men of other denominations. The number of students who receive aid from the Society is about 300. Its income the last year was \$35,000.

There were two or three other important meetings, of which I cannot now take particular notice.

It is delightful indeed to every one who feels a personal interest in the great salvation, to look abroad over the church of God on earth, to see her spreading wider and wider her conquests over the dominions of satan; gathering in, day by day, increasing multitudes of willing subjects of the Prince of Peace; pouring a flood of light into the dark places of the earth; and sending forth successive bands of ambassadors, to persuade men to be reconciled to God.

The present is, indeed, an age which kings and prophets desired to see. Never has the Zion of God shone forth, with such resplendent brightness, to gladden her friends, and appal her enemies. She has indeed arose from her long lethargy. The glory of the Lord is risen upon her, and the Gentiles are coming to her light, and kings to the brightness of her rising. The heart which can be cold and inactive, in a day like this, ought solemnly to examine itself, whether its supineness be not the insensibility of spiritual death. Every christian ought to regard it as his duty and his privilege, to "*Walk about Zion, and go round about her; to tell the towers thereof; to mark well her bulwarks; and consider her palaces;*" and to inquire what else he can do for her welfare and enlargement.

Extract of a Letter from an esteemed Friend, in Georgia, to the Publishers, dated Washington, May 8, 1828.

"I have just returned from our General Association. Its session was very harmonious, and the prospects encouraging. The name is changed to that of 'The Baptist Convention for the State of Georgia.' It was ascertained by ministers present that little short of 2000 persons had been united with the churches by baptism, chiefly in the bounds of two or three Associations, since the first of September; but very probably there is far over that number, if all the accounts from the churches in the State could be gathered. O that the Lord may still display and make bare his glorious arm, till the enemy shall be subdued, and men saved! In several of the churches I formerly attended, a good work is going on—in one, gloriously. About forty have been baptized in two or three months, and the prospect is good for many more. 'Bless the Lord, O my soul!' We have heard encouraging news from every quarter. May the world soon be filled with the glory of God!"

ORDINATIONS, &c.

Ordained, as Pastor of the North Baptist Church in Stanford, Connecticut, Rev. Farnam Knowlton. Sermon by Rev. John Ellis.

Rev. Robert Z. Williams was ordained as an Evangelist, in the First Baptist Church in Trenton, Oneida County, New York, on the 12th of Feb. 1828.

By a letter from Lowell, dated May 17, we learn that a new Baptist Society was formed in the adjoining town of Billerica, on the 25th of April, with encouraging prospects. Ministers from the vicinity have afforded such assistance as their engagements at home would permit; and measures are now taken to procure a regular supply for the summer. They have our best wishes for a blessing to attend the effort, to raise another standard to the honour of God our Saviour.

A Baptist Church was constituted and recognized on the 12th of March, at Great Falls, Somersworth, New Hampshire. Rev. Baron Stow, of Portsmouth,

preached on the occasion. Rev. Duncan Dunbar addressed the Church. The devotional services were conducted by Rev. Messrs. Miller, of South Berwick, Baron, of Wells, Goding, of Shapleigh, and Kill Patrick, of Great Hill. Rev. David James is labouring among this people steadily, with very encouraging prospects.

A Baptist Church was constituted at the Narrows in Morristown, New-York, on the 23d of January, 1828. Elder Sanford preached on the occasion, and Elder N. Culver gave the Charge.

COLUMBIAN COLLEGE.

The Committee on the subscription of \$ 50,000 for the relief of Columbian College, has reported in favour of the collection of said subscription; and the course of instruction was renewed at the institution, on the second Wednesday of May. The hope is indulged, that its future operations will be unobstructed, and that it may yet prove a blessing to the interests of piety and sound learning.

Account of Moneys received by the Treasurer of the Newton Theological Institution.

Doct. B. Barker, Newton,	-	3,00	William Ford, Philadelphia,	-	5,00
Josiah Stone, - - -	-	1,	Cash, do. - - -	-	5,
Benjamin Hyland, Medfield,	-	1,	Timings & Holme, do. - - -	-	5,
Rev. J. Ballard, jr. Do. -	-	5,	Cash, do. - - -	-	2,
William P. Balch, do. -	-	5,	James W. Simes, do. - - -	-	3,
Abigail, Mary, and Cath. Morse, do.	-	5,	Charles Stokes, do. - - -	-	3,
Rev. Moses Curtis, Canton,	-	2,	Mrs. Saunders, do. - - -	-	3,
Friend, do. - - -	-	1,	Cash sundry persons, do. -	-	10,
Rev. B. Putnam, Randolph,	-	5,	Dea. J. Phillips, Great Valley,	-	7,
Micah White, do. - - -	-	4,	Edward Siter, Esq. do. - -	-	5,
Alpheus Alden, do. - - -	-	5,	Daniel Abrams, do. - - -	-	5,
Benjamin Mann, do. - - -	-	7,	Samuel D. Phillips, do. - -	-	5,
Warren White, do. - - -	-	2,	James Jones, do. - - -	-	5,
Samuel Fisher, do. - - -	-	2,	John Gasper, do. - - -	-	3,
John B. Arnold, do. - - -	-	2,	Lemuel George, do. - - -	-	3,
William Cole, do. - - -	-	1,	Phinehas Phillips, do. - -	-	5,
Jacob Niles, do. - - -	-	2,	William Lawrence, do. - - -	-	1,
Abijah Fisher, do. - - -	-	5,	Dea. John Pugh, do. - - -	-	1,
Ann French, Dedham, -	-	1,	John Parry, do. - - -	-	1,
Mrs. W. Colgate, New-York,	-	25,	John Gwin, do. - - -	-	1,
Joseph Maylin, Philadelphia,	-	50,	George Gero, do. - - -	-	50
Elijah Griffiths, do. - -	-	10,	Mrs. Hannah Abrams, do. -	-	5,
Hitty Gllison, do. - - -	-	10,	Catharine Henderson, do. -	-	3,
Alexander Henry, do. - -	-	10,	Elizabeth Jones, do. - - -	-	1,50
Robert Ralston, do. - - -	-	10,	Sarah Jones, do. - - -	-	1,
Samuel Huggens, do. - - -	-	10,	L. Myer, do. - - -	-	1,
Wm. E. Ashton, do. - - -	-	20,	William Nelson, Middleborough,	-	1,
John Welsh, do. - - -	-	5,	Robert Rogers, Newport, -	-	5,
James Goodfellow, do. - -	-	5,	Do. do. do. in books,	-	2,50
John Mustin, do. - - -	-	5,	Sundry friends at Sturbridge, by	-	
John Mulford, jr. do. - -	-	5,	Rev. Z. L. Leonard,	-	11,75
Morgan J. Rhees, do. - - -	-	5,	H. Crafts, Newton, by Rev. Mr.	-	
John Fustin, do. - - -	-	5,	Grafton, - - -	-	3,
J. K. Hillegas, do. - - -	-	5,	Jonathan Bixby, Newton,	-	12,
J. Levering, do. - - -	-	5,	LEVI FARWELL, Treas.	-	
Henry Boureau, do. - - -	-	5,	Cambridge, May 18, 1828.	-	

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination for Foreign Missions, from the 1st to the 23d May, 1828.

By cash from the Fem. For. Miss. Soc. of the First Bap. church in Philadelphia, per Rev. W. T. Brantly,	100,00
From the Pennsylvania Mission Society, Rev. Samuel Huggins, Treas. received per Rev. J. L. Dagg, it having been contributed as follows, viz.	
From Joseph Walker, annual subscription,	10,00
Ebenezer Mission Soc. per Rev. J. L. Dagg,	16,00
Rev. Joseph Matthias, annual subscription,	10,00
Rev. Noah Davis, do. do.	10,00
Rev. Samuel Huggins, do. do.	10,00
Mrs. Mary Hyde, per J. Compton, (donation,)	5,00
Male Miss. Soc. of 5th Bap. Church, Philadelphia, per J. K. Hillegas,	20,00
Sansom-Street Philadelphia Fem. Miss. Society,*	
For Foreign Missions,	50,00
For Indian Stations,	50,00
	100,00
Lower Dublin Female Miss. Soc. for Foreign missions,	25,00
	206,00
From the Oliver-Street, N. Y. Bap. For. Miss. Soc. connected with the church and congregation under the pastoral care of Rev. S. H. Cone, per Mr. C. L. Roberts,	800,00
From the Oliver-Street Bap. Fem. For. Miss. Soc. to be applied to the purposes of Foreign missions exclusively, per Mrs. M. Purser, Treas.	200,00
Rev. Mr. Leonard, it having been collected at the monthly concert for prayer in Cazenovia village, N. Y.	8,00
From the Miss. Soc. belonging to the Beriah Baptist church and congregation, Vandam-street, N. Y. per Mr. W. Simpson, Treas.	100,00
Samuel Payne, Esq. Treas. of the Madison Society (N. Y.) Auxiliary, &c. per Rev. Dr. Kendrick,	90,00
Whitesborough Female School Society to aid in the support of schools under the care of Mrs. Wade in Burmah, by Sally Whipple, Treas. per Rev. E. Galusha,	24,15
Collections at annual meeting of the Board, New-York,	48,50
Penobscot county, (Me.) Foreign Mission Society, Auxiliary, &c.	90,03
Oxford county, (Me.) Foreign Mission Society, Auxiliary, &c.	90,48
Received by Rev. Alonzo King, per Dea. C. Stockbridge,	180,51
From a friend to Zion, per hand of Rev. Henry Grew,	240,00
To be appropriated as follows. Thirty dollars for the continued support of Eliza Green, at the Valley Towns Station, this being the annual donation for that object. The remainder for the education and support of children in Burmah, Africa, and at the Indian Stations in this country, in such proportions as the Board shall judge expedient.	
From Marshall S. Durkee, for Carey Station, per Mr. E. Lincoln,	1,00
H. B. Rounds, Esq. Treas. of the Utica Bap. For. Miss. Soc. per Mr. E. Lincoln,	25,00
From an unknown friend in the country, for the Female schools in India, per Dea. J. Loring,	10,00
Primary Society in Orland, by the Treas. of the Aux. Soc. in the county of Hancock, (Me.)	14,00
The Sisters of the Baptist church in Augusta, Ga. by Miss Jane L. Harden, Cor. Sec'y, per Rev. W. T. Brantly,	40,00
Rev. J. L. Dagg, per Dr. Bolles,	2,00

H. LINCOLN, Treas. \$ 2089,16

☐ The Treasurer has received \$182,25, from the "*New-York Society for promoting Female Schools in India.*"

* The male and female Societies in Sansom-Street church, we learn, have also previously made valuable donations to the Burman mission.

NOTICE.

The Annual Meeting of the Baptist Convention of the State of New Hampshire will be holden in the Baptist Meeting-house in Chester, on the fourth Wednesday in June inst. at 2 o'clock, P. M. Sermon by Rev. Ira Person, Newport.

THE
AMERICAN
BAPTIST MAGAZINE.

No. 7.

JULY, 1828.

VOL. VIII.

MISSIONARY DEPARTMENT.

BURMAN MISSION.

We have recently furnished copious extracts from the communications of our missionary friends at Burmah. The prospects of this mission are daily becoming more gratifying, and we with pleasure present to our readers the present month the Journal of Mr. Wade, and an interesting account of the Male School established by Mr. Boardman.

MR. WADE'S JOURNAL, ADDRESSED TO THE CORRESPONDING SECRETARY.

Amherst, June 17, 1827.

Rev. and dear Sir,

WE are very much gratified to perceive that the disciples in addition to their regular attendance on the established services of Lord's-days, of their own accord have established two prayer-meetings in the week, one on Thursday, and the other on Sabbath evenings. Though it is now the rainy season, they are extremely punctual in their attendance; it shows that they truly delight in the worship of God. This evening being the Sabbath, we have had a prayer-meeting as usual. When the disciples came in, I said by way of salutation, Well, you have come to worship again. Moungh Shwa-ba, being foremost, replied,

"Yes, we are not satisfied with once worshipping." You now come some distance to worship, but soon you will go into the divine presence, and worship God as seeing him face to face. "Yes, I anticipate that, and when that is the case I shall be satisfied." Do you not even in the present state constantly rejoice in the anticipation of heavenly happiness? "My mind is not yet pure, not upright; my heart is therefore sometimes joyful, and sometimes sorrowful." But God is always the same, and heaven the same; if they are sources of joy, why do you not always rejoice? "Does the teacher always take

JULY, 1828.

pleasure in eating because food is good? The food is good, but sometimes the teacher has no appetite, then he cannot eat."

I wished to try the state of his mind still farther, and asked him whether he did not sometimes doubt, after all, whether the Burman religion is not true? He replied, "No, not for a moment. I have given up my old religion altogether; truth is not to be found in the Burman sacred books; I think my aversion to them is even greater than that which the teachers feel." Why do you think it is greater? "Because the teachers read them, but I feel an aversion even to looking into them; the teachers have never been deceived by them; they deceived me and I hate them. While teacher H. was in Rangoon, (before the war,) he desired me to find him a specimen of white marble; and one evening I brought him a marble image from one of the Pagodas, and told him to break it and take what part he liked; but he was afraid to do it, and told me to go quietly, and put it where I found it."

12. Yesterday evening a small brig arrived which brought us American letters and publications, which we received with very great pleasure.

To-day I went out with a view of ascertaining whether something might not be done in making known the gospel to the heathen, by addressing individuals in the street, or wherever I could find any that would listen, but was prevented by a violent storm of wind and rain; I had not time to escape by returning home, and took shelter under the roof of a native whom we look upon as an inquirer. The storm lasted about three hours, which time I spent in religious conversation with this person, endeavouring chiefly to make him feel the importance of being in earnest in his inquiries into the truth of the christian religion. He professed to believe the Scriptures; but I told him

this was not enough; you must have a change of heart, must be born again; if you die without this, and once get into hell, you can never hope for deliverance afterwards. According to the Burman system it is not so much matter where a person goes when he dies, for if he is miserable, he thinks within himself, Well, this misery is to last only for a given period; when the term is out I shall be released, and be put on probation again, and have another chance of obtaining the happiness of the celestial regions; but it is not so according to the true Scriptures; they teach us that the misery of those who are once cast into hell is interminable. Think on this, and allow your spirit no rest until you become a true disciple of Christ. He was solemn, and promised to make the concerns of his soul his chief business. His wife also professes to be desirous of examining the new religion, but she was not now at home.

15, Sabbath. On account of the heavy rain this morning our assembly for Burman worship was not so large as on the two preceding Sabbaths. Last Sabbath there were 48 persons including the school, and to day 28. The plan which we have lately adopted for our labours among the natives on the Sabbath is this. We commence publick worship about 9 o'clock. Dr. Judson offers up a prayer, reads a portion of Scripture, which he expounds, and then makes a closing prayer. Most of the assembly remain some time after the publick services are ended; the females go into a room with Mrs. Wade for religious conversation; the men remain with Dr. J. for the same purpose; I go into the school-house to catechise and exhort the children of the school. Thus each has a particular department of labour, in which we spend the time from the close of the publick service till 12. In the afternoon we have worship in English: And in the evening

the disciples come again for a prayer-meeting.

19. Very heavy rain every day for the last week, so that I have not been able to renew my attempt at preaching in the streets until today. This morning I went out for the purpose, but did not succeed. Indeed I begin to think it impracticable to do much in this way, because the business of buying and selling in the Bazar is performed wholly by the females, while the men, particularly in this place, are employed here and there in boats lading, or unlading ships, cutting down the forest, &c. &c. so that scarce any body is to be met with in the Bazar, except women, and it would be considered by natives quite out of character for a religious teacher to stand in the street conversing with females, though upon the subject of religion. They are taught by their own religion to feel strong prejudices in this respect. It is hardly allowable for a priest to speak to a woman on any occasion. In my walk, however, I met with an aged priest, and entered into conversation with him. I asked him his age. He said he was 70 years old. I said, you are quite old, and cannot live long; have you any dread of death? "No."

Teacher. Where do you expect to go when you die?

Priest. To the Nat country, (that is, the celestial regions.)

T. In your former states of existence have you ever lived in the Nat country?

P. I don't know, I cannot recall to mind any of my former states.

T. What evidence have you that when you die you will be born in the Nat country?

P. I find in the sacred books that such and such meritorious deeds produce such and such rewards; by this only I know that when I die I shall be born in the Nat country.

T. But according to the sacred

books, formerly various persons became priests, and in seven days, by close attention to certain formulas, they became so perfect that they could ascend from the earth and traverse the air as they liked. Is it possible for you to attain to the same state of perfection by the same means now?

P. No; that was in the time of Gaudama; then the priests had the advantage of his immediate instructions; he directed them what formulas to use, but now we have not this advantage.

T. Why not? you have the pagodas, images, &c. which Gaudama taught you to look upon as his substitutes after his annihilation; that by worshipping and making offerings to them you would obtain the same advantages as if you did it to himself in person. Go therefore to the images which you worship and inquire.

P. True they are Gaudama's substitutes, but they cannot see or hear or speak. How then shall we learn of them?

T. But the particular formulas which formerly produced such wonderful effects are recorded; try those same formulas.

P. We do, but cannot obtain what was formerly obtained by them.

T. If then the observance of the same rules now produces no effect, the power of your formulas seems to be lost; what evidence have you then that the observance of them will ever procure you the blessings of annihilation, or any other reward?

P. When I get to the Nat country I shall know more.

T. What advantage can you expect there? According to your sacred books there are priests, no opportunities of obtaining merit; it is only in the state of man that you can make any advances in the road to annihilation; therefore, after you have enjoyed the pleasures of Nat country, and become a man again, having expended your former

stock of merit in the pleasures of Nat country, how will you be any better off than you are now? and in this way how will you ever obtain the blessings of annihilation?

P. What you say, teacher, is true, all true. What law shall I observe, and thereby obtain annihilation?

T. You cannot obtain this by the observance of any law; but if you will obey the law of Christ, you will obtain that which is much more desirable.

I then gave him Dr. Judson's tract, which he promised to read and consider carefully.

25. It still rains almost incessantly. I spend my time in reading Burman with my teacher, and in making improvements in my Burman concordance; but I am not satisfied. I wish to be more immediately employed among the natives. It seems however impracticable without we had a *zayat* for publick preaching, which we have not at present; and the uncertainty of remaining here is considered too great to justify the expense of building one.

Aug. 3. The prospects of Amherst as a missionary station seem more and more dark, so that we have nearly come to the conclusion that it is necessary to remove to some other place, either Maulaming, Tavoy, or Mergui. Sir Archibald is about to examine the channels of the river more thoroughly than has been done hitherto in the hope of finding good anchorage ground for ships, somewhere about 15 miles below Maulaming. If he succeeds in this, Amherst will no doubt be wholly deserted in a very short time.

7. We are at length convinced that we ought not to continue on the very borders of an inviting field of labour, such as Maulaming is, without entering into it merely to save the expense of new buildings; we are sorry indeed that the mission should sustain the loss of the houses

already built; but what is it when compared with the loss of labour among the heathen month after month which is sustained by continuing here? When the buildings were erected there was every probability that the population of the place would increase. But instead of that, one event after another has occasioned a continual decrease. These events could not be foreseen. And ought we now to be the last to leave the place, and deprive a numerous population at Maulaming of our missionary labours for the purpose of saving four or five hundred rupees? [about \$230] We think it wrong; and are the more convinced of this by repeated assurances from brother Boardman that his house is daily thronged with Burmans, who ask for information respecting the christian religion. Dr. Judson is to go up the first opportunity, and commence his labours among the people, and at the same time be collecting materials for a new building, as there are no houses to be hired, that as soon as the rains subside a little we may put up a house, and remove the mission establishment.

10. Dr. Judson left us for Maulaming.

12, Lord's-day. Dr. J. being gone, it became my duty to conduct the usual services in Burman. It is the first time I have attempted in this language any thing like a sermon. Some of the difficulties which I experienced in attempting to put my ideas into the form of a connected discourse arose probably from a kind of diffidence which always attends a first attempt at any publick performance, so that I feel encouraged to go on until that embarrassment is overcome, when I shall be better able to judge whether my knowledge of the language is sufficient to enable me to communicate religious truth in the way of sermonizing so as to be tolerably well understood by the Burmans; for until I can do this I should dishonor

the cause rather than promote it by attempting to preach publicly; Moung Shwa-ba however assured me that what I said to-day was understood. I had only a few hearers except the school children.

19, Lord's-day. Fine clear weather; had about thirty hearers besides the children of the school. After sermon had some interesting conversation with Ko Myat-poo, the inquirer, and two or three others. Ko Myat-poo asked for some form to direct him in prayer. I directed him to the forms of prayer in Dr. Judson's tract, and at the same time told him that the prayer of the heart was much more acceptable than the mere repetition of any form however good. Mah Doke asked for a tract for a female of her acquaintance who lived at some distance, and was unable to come to worship; the person some time ago got hold of Mrs. Judson's catechism, and having read it, desired "more of that kind of writing."

26, Lord's-day. Had incessant rains during the week, but fine weather again to-day. It has so frequently been the case that the weather has been extremely wet during the week, and fine on the Sabbath, that it is a subject of remark among the Burmans; they seem to think there is something peculiar in our worship-day to occasion this.

Had about fifteen persons besides the school at worship. It should be remarked that most of those who attend worship are the parents and other relatives of the children in the school; so that we expect nearly all of them will follow us to Maulaming. I spent the evening in instructing Moung Shah-bu, (a Burman who lives on our premises,) in the doctrine of Christ. He some time since discarded the Boodhist religion, and now appears to be really intent on considering the Christian religion; but his understanding being naturally dull, it is difficult to get an idea fixed in his

mind. However, when it is fixed there it seems permanent. He may certainly be denominated an inquirer. There are several females who listen attentively to Mrs. W's instructions, and who profess to have given up their old religion.

Mah Men-la, who has been afflicted with the dropsy, for several weeks past, is daily growing worse; in all probability she will not live long, but she expresses no wish to recover, and her mind is in a very happy frame; she will leave behind her a most undoubted evidence of true piety, and her loss will be greatly felt by the little church in which she has so long been a burning and shining light.

Sept. 2, Lord's-day. Had twenty five new hearers at Burman worship; the whole assembly, including the school children, was about sixty persons. The new hearers apparently listened with good attention. With the men, both before and after worship, had much conversation. They seemed quite astonished at some ostensible evidences which were brought forward as facts to show the incorrectness of the Burman scriptures on certain points. One said, we have believed the Burman system because we knew no better; and they all appeared anxious to hear the subject further illustrated. The orrery assists very much in demonstrating the errors which Gaudama taught relative to the solar system, &c. and it is easy for them to conceive that if he was wrong in one point, he might be wrong in every other, as he pretended to be possessed of omniscience. One of the men putting himself in a supplicating posture asked for further instruction. I said, very well, come and hear as often as you like, and your mind will be enlightened by degrees. He said, have you no writing to give that I can read at home? I gave him Dr. Judson's tract. I hope at least to see some of them again.

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Mah Men-la has failed very much in the last week. Her mind is still in a calm and happy frame. She says, when she leaves the body, the first thing she shall wish will be to go and fall down at the feet of the Saviour, and thank him for sending teacher Judson to Burmah, and for directing the words of grace so as to reach her soul.

3. Since Dr. Judson left us, I have employed part of each day in writing in Burman dissertations on some of the leading points of doctrine in the christian religion, with the design of qualifying myself to preach with more ease by habitually and closely thinking on those subjects which are to be discussed in sermonizing, and by learning to put those thoughts into the Burman idiom; also by writing I have time to search out the most suitable words to express the ideas intended which cannot otherwise always be at command when they are needed. I think this mode of studying equally as necessary as reading Burman books.

9, Lord's-day. About forty hearers in all. None of the new ones who come last Sabbath were here today. Moungh Shwa-ba told me this evening that after he returned from worship some of his neighbours asked the day of the week, and on his telling them it was worship-day, they said they were sorry they did not know it in the morning, because they wished to attend worship; and begged he would hereafter tell them when worship-day came that they might go and hear the gospel. As soon as we get to Maulaming we must have zayat where we shall be ready to preach every day; then the people will have no excuse of this kind. I now invite all who come on the Sabbath to come whenever they please and hear; but they are diffident about coming in this familiar manner to a private house.

10. This evening between eight and nine, Mah Men-la put off this earthly house of her tabernacle, and

we have no doubt she has now entered the mansions which Jesus has prepared for his followers.

11. Have just returned from committing the body of our aged sister in Christ to the dust, to mingle with its original earth until the glorious resurrection. Much respect was shown to her memory by the natives, about a hundred of whom followed her remains to the grave, where I took the opportunity of addressing them on the subject of death, the resurrection, and general judgment; they listened with silent attention. What impressions were made on their minds I know not.

Mah Men-la, from the time of her embracing christianity to her death showed by her fruits not only that she was truly pious, but eminently so. During her illness she enjoyed the greatest composure of mind; though she was fully persuaded that she should not recover, she bore her pains with great fortitude. Now and then she expressed a wish that death might soon terminate them; but this desire arose from the assurance that when absent from the body she should be present with the Lord, would be free from sin, and perfected in holiness. She died without a groan, or even a gasp. She seemed like one falling into a sweet sleep after many restless days and nights; and truly she sleeps in Jesus.

16, Lord's-day. Had an assembly at worship of about fifty in all. We certainly have a very good assembly on the Sabbath generally, (considering the small population of the place,) particularly since Dr. J. went up to Maulaming, owing, no doubt, to the abatement of the rains. If we had a zayat in town, I should think it duty to remain here for the present; but the prospects of the place are not sufficiently encouraging to justify the expense of building a zayat. I have made several efforts to do something in the Bazar in the way of preaching with-

out a zayat, but have not succeeded; thus as far as it respects immediate efforts among the natives, the week is nearly lost, whereas I think we ought to be in a situation to labour every day among them; hence we are still of opinion that it is best to remove to Maulaming, which to all appearance is a permanently settled place, and take along with us as many of our old hearers as we can persuade to go.

23, Lord's-day. Had but few people at worship on account of its being very rainy. The school however forms something of an assembly even when there are none in from town. Ko Myat-poo who has frequently been mentioned as an inquirer, never fails to attend worship unless he is from home or ill; this is a very good evidence in his favour, but he does not yet exhibit those marks of deep conviction of sin which we desire to see; he acknowledges himself a sinner, and there has been an evident change in his conduct for the better; but he seems to have the idea that as his former sins were committed in his ignorance, they are somewhat excusable; he feels less the importance of repentance than of faith. I commented on St. Paul's discourse to the Athenians on Mars hill. Some of the remarks that were made seemed to take particular hold on his mind, viz. my remarks on the 24th and 25th verses of that chapter. As soon as worship was over, he said, "Gaudama did not create men nor feed them, but he was fed by them; he was dependent on his worshippers, and by their offerings he was fed and clothed. The Eternal God created and sustains his creatures; he receives nothing from them, but they receive from him life and breath and all things. In this the Eternal God and his worship are very different from Gaudama and his worship, &c. He was the more struck with this difference because the Burmans according to their own religion can

scarcely form any idea of worship that is unconnected with gifts and offerings. In reading their sacred books it is very easy to see that the whole scope and aim of every thing is to procure a liberal supply for the priesthood.

30, Lord's-day. More people at worship than last Sabbath, but the assembly was not large. As quite a number of those who usually attend worship, intend following us to Maulaming, and others have not yet made up their minds about it, this subject became the chief topick of conversation after worship. I think they all feel really attached to us, and would be glad to follow us, but they must give up as lost their present houses, and build anew in case they leave this place, the expense of which some of them are hardly able to bear; this makes them hesitate.

Yours, &c. J. WADE.

MR. BOARDMAN'S ACCOUNT OF HIS
BURMAN MALE SCHOOL, IN LET-
TERS TO THE COR. SEC'RY.

Maulaming, Jan. 15, 1828.

Rev. and dear Sir,

We have lately received several letters containing inquiries respecting schools for Burman boys. As the brethren here had previously agreed to have a boys' school commenced, and had requested me to take charge of that department, it devolves on me to answer those letters, and to communicate our prospects and sentiments in reference to this subject. It is considered unadvisable, so long as the number of missionaries continues so small, for one of that number to devote *all* his time to schools of any kind. Should our number be increased, more attention may be paid to this important branch of missionary work.

Still it is thought best to continue, and somewhat to increase our efforts in the school already begun, and we are accordingly looking for more scholars. The following, among others, are the principal reasons why we think boys' schools demand our attention :

I. The boys of christian parents, if not taught by us, will grow up in ignorance and idleness, and consequently in vice, or they must be sent to the Burman *Kyongs*, when their first lesson will be to bow down to the *black board*, to worship the priests, and to commit to memory stanzas in adoration of Gaudama; and their whole course of study will be through volumes of errors, falsehoods, and idolatry. All Burman schools are theological seminaries; and boys are taught Boodhism as they are taught their alphabet. It would be wicked in the extreme for Christian parents to send their sons to such seminaries; and many parents cannot instruct their children at home. The only proper alternative, for us is, to instruct them ourselves.

II. If we have a school for the boys of Burman Christians, we may instruct others at but a small increase of expense. The same school-house, the same teacher, the same sort of books, will answer for all alike.

III. If God should vouchsafe his blessing, as we may reasonably hope he will, great individual and publick benefit will result from a boys' school. It is scarcely necessary to advert to the importance of *early instruction*. May we not reasonably hope, that in a few years, perhaps sooner, some, if not all the boys who are thus trained up in Christian instruction, may be savingly converted to God? Who can compute the advantages which have already resulted from boys' schools in Ceylon and Palamecattah, and some other places? We are not aware of a single reason why schools may not be as useful in

Burmah as in those places; nay, in some respects, the prospects are in our favour. Many boys trained up in schools there are now not only rejoicing in God themselves, but are successfully preaching the gospel to others. And if only a small part, or even none of the boys in our schools should be converted at present, we may hope,

IV. That truth communicated to their minds when young, will not be entirely forgotten in after life. At any rate, the truth will thus become effectually circulated through the mass of the people. And truth is like heaven, *it will operate*.

V. Many persons will contribute more readily and more liberally for the support of schools than for any other missionary object.

VI. A beginning has already been made. Friends in North Yarmouth, Framingham, and Lower Dublin, have been contributing for several years; and amid all the discouraging circumstances of the late Burman war, for the support of Burman boys, a beginning has also been made here. Mah-men-lay, an excellent Burman Christian, on dying, left her two sons in the guardianship of the missionaries, requesting that they might receive Christian instruction. This seemed a providential intimation, and accordingly, on the 27th of November last, the school was commenced with those two boys. We have since received another boy, and shall probably receive others soon.

I am happy thus to be able, before I can preach publicly, to contribute, in some degree, to this interesting object. And I am the more happy, as my attention to the school is no impediment, but rather an assistance to me in acquiring the language.

It is proposed to distinguish these children, in our communications, by the names of *Stephen Chapin*, *Charles Train*, and *David Jones*,

according to the request of their benefactors.

As to the expense of the school, we cannot yet speak with certainty; but it must necessarily be some what greater than that of similar schools in Ceylon. Every article of living here is enormously dear, and will continue so at least for a considerable time. The whole expenses of an individual scholar, including food, clothing, teacher, books, school-room, &c. will not probably be less than thirty dollars per annum. Fifteen or twenty boys could be taught in our school, this making the whole expense between 450 and 600 dollars. It is desirable that each society which intends to support a scholar, should raise at least this sum. When one society cannot do it, two or more may be united.

It will be readily perceived, that if the friends in America wish to favour this object, there is an immediate call for increased exertion. If suitable scholars should be obtained, all the money which has been raised for this object will have been appropriated, before new remittance can reach us. At present we know of only *three* societies in America whose funds are specifically appropriated to the support of Burman boys. May we not hope, that shortly, a number of new Societies will be formed to aid this encouraging part of our work? We feel persuaded that the interest felt in missions by the friends at home is such, that a mere exhibition of facts is sufficient. The Churches in America will not suffer this cause to languish for the want of pecuniary support. While they contribute their worldly property, let it be accompanied with the daily prayer that both the teacher and the taught, in this school, may be graciously favoured with the light of life.

I remain, Rev. and dear Sir,
yours, in the service of Christ,

GEO. D. BOARDMAN.

JULY, 1828.

Maulaming, Jan. 18, 1838.

Rev. and dear Sir,

As a suitable accompaniment to the foregoing letter, I subjoin the following *notice of the boys in the school*:

It has been already stated, that the school was commenced with two boys, left by Mah-men-lay. These boys were not her own, but adopted sons. The eldest (Shway Kyo, to whom we gave the name of Stephen Chapin,) is her nephew, but being left an orphan, he was taken, according to Burman custom, into his aunt's family, and treated as her son. He is about twelve years of age—can read intelligibly—has a good understanding—and, in general, a good disposition. He is, at times, thoughtful, and always respectful in his attention to religious instruction.

The younger boy (Kyet-gyee, to whom we gave the name of *Charles Train*,) is now about nine years of age—can read a very little—and is as bright and shewd as we could desire. Both of these boys have learnt the Burman Catechism, and several forms of prayer. The eldest has committed to memory the Burman Tract, and is now studying Geography. For some interesting conversation with these boys, I must refer you to my Journal for Dec. 4th and Jan. 2nd.

On the decease of Mah-men-lay, they would have been taken into the family of her younger sister, Mah-Doke, who is also a member of the church, and whose husband, Moung Dwah, was baptized yesterday; but Mah-men-lay left them in the guardianship of the missionaries, with the request that they might receive a Christian education. Of course they will be kept in the school as long, and will receive such an education, as we think best.

The third boy (Shway-yo, to whom we gave the name of *David Jones*,) is the son of a Talienig woman. He is about five years old, has learnt his letters, and can re-

peat the Burman Catechism, and one or two forms of prayer. He has been in school only a short time, but discovers considerable aptitude in learning. His mother has given him to us for — years.

This morning, four little Karen boys were brought and offered as scholars; three of whom will probably be accepted. The fourth is still too young. They brought no clothes whatever with them, except a piece of cloth, about two yards long. By huddling together, they endeavoured to wrap this around them all, thus making a very singular appearance. Mrs. Boardman has given them some clothes to cover themselves from the cold with which they were shivering.

The Karens are a distinct people living in the interior of Burmah and Pegu, generally in separate villages, somewhat like the Aborigines of America. They are thought by some to be a superior race to either the Barmans or the Taliengs. Although living in the countries of Boodhists, they do not worship Gaudama; and it is said by some, that they have no religion at all. If so, we hope they will the more readily receive the gospel. Although they have a language and customs peculiar to themselves, their intercourse with the Burmans and Taliengs, leads them often to learn the languages of those respective nations. On this account they are not even now, entirely inaccessible to us; but we hope the door of access is about to be opened much wider. One of these Karens has been employed for some time by brother Judson; and it is hoped that he has found *the pearl of great price*. He has requested baptism, and will probably receive it soon. I have made these remarks respecting this people, because we shall probably have occasion frequently to allude to them.

The father of two of the boys who were brought to day, together with his eldest son, who had arrived at an age sufficient to be somewhat serviceable in the family, was not long since, unfortunately sunk with his boat and drowned in the river. His wife was thus left with two daughters and two sons, all, except the eldest daughter, too young to provide for themselves. To add to their affliction, the mother soon died, leaving her children doubly orphans, and strangers in a strange land. Brother Judson, with some others, erected a small house of charity which this family are now occupying. Thus these poor children find themselves comparatively comfortable. The elder sister now wishes to put her two brothers under our care. They appear to be about five and six years old.

The third of these boys is a son of a Karen, who is in some way related to the poor family just mentioned.

These boys are exceedingly wild, as though just caught in the jungle; they can speak Burman a little, but they know not a letter. They appear sprightly, and we trust Providence has cast their lot here for some important purpose. Perhaps God will be pleased to convert them, and send them as missionaries to their benighted countrymen.

Who can reflect on the condition of these children, without feeling a desire that they may be brought to know Christ, and may become partakers of divine grace? We feel persuaded that the benevolent in America will provide for their support, and unite with us in prayer to God, that they may become rich blessings to their destitute and perishing people.

I remain, my dear Sir, yours, in the Gospel of Christ,

GEO. D. BOARDMAN.

LIBERIA.

EXTRACT FROM MR. CRANE'S LETTER TO THE COR. SEC'RY.

Richmond, April 25, 1828.

Dear brother Bolles,

I have no doubt that large numbers will emigrate to our African colony in future. Thousands both of those now free and of liberated slaves will I think unquestionably go there; and the ratio of emigration must increase as the colony enlarges and becomes able to receive them. The emigrants and the natives will find no great difficulty in amalgamating; and I have very little doubt that should we live twenty years longer we shall see a nation of free people spread along the west coast of Africa, and far into the interior, and taking a respectable stand among the Christian nations of our world. And how needful that these people should possess the Bible. The Bible will make missionaries there of the most useful kind. A respectable Missionary Society was formed two years ago at Monrovia, with brother Cary as President; and I trust the "little leaven," already operating in South Africa, and in the English and American colonies on the Western coast, will ferment and spread, "till Ethiopia, from the Mediterranean to the Cape, shall stretch forth her hands unto God." The work is going on, and I long to see our Baptist brethren throughout the United States warmly engaged in it. We can assist brother Cary in enlarging his school operations. There are now eight different settlements or trading establishments belonging to our little colony, and at each of these we ought to establish a native school if we can raise the means to support them. Teachers I believe can be found either already there, or among those who are preparing to go there; and a large supply of Bibles and testaments, and school books and stationery, will be wanted to supply

them. Our Tract Societies too may do much good by sending tracts among them.

Yours in the Lord,
WM. CRANE.

THE TWENTY-SIXTH ANNIVERSARY
OF THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

THE Annual Meeting of this Society was held on Wednesday morning, May 28, 1828, at the Second Baptist meeting-house in Boston, when the Secretary read the following interesting

REPORT.

In the performance of their duty, the Trustees have sent several missionaries to those who were destitute of the preaching of the gospel. They have also afforded considerable aid to feeble churches. The utility of each of these modes of employing the Society's funds, will best appear from the letters of the missionaries who have been appointed, and from the representations of the churches which have solicited aid. The Trustees therefore would in their Report exhibit facts rather than arguments; and the statements of Societies struggling for existence, in preference to any appeals of their own.

The following extracts are from the journal of brother David James, who has been engaged as a missionary in the

Province of New-Brunswick.

"Feb. 1, 1827. I visited Cardigan, and spent two weeks in that settlement. Preached every evening, and three times on Lord's-days, and administered the Lord's supper once. This small church in their destitute state maintain good union and love, and meet three times on the Sabbath, and once or twice on week days, for the worship of God.

15. Left Cardigan and travelled fifty miles to visit Miramichi, and preached on the Sabbath, the 18th, in a log house. It was crowded both fore and afternoon. The peo-

ple were very attentive. They had not heard a sermon since I visited them the year before. I travelled this week only 20 miles, visited nearly all the families in that distance, and preached almost every evening. Preached twice the last Sabbath in this month in one of the settlements that was destroyed by the late fire. The people have got their houses built, and begin to be comfortable again, and are more anxious to have preaching than formerly.

March 1. I left this settlement, and travelled forty miles down this river, and preached in different settlements on its banks. I spent the first Sabbath on the north-west branch, and preached twice to a very attentive congregation. On the second Sabbath in this month two offered themselves as candidates for baptism, a father and his son. I appointed a conference meeting on the next Saturday, when they related their experience, and were received by the church. They were baptized on the Sabbath, on a profession of their faith in Christ, and it was a good time. Preached twice and administered the Lord's supper the same day. Visited from house to house during the week, and preached twice in the evenings. Preached in the same place on the last Sabbath in March.

I left the settlement on Monday, the 26th, and visited the south-west branch of the river. Spent the week in visiting and preaching in the evenings. Preached twice on the first Sabbath in April to a small congregation. The inhabitants on this river are very much scattered.

I left this settlement on Monday, the second day of the month; visited Newcastle, one of the towns that was destroyed by the late fire, and spent the week in visiting among the people. Preached twice on the Sabbath to an attentive congregation, and on the week evenings in different parts of the settlement. On the 14th attended conference on the

north-west, and preached twice, baptized one young man, (a native of Portland,) and administered the Lord's supper; it was a precious season to many souls. I left the place on Monday, the sixteenth of the month, and visited again the south-west, preached twice in the week, and the remainder of my time I spent in visiting the different families. Preached twice on the fourth Sabbath in the month; the people were very attentive. In my visiting on Monday, I found one who had obtained a precious hope by believing in Christ.

On the 25th, I left the settlement and visited Newcastle the second time, and spent three Sabbaths in preaching and visiting from house to house. I was very much refreshed in my own mind. The people were very anxious to have a Baptist meeting-house, but are not able to build.

On the 19th of May, I attended another conference on the north-west, and on the third Sabbath of the month preached twice, and baptized one, (the person I alluded to above,) and administered the Lord's supper; it was a season of refreshing to many. Left the north-west on the 22d, and travelled forty miles up the south-west river, visited the people from house to house during the week, and preached twice on the Sabbath.

Travelled ten miles on Monday, and preached in the evening to about forty people.

Travelled eighteen miles on Tuesday, the 29th, and spent the remaining part of the week in visiting and preaching twice on the first Sabbath in June.

Left on Monday, travelled fifty miles, and reached Cardigan settlement on Wednesday the sixth day of the month. Spent four weeks in preaching and visiting the people.

I was very kindly received among the people in all the different settlements, and I hope the Lord will bless his word to do good to the

souls of men. I received no contributions in all my travels this year, the people on Miramachi being reduced by the late fire, and the timber trade failing, the merchants and all the people are in distressed circumstances. The donations I received from individuals will amount to fifteen dollars. My expenses have been only ferriages, which come to four dollars.

I feel myself under deep obligation to the Board for their help in time past. I have not received in the three years past enough to furnish me with raiment from any other quarter, and I have spent the whole of my time in travelling and preaching. I hope that the friends of your Society will greatly increase, and that all the servants of the Lord Jesus who are under your patronage will be crowned with abundant success in winning souls to Christ."

The following extracts are from the journal of brother Jacob Hatch, who has been engaged as a missionary in the State of

Maine.

"I have spent twenty-four weeks in Dexter, Garland, Exeter, Corinna, and Williamsburgh. In the latter place, which is about thirty miles from my residence, I found a number of brethren and sisters, scattered like sheep without a shepherd. In compliance with their request, and the advice of a council, they were organized as a branch of Charlestown church, about twelve miles from them. Three others related their experience, and were baptized the next Lord's-day. In Garland I hope my labours have not been in vain. I brought together a number of the dispersed followers of Christ, and with the assistance of other brethren they became a branch of the Dexter Baptist church. They have employed me to preach with them one fourth of the time, and appear to possess a willing mind to do according to their ability. There has not been a general reformation

among the people, but I trust the hearts of Christians have been refreshed. During this mission I baptized three persons in Corinna, and one in Garland. The brethren generally are poor and much scattered. I rejoice that by the assistance of the Holy Spirit on my efforts they have begun to manifest the grace of benevolence. A short time ago there was scarcely any preaching. Now, they support me half the time, besides doing something in aid of Foreign Missions.

When I view the destitute situation of the towns around me; and extend my views up the Penobscot for ninety or one hundred miles, where there are many inhabitants that are almost destitute of the means of grace; I am ready to say, let me go, and spend and be spent in the cause of Christ. O that all our brethren might feel the weight of this cause, and pray the Lord of the harvest to send forth more labourers."—In

Vermont,

Mr. Peter Chase has spent twenty-six weeks in the service of the Society. At Williston he succeeded in forming a church consisting of eighteen members. Since that event he has baptized two young men in the same town, and attended a church-meeting, which, he remarks, "was a precious season." He has also prevailed on a little company of disciples in Huntington, twelve in number, and all heads of families, to become a branch of the Baptist church at Hinesburgh. Previous to the 15th of May he had baptized four in Huntington, and expected to immerse others on a profession of their faith the following week. The prospects in that place are very good. It is expected that there will soon be a respectable church there, walking in the order of the gospel.

Mr. C. has encouraged the organization and support of Missionary

Societies, and the circulation of the American Baptist Magazine, one hundred and five copies of which he distributes monthly.

Massachusetts.

The public and private instructions of brother Wm. Bentley, who had an appointment from the Board of 6 weeks, have been greatly blessed. The Society that particularly enjoyed his pious and faithful labours, has been encouraged to commence the erection of a new house of worship, which will be finished this summer. The members of the church have sent their unfeigned thanks to the Board, for their great kindness in sending Mr. Bentley among them. They add, "You will never lament it. We can safely say, that the seven weeks which he spent among us were the most interesting that we ever witnessed. He was incessant in his labours; preaching and visiting from house to house. During the short time he was with us, he had the pleasure of baptizing fifteen persons."

New-York.

Our esteemed brother, Whitman Metcalf, has been occupied six months in missionary labour in the western part of this State. He writes, "I have not the pleasing intelligence to communicate of a special revival of religion. Yet I have much reason to bless God that I can say his cause is advancing; and that this wilderness, which has budded, brings forth fruit. I supply the church in Sardinia half the time. The remainder is spent in Springville, and in Holland. I also visit other churches, and the destitute settlements around. As to the church in Sardinia, we have realized more than our most sanguine expectations. For two years we have enjoyed a most blessed union. Only one has been excluded of the one hundred that have united during the time I have been with them. Our church meetings are well at-

tended; generally from fifty to eighty are present, although many of them have to come from five to seven miles. Our meetings on the Sabbath continue crowded, so that we suffer much inconvenience for want of room. We expect to build a house the present season in which to worship. The work is already commenced with flattering prospects. The building is to be 40 by 50 feet, with galleries and a belfry. Besides this we have erected a pastoral house which I now occupy. With all these expenses on our hands we feel grateful that your Society are able and disposed to aid us."

The Trustees would remind the Society for their encouragement that when their missionary first went to Sardinia, the church was in an extremely low condition, and that the accessions alluded to of one hundred members, and their present delightful prospects, are very much owing to their seasonable patronage.

Pennsylvania.

Mr. Benjamin Oviatt has itinerated under the direction of this Society in Pennsylvania for 3 months. He seems to have been active and successful. Having baptized some hopeful converts at Little Valley, he, with some other ministers, in October last, assisted in embodying a church, consisting of twenty-five members. Since that time he has administered baptism there repeatedly. On the first Sabbath in April last, when he administered the Lord's supper to them, such had been their flourishing condition that there were forty-five members in the church, and other additions were expected. In Great Valley he preached and baptized, and assisted in the constitution of a church at Bolivar consisting of thirty members. Having mentioned several other destitute towns which he had visited, your missionary adds, "I have baptized in this tour sixteen

persons, and broken bread to several churches." The church at Little Valley speak in grateful terms of the kindness of the Board, and in high approbation of the fidelity, zeal, and success of Mr. Oviatt.

States bordering on the Mississippi River.

The Trustees have appropriated three hundred dollars with a view of encouraging the operations of three newly formed Missionary Societies in the above named States. It is believed that great good will arise from these institutions at the west. A spirit of enlightened christian enterprise has already been manifested by several individuals. But they need the counsel, and especially the pecuniary aid of their brethren in the older States. Without this, their most important plans will fail. The wants and the means of that region will be better understood perhaps by the following extracts of letters addressed to your Corresponding Secretary. They are entitled to great consideration, because they were written by one, who, for a succession of years, has been indefatigable in his exertions to elevate both the intellectual and religious condition of its inhabitants; and who is at this time voluntarily subjecting himself to great privations for the sake of bringing his beneficent plans into successful operation.

In a letter dated Rock-Spring, July 2, 1827, Mr. Peck remarks:

"Since my last communication, we have been prospered in the various objects which we are endeavouring to promote in this country. Brother Holmes, our Missionary in the upper counties, has been labouring diligently and successfully in his circuit. A revival of religion has commenced under his labours, and one or two other brethren, in the counties of Morgan and Sangamon. It extends through three or four settlements for more than twenty-five miles, and bids fair

to be a powerful work. Several persons have been baptized. Mr. Holmes has excited a new interest in favour of the Bible Society. He has also been instrumental of increasing the number, and of giving force to the energies of Sabbath schools in his district. Thus in the short space of three months, he has fully evinced that the circuit system of missions is vastly superior to any other in a frontier country. While the missionary ranges over a wide field, and visits hundreds of families, and preaches the 'common salvation' to thousands, he returns at stated times, and frequent enough to deepen the impressions occasioned by his former visits."

He observes in another letter: "That when the messengers from two churches on the Gasconade came down fifty miles to the Missouri Association at Beouf, sixty miles west of St. Louis, and repeated the affecting tale of their deplorably destitute condition; that they had enjoyed no regular preaching for four years, and had only been visited by a minister about thrice in that time, I could not help pitying their condition. And when I informed them that the brethren at the east had learned their situation, and would aid in sending them a missionary, they went home with tears in their eyes—so rejoiced were they that after so long and dreary a winter, the spring of hope had begun to revive. These people live fifty miles from any Baptist preacher on their side of the river. There may be preachers nearer on the north side of the river, but they cannot cross conveniently at a place that is less than that distance."

In speaking of the Theological School which has been established at Rock-Spring, as well as of the great need of missionary aid, Mr. Peck is peculiarly anxious that his friends at the east should do for these objects all they can. And it does appear to the Trustees that this vast western field is highly de-

serving of cultivation. It is sincerely hoped that those who are interested in Domestick Missions will seriously consider the claims which the Theological School and the itinerant measures at the west have upon their charity. We should feel extremely grieved to learn that either of these objects was relinquished for the want of funds; because we believe that they are both calculated to produce a great amount of good in that country.

The following ministers have also received appointments from the Board:

	MO.
Samuel Glover,	3
Benjamin Dean,	3
Jonathan Blake,	3
Eliab Going,	6
John Peak,	3

Aid to Churches.

A little more than eleven hundred dollars have been appropriated to this object. The whole of the above sum has been apportioned, as the cases seemed to require, among 15 churches. The Trustees have felt this part of their duty the most difficult. They have experienced the most painful solicitude in some cases lest they should afford aid where it was not wanted, or reject applications which ought to be admitted. They wish, however, to have it distinctly stated that it is morally wrong for churches to apply for aid who are able to help themselves. This is robbing other churches to enrich their own. Nor do the Trustees think that with their limited means they ought to apply the funds of the Society to churches which are in a hopeless condition, and have no expectation of rising. They offer these suggestions that they may be spared the pain of rejecting unsuitable applications.

It affords us great pleasure, however, to believe that the relief afforded to all the churches was need-

ed, and has been followed in most instances with very beneficial results.

From one church thus assisted we have received the following communication.

"We express to you our grateful thanks for your generous grant of fifty dollars to aid us in supporting the ministry of the gospel this year. From the scantiness of our means and the opposition with which we have had to contend, our efforts to promote the cause of Christ, have hitherto been made in comparative obscurity; but the encouragement received from your Society has strengthened our hands, and now in the name and by the help of God we shall keep our colours publicly hoisted." The pastor of the same church says: "It will gratify you to hear that the Lord is making bare his holy arm among us. Last Lord's-day I baptized three—the Sabbath before two—and next Sabbath I expect to baptize two or three more. Indeed we think that the work is likely to become general throughout the Society. There are several individuals who seem to be under a deep sense of their sinful and lost condition."

Another church having mentioned their pleasing prospects could they enjoy the undivided labours of their pastor remark: "But what grieves us is, the absence of our pastor more than half his time, to provide the necessaries of life for his family. His untiring labours have endeared him to us all. He now has urgent and good offers abroad, and his labours are blessed. Eleven have been added to our church since it was constituted. Could you know the devotion of our pastor, and the services and sacrifices of his wife, you would be moved by the Macedonian cry, 'Come over and help us.'" The Board granted some aid. And there is reason to hope there will soon be a Baptist meeting-house in that town.

From the representations made to the Board of the great want of evangelical instruction in Detroit and its vicinity, they were induced to appropriate one hundred dollars towards the support of a minister for one year. Mr. Davis, formerly a student at the Hamilton Institution, arrived there on the 2d of July last, and entered on the duties of his vocation with commendable zeal. In a letter to the Secretary, he says: "Our assemblies were rather small at first, although sufficiently large to afford us some encouragement. By visiting and becoming better acquainted with the citizens, our congregation was regularly increased. At present we have an assembly which will bear a good comparison with those of other denominations. Baptists were never known in Detroit until we commenced our meeting. Consequently we could not expect to find a people prepared for us. Since my arrival I have had the pleasure of baptizing three persons. There are now twelve, including myself and wife, who have regular letters of dismission. We have called a council to meet on the 20th of October with a view of organizing a church. To effect this object we have to send two hundred and fifty miles down the Lake for ministering brethren."

The Society will lament to hear that this devoted servant of Jesus, is at present, if not altogether, laid aside from public usefulness. After mentioning that he had started from Detroit with a view of procuring funds for a house of worship, he was taken sick, from which illness he has not recovered. He writes:—"I cannot express to the Board the feelings which have exercised my mind, on account of being obliged to relinquish the important and promising station at Detroit. Already had the Lord enabled me to collect a small but promising church. I had baptized five persons. We had obtained an

JULY, 1828.

influence in Detroit far beyond our expectations. We had also obtained a donation from the Corporation at Detroit, of a valuable lot for the erection of a meeting house. We had formed a very promising Sabbath School. In the Territory of Michigan, I prevailed on the brethren to form a promising Tract Society; and had formed another in Upper Canada. The field was just opening and smiling in prospect, when the Lord saw fit to deprive me of health, and thus oblige me to leave it. But he knows what is best. His will be done. I cannot close without urging the Board to continue its patronage, to the little church at Detroit." We trust that our brother will share in the sympathies and the prayers of Christians, and that the Lord is now only qualifying him for more extensive usefulness.

Christian Watchman.

This weekly religious paper, is still under the patronage of this Society. We think it due to the Proprietor, to say that it is ably conducted. In promoting the truth, and refuting error, and in exciting a spirit of liberality among Christians, its influence has been decidedly good and extensive. It has not only aided this Society by calling into action Missionary feelings, and exhorting its readers to sustain Missionary efforts, but it has enriched the Treasury this year with the sum of one hundred dollars; and the Publisher hopes to be able to double this sum before another annual meeting. We therefore earnestly recommend the *Christian Watchman* to all the friends of our Domestic Missions.

American Baptist Magazine.

When this work was transferred to the Board of Foreign Missions, there was considerable money due from subscribers to the concern. So much of this, however, has been paid, that thirteen hundred and nine-

ty one dollars and fifty cents, have been received by your Treasurer, as clear profits from the Magazine while it was under your direction.

All which is respectfully submitted. DANIEL SHARP,
Sec'y.

The Board of management for the ensuing year is composed of the following gentlemen :

Rev. JOSEPH GRAFTON, *Pres.*

" CHARLES TRAIN, *V. Pres.*

" DANIEL SHARP, *Sec.*

Mr. ENSIGN LINCOLN, *Treas.*

Trustees—E. Williams, L. Bolles, J. D. Knowles, C. P. Grosvenor, B. Jacobs, G. F. Davis, C. O. Kimball, H. Malcom, E. Nelson, W. Leverett, G. Leonard, H. Lincoln, L. Farwell, and James Fosdick.

This Society was never in a more prosperous state than at present, nor

have its efforts ever promised more to the kingdom of Christ. The meeting was numerously attended, and addressed with much effect by Dr. Wayland of Providence, and Rev. Messrs. Kimball of Methuen, Benedict of Pawtucket, Williams of Concord, Davis of Philadelphia, and Grafton of Plymouth.

The operations of this benevolent Society have always been unrestricted except by its means of doing good. Its missionaries have visited the neighbouring British Provinces, and half of the States in the Union, though its resources have been drawn principally from a very limited territory. We think it has demonstrated what might be done were the combination more extensive, and rendered the subject worthy of serious consideration whether something of a more general character ought not to be attempted by the denomination.

ANNUAL ACCOUNT

Of the Treasurer of the Baptist Missionary Society of Massachusetts.

RECEIPTS.

1827.

June 1. By cash of Mr. Stephens, Eastport,	2,00
" of Lincoln & Edmands, Agents of the American Baptist Magazine, being profits on the work,	574,26
" from Cambridge Church and Society, viz.	
Bela Jacobs,	2,00
Elijah Corey,	10,00
Levi Farwell,	10,00
Prudence Farwell,	10,00
William Brown,	5,00
Josiah Coolidge,	2,00
Charles Everett,	5,00
Josiah Hovey,	1,00
Ebenezer Hovey,	1,00
N. Litchfield,	1,00
Nathaniel Stone,	1,00
Collection,	33,86
Mission Box, vestry,	28,91
	110,77
By cash, collected after Missionary Sermon, at First Bap. meeting-house,	27,00
" of Jacob Richardson,	1,00
" Mr. Stockbridge,	,50
" Warren Bird,	2,00
" Benjamin Putnam,	1,00
" A. Fisher, jr.	1,00
" Charles Train,	1,00
" J. Ballard,	1,00
" John Sullivan,	2,00

Treasurer's Account.

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June 1.	By cash of Joseph Grafton,	- - - - -	1,00
	„ Benjamin Kent,	- - - - -	2,00
15.	„ of Rev. Jesse Hartwell, Executor to the estate of Mr. Tobey,	- - - - -	
	being part of a legacy,	- - - - -	17,62
	By donation from Rev. Jesse Hartwell,	- - - - -	10,38
July 4.	By donation from a friend to Missions in Roxbury, being one dollar per	- - - - -	
	month, from July 4, 1826,	- - - - -	12,00
7.	By cash of Jonas Evans,	- - - - -	5,00
	By dividend United States Stock,	- - - - -	4,50
	By cash from third Baptist church in Boston,	- - - - -	38,00
	By amount from the Treasurer of the Executive Committee of the Mas-	- - - - -	
	sachusetts Baptist Education Society being interest on Mr. Cornish's	- - - - -	
	legacy,	- - - - -	400,00
20.	By Cash from Hugh H. Brown, Treas. of the Warren Association, viz.	- - - - -	
	From New Bedford Church,	- - - - -	6,00
	Mite Society for Western Mission,	- - - - -	18,00
		- - - - -	19,00
28.	By cash from a friend,	- - - - -	,50
Aug. 18.	„ interest on note,	- - - - -	78,00
15.	„ from Second Baptist Church and Society, Boston,	- - - - -	114,18
	„ from Bible Class, do.	- - - - -	10,00
		- - - - -	124,18
29.	„ from Middlesex Bap. Miss. Soc. per Mr. Blanchard, Treas.	- - - - -	42,50
Sept. 18.	„ from Mr. Atherton,	- - - - -	1,00
19.	„ from H. H. Brown, Treasurer of Warren Association, from New	- - - - -	
	Bedford,	- - - - -	15,00
	„ from Domestick Missionary Society, Woburn,	- - - - -	19,50
	„ First Baptist Church, Haverhill,	- - - - -	20,00
	„ Benjamin Kent, Danvers,	- - - - -	2,00
	„ Baptist Benevolent Society, Newburyport,	- - - - -	5,20
	„ from Female Benevolent Soc. of Cambridge and vicinity,	- - - - -	45,77
	„ Mite Society, Lynn,	- - - - -	10,10
	„ Female Missionary Society, Malden,	- - - - -	16,72
Oct. 4.	„ Female Missionary Society, Newton,	- - - - -	35,73
	„ collected at Prayer Meeting, Franklin,	- - - - -	2,40
16.	By collection at West Cambridge, per Wm. Bentley,	- - - - -	18,75
19.	By cash from Fem. Ben. Soc. Newburyport, per Dr. Bolles,	- - - - -	4,60
26.	„ a legacy from Priscilla Badger, late of Boston, per Edmund Par-	- - - - -	
	sons, Administrator,	- - - - -	50,00
Nov. 1.	„ from a Friend, for the Western Mission, per Mr. Glover,	- - - - -	3,00
	„ dividend on Stock,	- - - - -	30,00
7.	„ from Miss Sally Herrick, Treas. of Charlestown Fem.	- - - - -	
	Miss. Soc. N. Y.	- - - - -	8,87
	„ of Elder Herrick, President of Rensselaerville Association,	- - - - -	8,70
		- - - - -	17,57
Dec. 8.	„ from the Fem. Miss. Soc. in Third Bap. Church and Society,	- - - - -	
	Boston, per Miss Clouston,	- - - - -	65,00
17.	„ from a friend in Whately,	- - - - -	8,00
24.	„ from Henry Jackson, Charlestown,	- - - - -	3,00
1828.		- - - - -	
Jan. 17.	„ from Philanthropos, per Rev. Charles Train,	- - - - -	2,00
19.	„ of Moses Hadley, Boston,	- - - - -	5,00
Feb. 16.	By United States Stock, paid in,	- - - - -	300,00
Mar. 8.	By cash, in part of Miss Wyman's donation,	- - - - -	290,00
25.	„ from Mission Box, per Ann Storer, Cambridge,	- - - - -	1,10
Apr. 1.	„ from the Cambridge Juvenile Society,	- - - - -	26,00
30.	„ from a female friend, per Dr. Bolles,	- - - - -	1,00
May 9.	„ from Ezra Going, overpaid on former account,	- - - - -	12,50
	„ dividend on Columbian Bank Stock,	- - - - -	25,00
10.	„ cash from Wm. Nichols, Publisher of the Christian Watchman,	- - - - -	
	being profits on the publication appropriated to missions,	- - - - -	100,00
		- - - - -	2608,75
26.	By Balance charged in new account,	- - - - -	111,19
		- - - - -	\$2719,94

EXPENDITURES.

1827.						
May 30.	To balance due the Treasurer,	-	-	-	-	340,75
June 1.	To cash paid the Baptist church in Chester, to aid in preaching,	-	-	-	-	25,00
6.	" paid Rev. F. Clarke, for labours at Saco,	-	-	-	-	50,00
	" paid the Secretary for stationary and postage, for 1826 and 1827,	-	-	-	-	13,87
12.	" paid Rev. J. E. Weston, for labours at Lechmere Point,	-	-	-	-	65,00
14.	" paid Rev. A. Kendrick, in aid of the Church in Claremont, N. H.	-	-	-	-	80,00
	" Rev. Jona. Blake for missionary labours in State of New York,	-	-	-	-	65,00
15.	" Rev. Jesse Hartwell, for expenses in relation to settlement of Mr. Tobey's estate, and receiving legacy, (which amount he presented as a donation,)	-	-	-	-	10,19
	To postage,	-	-	-	-	25
16.	To cash paid the church at Weston to aid in supporting the gospel,	-	-	-	-	50,00
19.	" Rev. Clark Cornish, for missionary labours in Barnstable county,	-	-	-	-	65,00
Sept. 10.	" paid the church at Lechmere Point,	-	-	-	-	65,00
July 13.	" paid Taunton church, in aid of supporting the gospel,	-	-	-	-	50,00
	" paid Rev. Samuel Glover, for services at Hingham,	-	-	-	-	20,00
20.	" paid Rev. Richard Scott, for missionary labours in the British Provinces,	-	-	-	-	60,00
25.	" paid the church in Concord, N. H. to aid in support of preaching,	-	-	-	-	75,00
Aug. 10.	" paid Brewster and Orleans churches for support of preaching,	-	-	-	-	75,00
16.	" paid Rev. John M. Peck, St. Louis,	-	-	-	-	76,25
Sept. 5.	" paid Rev. Samuel Glover, for services at Hingham,	-	-	-	-	25,00
18.	" amount paid church at Concord,	-	-	-	-	37,50
19.	" paid church at Northampton,	-	-	-	-	30,00
	" sent to the church at Amsterdam, N. Y.	-	-	-	-	65,00
21.	" paid Rev. I. Kimball, for missionary labours,	-	-	-	-	13,00
	" paid Benj. Dean, jr. for three months' services,	-	-	-	-	63,00
	" paid Rev. D. Dunbar, for labours in New Hampshire,	-	-	-	-	25,00
Dec. 11.	" paid Rev. Peter Chase, for labours in Vermont,	-	-	-	-	74,00
Oct. 16.	" paid Rev. Wm. Bentley, for services at West Cambridge,	-	-	-	-	38,20
	" paid Rev. Henry Davis, for labours at Detroit,	-	-	-	-	50,00
31.	" paid Rev. Asa Niles, for services at Scituate,	-	-	-	-	70,00
Nov. 1.	" paid Rev. Samuel Glover, for labours at Hingham,	-	-	-	-	22,25
16.	" paid on account of Western Mission, remitted Mr. Cornover,	-	-	-	-	65,00
22.	" paid the church in Concord, N. H.	-	-	-	-	37,50
Dec. 7.	" sent Rev. James M' Coy, for labours in Indiana,	-	-	-	-	49,75
19.	" paid Rev. Samuel Glover, for preaching at Hingham,	-	-	-	-	21,50
24.	" paid John E. Weston, for labours at Lechmere Point,	-	-	-	-	65,00
1828.						
Feb. 7.	" paid Rev. Whitman Metcalf, for labours in the State of New York,	-	-	-	-	68,49
26.	" paid the church at Weston, to aid in support of preaching,	-	-	-	-	50,00
Mar. 8.	" paid the church in West Cambridge to assist in supporting public worship,	-	-	-	-	65,00
6.	" paid Rev. F. Clarke, for labours at Saco,	-	-	-	-	50,00
9.	" paid Rev. Samuel Glover, for labours at Hingham,	-	-	-	-	20,00
18.	" paid the church at Lechmere Point, to aid in support of preaching,	-	-	-	-	65,00
26.	" paid the church in Petersham, to supply preaching,	-	-	-	-	50,00
April 2.	" paid Wm. Spencer, for labours in Ohio,	-	-	-	-	126,00
May 2.	" paid Rev. Jacob Hatch, for missionary labours in Maine,	-	-	-	-	60,00
8.	" paid Eliab Going, for labours in the State of N. York,	-	-	-	-	118,07
14.	" paid the church in Springfield, to aid in support of preaching,	-	-	-	-	50,00
20.	" remitted the Rock Spring School, per Mr. Peck, being donations for that object,	-	-	-	-	110,00
24.	" paid for postage of letters to the Secretary, &c.	-	-	-	-	9,37
						<u>\$2719,94</u>

Errors Excepted, E. LINCOLN, Treas.

We have examined the preceding account, and find it agreeable to the statements in the Treasurer's book, and satisfactorily vouched.

JAMES LORING,
HEMAN LINCOLN, } Committee.

VALLEY TOWNS STATION.

LETTERS FROM REV. MR. JONES, TO
THE COR. SEC'RY.

Valley Towns, May 1, 1828.

Rev. and dear Sir,

After some delays we have commenced the school at Notley with fifteen pupils, and as soon as corn-planting is over, the number will probably be increased to twenty-five or thirty.

I have engaged as a teacher a brother Morrison from Tennessee, for six months, who is a licensed preacher, and will conduct religious worship every Sabbath-day, which will be a very great advantage.

I am happy to say that a few persons at Notley, who for several months have manifested a concern for their souls, appear to be growing more serious. About eight days ago, I had some conversation with several of them. One native female gave a very pleasing relation. I think she has been brought to renounce sin and self, and to depend alone on the atoning blood of Jesus. Her deportment is humble and serious. There are some others, whose conduct indicates a similar change of mind. I hope it will not be long till we shall have some pleasing intelligence to communicate from that town.

Besides those who appear to be decidedly alarmed at their situation as guilty sinners, some are just awakening as from sleep, and inquiring about the nature of the gospel. Some of the more alarming truths seem to have arrested their attention. These have quit many of their immoral practices, and listen attentively to religious instruction. One, the most audacious character in the neighbourhood, has been brought to a stand, and I hope grace will prove triumphant. The moral aspect of the town has greatly improved.

At Gatugidsei, a settlement forty miles from Notley, and twenty-five from Valley Towns, there has lately

been great attention excited. This was a dissipated place. As late as September last, my going to preach there seemed like carrying hostilities into an enemy's camp; but glory to Him who can save by many or by few, by feeble instruments as well as by mighty ones, the scene is quite changed. The people are now eager to hear the word, and will gladly assemble for that purpose at the shortest notice. Swearing is entirely abandoned by, I think, every individual; and they have suddenly left off drinking whiskey with one consent. Several appear much concerned for their souls, and one or two with whom I conversed have been brought to feel the plague of their own hearts, and to see the necessity, at least, of flying to the sinner's only Refuge.

At Long Bullet, a place fifteen miles from the mission, the prospect is encouraging. These people a little while ago, used to manifest the utmost apathy about eternal things; but the last two visits I found the number of hearers increased, and several gave very serious attention, and in one or two I thought I discovered symptoms of deep concern. Several individuals composing this little assembly have been most notoriously wicked characters. Oh that the Lord would make bare his arm, and subdue the power of sin in their hearts.

The above relates, principally, to persons who speak both languages; as half-breeds, whites brought up in the nation, or married into Indian families, or otherwise dependent on them. This class of people have always been the connecting link between the Indians and the whites, and they sustain a very important relation to the Indians. Were they generally enlightened and evangelized, it would be an invaluable blessing to the full Indians as well as to themselves; as the channel through which the vices of the whites have been communicated to this unfortunate race would there-

by be converted into a medium for the transmission of the principles of the gospel.

The spirit of inquiry is gaining ground among the full Indians, but here we want the aid of books. They are eager to read any thing they can get hold of; but there is nothing printed besides the newspaper, and that is too expensive and otherwise unfit for general use among the more unenlightened part of the population. I lately had some consultation with Rev. Mr. Worcester, of the Presbyterian mission, and our conclusion was that a small elementary book, suited to the use of schools, was much wanted. It would also be of great use to hundreds besides, who would through it become familiarized with the printed character, and thereby be prepared to read, with facility and profit, any tracts or parts of Scripture, which may be published. Many important and leading truths of revelation would at the same time be disseminated among the people. I could use four or five hundred copies of such a work to great advantage. It could soon be prepared, if we had the approbation of the Board, and the means of getting it printed.

Your ob't servant in the gospel,
EVAN JONES.

Valley Towns, May 21, 1828.

Rev. and dear Sir,

Believing that every indication of success in the efforts made for the advancement of the kingdom of our blessed Lord is matter of gratitude to his friends, that as there is joy in heaven, so there is joy on earth among believers over one sinner that repenteth, I take the liberty to inform you that we have reason to believe that one more lost sheep has been found in these mountains. On Saturday last, at Notley, a female, the sister of a white man, who is the head of an Indian fam-

ily, related the dealings of God with her soul, and professed a lively hope in the crucified Redeemer. This is the first person in that town who has made a publick declaration of attachment to the cross of Christ. And on the Sabbath-day last, for the first time, the waters of Notley river, which for ages have been subservient to the ablutions of heathenism, were consecrated to the service of the Son of God.

We had a solemn meeting. An unusual number of people attended, some from several miles distant. At the river side, previously to administering the ordinance, I endeavoured to point out from Rom. vi. 2, 3, its nature and import, the qualifications of proper subjects, and the nature of that newness of life in which they are required to walk.

The majority of the spectators had never witnessed such a scene before. Many appeared deeply interested in the transactions of the day, and I hope the seed sown in much weakness will be raised in power.

I have now five preaching places, at which a number of persons understand English, if the very simplest language be used. At each of these places, there are some favourable indications. Indeed we are sometimes almost prompted to rejoice, as if we witnessed the first droppings of a gracious shower coming on this thirsty land. This bears up our spirits amidst many difficulties and trials with which our path is strewn.

I am, my dear brother, your obedient servant in the gospel,
EVAN JONES.

N. B. Since writing the above, I understand an Indian girl, who, we trust, has for some time been the subject of gracious impressions, has signified to my daughter her desire to converse with me with a view to casting her lot among the people of God.

RELIGIOUS DEPARTMENT.

INTERESTING MEETING OF JEWS IN LONDON.

An extraordinary movement has recently taken place among the Jews of London, in consequence of an imperial Ukase, abridging the privileges of their brethren in Russia. It enacts that those Jews who have followed trades and handicrafts in the Provinces exclusively appointed for their residence, [Lithuania, &c.] shall no longer carry on those employments in the interior government of Russia; nor remain even for commercial purposes without express permission from the public authorities. Rabbins and other religious functionaries are to be banished from the country, immediately on the discovery that they are such.

On receipt of this information in the British Metropolis, a publick meeting of the Jews was convened (Oct. 5th) at the London Tavern,—E. Levy, Esq. in the chair,—and after several spirited addresses, resolutions were passed expressing the sympathy of the meeting for their afflicted brethren. It was also agreed that the Chairman should draft an Address to the Jews of England, to be submitted at an adjourned meeting on the 19th of the same month, at which time it was accordingly read and *unanimously adopted*. The following extracts, coming as they do from a people who are proverbially “stiff-necked and gain-saying,” cannot fail to be read with interest.

“Keenly do we feel that part of the said decree, which, while it tolerates, under some marked restrictions, the settlement of a certain class of our brethren, excludes from the benefits of such toleration all their religious functionaries.

“If the dispersion of our nation and the calamities we have endured are the result of our departure

from the laws of our Almighty King, what must be the condition of those who will be reduced to a state of ignorance and degeneracy unexampled in the history of our nation, when deprived of religious instruction.

“What, but humble and contrite supplication to that great Being, who hath succoured our people in all ages, and who hath often turned the curses and oppressions of man into the means of making to himself a glorious name, as our preserver and deliverer?

“Calamitous and distressing as this particular persecution is, its force is greatly increased when considered in conjunction with other persecutions, which have operated within these three years past to the injury of our afflicted brethren in different parts of civilized Europe; such as those of Lubec, Bavaria, Duchy of Altenburg, and that in contemplation at Darmstadt; the different oppressive edicts of the Pope; and lastly, the cruel and demoralizing laws which are even now operating in Frankfurt.

“All these persecutions manifest a prevailing spirit which should alarm the Israelites of all countries and climes, and incline us to rouse our hitherto but too dormant feelings, and to search our ways; that so, by tracing effects to causes, we may attempt to find a remedy for the accumulated evils which have befallen, and still surround us; that we may acknowledge the justice of our Creator, even the King of Israel, and own, that these, as well as all other chastisements which have been heaped upon our devoted heads, are, as it respects the Almighty, merited by our sins and those of our forefathers, as de-

nounced by our lawgiver and prophets.

"This meeting do, therefore, think it a solemn duty, which they owe to themselves, to their children, to the whole house of Israel, and their God, to call upon their brethren in Great Britain to assemble, in order to consult upon the best means of arousing the attention of the whole house of Israel to the cause of all its evils, to ascertain their extent, and to point out the most likely means of averting further persecutions, and uniting us once more as a family dear to one another, and beloved of the God of heaven and earth."

[N. Y. Obs.]

REVIVAL IN FRANKFORT, (KY.) IN A LETTER FROM DR. NOEL TO REV. MR. BRANTLY.

Frankfort, (Ky.) May 5, 1828.

Dear Brother,

At this moment I can give you a brief intimation in regard to an extraordinary revival in one of the churches under my care. After a long absence, I met the church at Great Crossings, (in Scott county,) on the first Saturday and Sunday of last month. An unusual degree of solemnity and concern pervaded the congregation, which could be but partially accommodated in one of the largest meeting-houses in the West. Two weeks after this, I had the pleasure of baptizing fifty-one persons upon a credible profession of their faith in Christ. Two weeks afterwards, (viz. yesterday,) at the same place I baptized fifty-nine, making one hundred and ten received by this church by baptism in one month. Indeed several others were received, as yet unbaptized. The Choctaw Academy is about two miles distant from this meeting-house, and among the candidates for baptism, were four Indians, two Creeks and two Choctaws, all of them young men, and of promising talents. There are about one hundred Indians in this institution, under the care of the Rev. Thomas Henderson, an excellent preacher, until the state of his health made it necessary for him to suspend his pulpit labours. Brother Sampson, an intelligent and pious Choctaw, frequently preaches to them in his vernacular tongue, (he cannot yet speak in our language.) I think the Head of the church is about to

crown his labours. Many of the young men are at this time under deep concern. Among the many valuable services rendered to his country, by the Hon. Richard M. Johnson, his unremitted attention (when at home) to the interest of this seminary, will not be considered the least.

This revival has embraced the heads of many families; in about ten instances, both husband and wife; and persons of all ages, from fourteen to eighty. Among others, two natives of Africa.

Accept assurances of high regard from yours, most sincerely, S. M. NOEL.

REVIVAL IN BANGOR, MAINE.

A friend from this place, writes us—
"The good work of the Lord continues to be very interesting in this place, forty have been added to the Baptist church—twenty-one to the Congregationalist—and fifteen to the Methodist churches, prior to the second Sabbath in this month."

June, 1828.

EXTRACT OF A LETTER FROM JOHN CLARK, ESQ. TO THE REV. GUSTAVUS F. DAVIS, SOUTH READING.

Belfast, May 15, 1828.

My dear brother,

I have just returned from a journey as far as Portland. I left home for the purpose of visiting several churches, to form Tract Societies, and embrace the present opportunity to inform you of my success.

The one which I formed just before I left home, in Belfast, has succeeded beyond my expectations. We have not far from one hundred members, and the number is constantly increasing. I made arrangements for the formation of one in Camden, and left a constitution, which I had printed for the benefit of the Societies that I might organize.

I formed a Society in each of the Baptist churches in Thomastown; one in Warren; one in each of the Baptist churches in Nobleborough; one in Wiscasset; one in Bath; and one in Montville and Searsmont. To several other towns I sent constitutions.—I think the seed ought to be sown, and that this is the seed which God will bless to awaken exertions in the missionary cause, and other benevolent institutions. It has, in this place, brought many more to support the gospel, &c.

I will now give you some account of revivals. In Bangor, it is hoped that more than one hundred have been brought to feel the power of God's grace. In Brooksville, several are made to rejoice in God; 16 have been baptized. In Thomastown, 180 have been buried with

Christ in baptism. In *St. George*, 100 have joined the Baptists. In *Friendship* and *Cushing*, 40 have indulged hope. Here I would relate a surprising instance of the power of the religion of Jesus. In one of these places, two persons had not spoken to each other for nearly twenty years, but done all in their power to injure each other. During this revival they have been brought to experience religion. When they first met, after this happy change, they took each other by the hand, and each insisted that he was most to blame. They are now both united to the same church, walking together in christian fellowship.

In *Warren*, 72 have been added to the Baptist Church; in *Union*, 100 have confessed Christ before men; in *Waldoborough*, and in *New Castle*, there are some hopeful converts.

In *Wiscasset*, I spent about a week, and such a week I never spent before. I never before saw the power of God so visibly displayed. In that place, all distinctions among the people seemed to be removed. All appeared to be more or less interested. I should think that not far from 200 were seen praising God for his love to them, and there was daily some new case.

At *Bath* the Lord has commenced a work of grace; 20 in the first Baptist church have expressed some hope, and about 60 in the other society. In *Edgcomb* about 20 have a hope, and a number of towns on the Penobscot river, there are revivals.

In this town, we have favourable appearances; 9 have been baptized, and I have this morning visited some more who are anxiously inquiring what they shall do to be saved.

With esteem, yours,
JOHN CLARK.

RESPECT FOR THE SABBATH.

A large meeting of the Baptist Ministers and other Christians, from various parts of New-England, convened for prayer (as is usual in election week,) at 5 o'clock, on Thursday morning, in the Meeting-House of the Second Baptist Church in Boston.

After several petitions had been offered, it was proposed by the Rev. Howard Malcom, of Boston, that the remaining time be occupied in considering the subject of the due observance of the Lord's-day; whereupon,

Rev. JAMES D. KNOWLES, was chosen Chairman, and Rev. N. W. WILLIAMS, of Concord, N. Hampshire, Scribe.

The following Resolutions were unanimously adopted, various brethren expressing their views and feelings with the most animating unity and earnestness.

JULY, 1828.

1. *Resolved*, That as the safety and happiness of our beloved country depend on the blessings of that God who ever visits the sins of nations with just retribution, we tremble at every indication of growing corruption in the morals of a community; and esteem it our indispensable duty to clear ourselves of every participation in prevailing sins, to lift up the voice of solemn monition, and to labour with meek, yet earnest assiduity to spread the influence of pure morality, and to promote the observance of the whole law of God.

2. *Resolved*, That the neglect and violation of the Sabbath-day is a special subject of solicitude, and demands the immediate and vigorous efforts of the friends of order and virtue, that it may be kept in all possible sanctity.

3. *Resolved*, That we will, to the utmost, abstain from the very appearance of Sabbath breaking, and will give preference in our patronage to such Stages, Packets, &c. as observe the Lord's-day.

4. *Resolved*, That we consider the transportation of the mail and the delivery of letters, papers, &c. from Post-Offices on the Sabbath-day, to be a national sin.

5. *Resolved*, That in the opinion of this meeting, it is important that every Christian Church should pass such a vote as the third of these Resolves, and enter it on their records, or take some other immediate measures to call forth the solemn attention of good men to this momentous subject.

J. D. KNOWLES, Chairman.

N. W. WILLIAMS, Scribe.

Boston, May 29, 1828.

Meeting of different Denominations.

In pursuance of public notice, the friends of the Sabbath met on Friday, the 30th of May, in the Federal-street Baptist Meeting-house, Boston, at 8 o'clock, A. M.

Hon. Lewis Strong, of Northampton, was called to the chair, and Hon. Charles Mattoon appointed Scribe.

The meeting was opened with prayer, by the Rev. J. Rice, D. D. of Virginia.

On motion of the Rev. Dr. Porter, of Andover, seconded by the Rev. Mr. Tappan of Augusta, Maine, it was

1. *Resolved*, That the violation of the Sabbath is eminently injurious to the community, and tends to prostrate the interests of true religion.

On motion of S. V. S. Wilder, Esq. of Bolton, seconded by Rev. Louis Dwight, of Boston, and supported by Lewis Tappan, Esq. of New-York, it was

2. *Resolved*, That this subject demands immediate attention, and the combined efforts of all the friends of the Sabbath.

On motion of Rev. Mr. Maffitt, of Boston, seconded by the Hon. Mr. Reed, of Marblehead,

3. *Resolved*, That a committee be appointed to take this momentous subject into consideration, and report such definite measures as they may deem expedient, to a future meeting, to be called in Boston, at the discretion of the committee.

The following gentlemen were then chosen, viz.—Hon. Thomas L. Winthrop, Samuel Hubbard, Heman Lincoln, Mr. William True, and Rev. Messrs. Sharp, Maffitt, Potter, and Green. Mr. Lewis Tappan, of New York, was requested to meet and act with said Committee.

On motion of Hon. H. Lincoln, seconded by Rev. Dr. Rice, of Virginia, and supported by Rev. Mr. Sharp, of Boston, it was

4. *Resolved*, That it be recommended to the ministers and laymen now in this city, from different parts of the Commonwealth, to take measures, on returning to their respective homes, to call the attention of their fellow citizens to the subject of this meeting.

LEWIS STRONG, *Chairman*.

CHARLES MATTOON, *Scribe*.
Boston, May 30, 1828.

THE MASSACHUSETTS CHARITABLE
BAPTIST SOCIETY FOR RELIEF OF
WIDOWS AND ORPHANS OF BAPTIST
MINISTERS.

On Wednesday morning, May 28, this Society attended its anniversary in the Second Baptist meeting-house in Boston, and was organized for the ensuing year. This Corporation deserves to be more known than it now is, and patronized by every church in the State. Were Associations which hold small funds applicable only within their own limits to transfer them to a State Society, it is fully believed that some generous donations would immediately be made to it, which will otherwise be withheld.

BAPTIST GENERAL TRACT SOCIETY.

This Society is fast rising into favour and usefulness. Its Agent, the Rev. Noah Davis, has recently visited Boston, at which time the following sums were communicated to him.

From females of the Third Bap. Ch. and Soc. in Boston, to constitute Rev. D. Sharp a Life Director, 25,00
Females of Bap. Ch. and Soc. West Dedham, to constitute Rev. Jona. Aldrich a Life Member, 10,00
Females of Bap. Ch. and Soc. Randolph, to constitute Rev. Benj. Putnam a Life Director, (in part,) 12,00

Levi Farwell, Cambridge, a Life Subscription, 10,00
Benj. Ticknor, Boston, do. 10,00
Benj. Lufkin, do. do. 10,00
John B. Jones, do. do. 10,00
Geo. B. Jones, by his father, J. B. Jones, do. 10,00
James Loring, Boston, donation, 5,00
Aaron Eveleth, do. do. 5,00
John A. Lamson, do. do. 5,00
Chas. Bowers, annual subscription, 1,00
Sundry persons, donations, 8,00
Collection in Third Bap. meeting-house after sermon at the anniversary of the Evangelical Tract Soc. 32,82

\$153,62

[] Subscriptions and donations in aid of the Baptist General Tract Society, Philadelphia, received and transmitted, and tracts furnished subscribers and societies by Messrs. Lincoln & Edmands, Boston.

ANNUAL MEETING OF THE OXFORD
MAINE BAPTIST AUXILIARY FOR-
EIGN MISSION SOCIETY.

This Society held its second annual meeting in Sumner, March 5, 1828, and the following officers were appointed for the ensuing year:

Rev. Joseph Palmer, of Sumner, *Pres*.
Rev. D. Nutter, of Livermore, *V. Pres*.
John Briggs, jr. of Sumner, *Sec*.
T. Merrill, Esq. of Turner, *Treas*.
Dea. Alden Bumpus, of Hebron, *Auditor*.

The next annual meeting will be holden at Turner, on the first Wednesday in March, 1829.

The following receipts from Primary Societies were acknowledged:

East Livermore Primary Society, 7,00
Canton, do. - 7,00
Turner, do. - 5,00
Mrs. Nancy Merrill, Turner, - 1,00
Mrs. Bradford, do. - .25
Hebron Primary Society, - 6,14
Buckfield, do. - 5,84
Sumner, do. - 17,61
Livermore, do. - 15,00
Minot F. Society, - 11,26
Bowdoinham F. Miss. Soc. - 5,25
Hartford Primary Society, - 8,33
Friend of Missions, of Sumner, .20

\$ 90,48

MEETING FOR CONFERENCE.

On Wednesday, May 28, at 8 o'clock, P. M. in the Second Baptist meeting-house

in Boston, a meeting was held of a novel but most interesting character. We trust it originated from the purest source and the holiest motives, and therefore confidently hope it will be followed with a blessing. The present is a time which demands the union of all hearts and hands, and no occasion among us calls together so many ministers and other influential brethren, as the public meetings usually attended in Boston, the last week in May. At that period we have long been accustomed to greet the countenances of those who are highly esteemed, from places remote from the metropolis, and even from other States. But as much of the week for the sake of convenience has been devoted to executive business by the Boards of Benevolent Societies, it engrossed the time of many congenial friends, and thus excluded them from a participation in council on subjects of great general interest.

In the present instance, Board meetings were suspended, and all the brethren were invited to conference. Information was elicited on the subjects of Foreign and Domestic Missions; on Education, in our Colleges and Theological Institutions; on Tract, Sabbath School, and Bible Class Associations. We believe an impression was made on every heart of the vast importance of all these, and that our past efforts in relation to them, however delightful in the recollection, are perfectly inadequate to the exigencies of the present time. We have no doubt the resolution was formed by all, that on returning to their several spheres of operation and influence, they would attempt more for God in the year to come. It was resolved on the close to hold a similar meeting on the last Wednesday of May, 1829, at the Federal-Street Baptist meeting-house, to commence at 9 o'clock, A. M.

BAPTISM OF REV. MR. LOOMIS.

The Christian Secretary furnishes an interesting account of the baptism of the Rev. Hubbel Loomis of Wellington, Con. and three of his brethren. The sermon on the occasion was delivered by himself, and while it exhibited the fullest authority for what he was about to do, evinced a spirit of much christian tenderness towards those with whom he had so long walked, but from whom he was now constrained by the love of Christ to differ. He has we understand, for many years, approved himself to his people, by the faithfulness of his ministrations, and since the calls for labours in our churches are so numerous, we trust the sphere of his usefulness will be enlarged by the change in his sentiments.

OBITUARY.

ANTHONY ROLLO.

DIED, at Carey Missionary Station, among the Puttawatomie Indians, in Michigan Territory, March 8, 1828, ANTHONY ROLLO, in the 23d year of his age.

His father was a Frenchman who mingled with the Indians for purposes of trade; his mother a daughter of Topinchee, late principal chief of the Puttawatomie tribe, who died in this country about a year and a half since. His mother died when he was about six or eight years of age, after which time his father kept him mostly about trading houses, by which means he acquired a knowledge of the French and English languages. From his birth he was a cripple in his lower limbs, and although he walked without either crutch or staff, yet it was with much difficulty to himself.

The Carey Mission was commenced under the patronage of the Baptist General Missionary Convention in 1817. The first missionary in the employ of the Society, shortly after the commencement of his labours, became acquainted with Anthony at Fort Harrison, in the state of Indiana, and made arrangements with his father to take the lad into the mission school so soon as the school should be opened.

On the 17th of November, his father, who professed to be a Roman Catholic, informed the missionary that he should not place his son in his care, because he was not of his profession. He "feared his son would lose his religion."

This was a considerable disappointment to the missionary, who had hoped that this boy, and another in similar circumstances, would be of much service in the school as interpreters. Soon after this his father removed him, as he informed the missionary, to Vincennes, Indiana, to receive religious instruction of a Roman Catholic priest, and to receive the sacrament. At the treaty at Chicago, in 1821, a half section of land (160 acres) was granted to him. Part of this year his father resided near the mission school, and Anthony was permitted to attend during school hours, but not allowed to board in the family, nor to attend the religious exercises thereof, as the other pupils did. In 1824, his father died and left him friendless. He was at that time about 19 years of age—partly without education, and incapable of manual labour; and, with the slight exception of the time he spent in Vincennes, having been brought up in company of the most demoralizing kind in the world.

In June, three lads, sons of one of the missionaries, who had been at school in the State of Ohio, made a visit to their parents at Carey. As they passed Fort Wayne, one hundred miles from Carey.

and the whole distance a wilderness without inhabitants, they met with poor, friendless Anthony. They set him on one of their horses, they walking, and carried him to Carey, at which place they arrived the 29th of June.

His own words relative to this circumstance, expressed in his late illness, were as follows: "All the circumstances in relation to my coming to live with you [missionaries] were providential. My father died at Fort Harrison, and left me without a friend, excepting my god-father, who had had me christened, and he was in Vincennes, sixty miles from me. I was distressed, and at length concluded to go to Fort Wayne, and I prevailed on C., a French trader, to convey me thither. Some debts were due my father, at Fort Wayne, of which I hoped to collect something for my relief. In this I was disappointed, the debtors not choosing to pay me any thing. After remaining there a few days, I thought of returning to Fort Harrison, and applied to C. to take me back again. I further requested that he would allow me to live with him, and as a remuneration he should have my half-section of land, when it was located. He had been an old acquaintance of my father, yet he chose not to grant either of my requests. When I thought of going to the mission, I felt a dread on my mind on account of my religious prejudices. I had been at Fort Wayne about fifteen days not knowing what to do, when those lads came along on their way from Ohio to Carey. As soon as the subject of my going with them was mentioned, they without hesitation cheerfully dismounted one of their horses, and gave him me to ride, affording me all necessary assistance on the road." His lameness was such that he had to be lifted on and off the horse.

On his arrival at Carey, he was admitted as a boarding pupil of the school—admitted to privileges which his father in his life-time had forbidden, "lest he should lose his religion." Alas! the poor boy possessed no acquisitions like religion, except the prayers he had been taught, and which he scrupulously observed to repeat.

He soon became capable of reading, but so strangely was he attached to his Catholicism, that he refused to read a verse of the Scriptures. While the Bible and Testament were school-books in the hands of other scholars, he was indulged in his wishes. He was so much "afraid of losing his religion," as he expressed himself, that when in conformity to the family rules he was present on occasions of prayer, preaching, &c. he endeavoured to brace his mind by a determination *not* to listen in a way to receive conviction. We have always contented ourselves by simply stating what we believed to be the doctrines of the Bible, without finding fault

with religious denominations who differed from us in some points. We therefore never required him to read the Scriptures, to repeat a Catechism, or to do any thing at variance with his conscience. Catholic traders who fell in with him at different times as they passed our place, inquired of him, as he informed us, whether we endeavoured to persuade him to forsake his religion. To which he replied, that we let his religion alone. They encouraged him to hold fast his integrity.

In Oct. 1824, it pleased God to awaken in our family, a happy attention to religion, which resulted in the hopeful conversion of a considerable number, consisting of pupils of the schools, and adults unconnected with the schools, and white men, employed as labourers. Anthony early felt the religious impression, which prevailed generally, but endeavoured to suppress them, and to conceal every symptom of them.

On the 12th of November, he informed one of the missionaries that he was in great distress. He said he knew his soul would be lost. He was asked how he knew it? He replied, he was confident that he could not be saved out of the Catholic church. In this place there was no Priest. He had lost his goodness, and he could not recover it, without the aid of a priest. He was directed to apply for the forgiveness of his sins to the Lord Jesus Christ, and exhorted to read the Bible. He replied, that he was forbidden by his religious instructors to read the Bible, and if this were not the case, our Bible was not the same as theirs, and he was averse to reading it.

On the same day, he seated himself beside another of the missionaries, who was at his writing table, exhibiting signs of great distress, and the same strong attachment to his Catholic superstitions. He saw, he said, others happy in the enjoyment of their religion, while he in his could find no satisfaction, though he *knew* his was right. He had been good, but he had lost it all, and knew, that, should he die, he would go to destruction. Formerly, at times, he had been troubled about these things, and he always found relief by praying; but now his prayers afforded him no relief. "But," added he, "I have determined that I *never* will change my religion—*no change shall ever take place with me.*" He wept freely, and appeared almost distracted. He was evidently anxious to hear religious conversation, yet listened with fear, that he should hear something that would disclose an error, in what he termed "his religion."

In the latter part of December, he was induced to read a little in the Bible, being told, that if he found any thing therein which forbid his reading it, to lay it by. He commenced by reading a few verses

at a time; in doing which, he sometimes fancied he had added sin to sin. Yet he could not forbear. In a short time he was constrained to admit that he found nothing which he ought not to read.

About the 1st of January, 1825, he had by his proficiency in school, merited a book. A New Testament was offered him, which he accepted with apparent pleasure. And about this time he became a constant reader of the Scriptures. He often expressed a great desire to see a Catholick priest, that he might inquire of him why they forbade the people to read the Scriptures. He said he had himself been taught to believe, that if he read the Bible, it would certainly ruin his soul. His Bible now became, not only his school book, but his constant companion.

His distress of mind did not abate. He refused to be comforted. He said every thing condemned him—our Bible condemned him, and he knew he would be lost—he had no hope. On being told that he could not sustain tolerably a state of despair, he replied, "You see my outward appearance, and hear me reply in conversation, but you must not by these suppose there is quiet within. I am in greater trouble than any one knows of beside myself. Sleep has, in a manner, left me. Some nights I sleep none, and when I do sleep, I often awake in terror, not to be described.

He plead in favour of the Catholick religion, an argument which he had been taught, from the words of our Lord to Peter,—“Upon this rock will I build my church, &c.” and “I will give to thee the keys of the kingdom, &c.” “But,” said he, “I begin to see that there is something wrong in my interpretation.”

The 16th of January, was a day long to be remembered, for the blessings realized at the mission. Several of the pupils on that day felt unusual engagedness; the Lord's Supper was administered, and two of our pupils related their christian exercises to the church, and were received for baptism. It was on the evening of this blessed day, that Anthony desired an interview with some of the missionaries, and gave them reason to believe that he exercised genuine faith in the Lord Jesus Christ. On the 1st of April following, he came before the church and congregation, and gave a satisfactory account of a work of grace upon his heart, and was unanimously received as a candidate for baptism.

His views of himself as a poor, justly condemned sinner, were very clear, and his hopes of heaven, were based alone on the merits of the Lord our Saviour. But he often, and indeed, generally, doubted the genuineness of his religious exercises. It was because that he, to use his own words, considered himself too unworthy, that he delayed baptism, until his linger-

ing illness, which terminated his existence, prevented. To one of the missionaries he said, “Christ is precious, and the Bible is the best of books. O that every person had it and would read it!” On his expressing a great desire one day, to see a priest, he was asked, if he thought a priest could help him? “No, no,” was his reply, “If Christ does not help me, none else can. But I should like to ask a priest why he forbade me to read the Bible, that book, in the reading of which, I find so much pleasure?”

He became fully convinced of the absurdity of his old Catholick ceremonies, and often entreated Catholicks, whom he met in this country, to read the Scriptures. We employed him as an interpreter, and he took great interest in interpreting to the Indians, religious discourses. At one time, when much indisposed, he said to one of the missionaries, “I expect soon to leave this world, and shall no more assist you in talking to the Indians about religion. I would be glad to leave with you the knowledge I have of the Indian language, that you might continue your discourses without an interpreter.” Again, he was complaining to another of the missionaries, that he was in great doubt respecting his state as a christian, so much so, that on the preceding night, he had scarcely slept any; “and yet,” said he, “I can't tell what makes me have such strange feelings, for in the midst of my griefs, when I have no hope for myself, I feel great concern on account of my Indian relations, and for all the Indians, and a strong inclination to talk to them, and to persuade them to become religious.”

In November, 1826, he accompanied one of the families of the missionaries to Thomas Station, one hundred and twenty miles, to serve as interpreter amongst the Ottawas. His health was, at that time, very poor; yet he insisted on being allowed to go. Soon afterwards he became confined to his room, and most of the time to his bed.

About the 1st of May, 1827, he and others around him believed that the time of his departure drew near. On the 6th of May, publick service was held in his room, and a discourse delivered in English, and in Ottawa, from, “It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.” He was much affected in time of service, so that his voice was heard throughout the congregation. At the close of the service he was asked, if he was in trouble? He answered, “No, I am happy, I am overcome with a discovery of the goodness of God to me, a poor sinner.” On going into his room, a short time afterwards, he was found very affectionately exhorting three Catholicks, two of whom were French, and one, part Indian, hirelings in

the Indian trade. He entreated them to reform their lives, and to read the Scriptures. He related to them much of the past exercises of his own mind, and how the reading of the Scriptures had been blest to the comforting of his own soul. The earnestness and apparent solicitude with which he exhorted these ignorant and depraved men, at a time, when he expected to live but a few hours, could not be exceeded.

He was asked, How do you feel reconciled to the thought of dying? He answered, "I am satisfied that God should do as he please." Do you hope to be saved? "O yes, I have comfortable hope, and have had for some time." What is the ground of your hope? "My hope is entirely in the Lord Jesus Christ—in what he has done to save my soul." How much more comfortable it is, said one, to trust in the merits of Jesus, than to trust in our own works! "O yes!" he replied, and became overcome with affection and tears. It was asked, Do your old Catholic notions and forms trouble you? "No, not at all; I wish to say a good deal, but I am too weak. It has been a great mercy that I have been allowed to live in the mission family, for which I feel thankful to my Maker, and I feel thankful to you all, for your kindness. Had I been elsewhere, I might have died neglected, before this time." Sometimes he was heard to say, "How much better it is to trust in Christ than in a priest."

One of our hired Frenchmen, a Catholic, advised him to bequeath his land to the Catholic church, for the purpose of procuring masses to be said for him after death; and then, as this counsellor instructed, if he should not go safely to heaven, the masses would relieve him from purgatory. Anthony heard him without saying much in reply at the moment. But his reflections on the man's blindness, awakened in his bosom so much solicitude for him, that shortly afterwards, he sent for him, and addressed him as follows:—"I once believed as you do, but now I know that these notions and forms are all useless. All the masses that could be said in the world, could not save me, if once I were dead and lost. 'If the tree fall toward the south or towards the north, in the place where the tree falleth, there it shall be.'" "I went on," said he, afterwards, "to explain to him as well as I could, the meaning of this passage of Scripture—told him of my former unwillingness to read the Scriptures, and how they had since instructed and comforted my soul; and expressed my earnest wishes, that he had capacity and disposition to read them also. He appeared pretty well satisfied with what I said, and expressed a desire to be able to read the Bible." He bequeathed his land to the mission, saying, "I wish I had it in my power to do more for

that institution which has done so much for me."

He always appeared afraid of deceiving himself by setting too high an estimate on the evidences of his christianity. He usually spoke of his comfortable frames of mind, with a modest reserve, while on the subject of his doubts, and when speaking of his unworthiness, he took greater liberty. On the morning of the 7th of May, being very low, he said, "My mind is not so comfortable as it has been. The evil one seems to be trying to distress me." On the following day, being almost speechless, he said, "I am happy in my mind—I believe that after death I shall go to heaven, and I long to be gone."

On the 9th of May, he was deeply affected on the departure of two of the female missionaries for Carey, not expecting to see them any more in time. He gave unquestionable evidence, that he appreciated the kindness of those who had been instruments of comfort to his body, and of bringing hope to his soul. A similar occurrence was realized on the 22d when another of the missionaries parted with him under similar impressions. His life being unexpectedly prolonged, in June, a perigee was coming in from Thomas to Carey, and Anthony, being extremely desirous to get to the latter place, was carried on board and conveyed thither, though unable to stand alone on his feet. One reason which he assigned for wishing to return to Carey was, that he might once more see some of his Puttawatomie relations, for whose welfare, both temporal and spiritual, he felt uncommon solicitude.

In his protracted illness he was never heard to complain either of the hand of the Almighty, or of those who attended him. His patience was remarkable. For about one year previous to his demise, he lived in constant expectation of death—we say *expectation*, because, as he often expressed himself, death to him had lost his sting. He did not dread, but desired to die.

On the 25th of December, he was asked, Do you think you are wasting away? He answered, "I do." Does it appear that death is near? "It does, and I feel willing to depart. I feel at times as though I had rather die than live. Christ appears very precious to me." Anthony, said one, you have been a long time afflicted, do you think your afflictions are greater than you deserve? "No, nor a hundredth part of what I deserve." Can you say, "Thy will be done?" "I think I can."

January 6th, he said his mind had been in darkness several days. He had been almost ready to give up his hope, he felt himself to be such a sinner. "But Christ," said he, "is all my hope, if I have any. I know there is none else to whom I can go with the hope of relief."

February 23d he was asked, what was the state of his mind? He burst into tears, saying, "My heart is so hard I cannot pray." A few days previous to his death, he said, "I feel a peace which the world can neither give nor take away. I can look forward with pleasure to the hour of my dissolution: death does not appear to me like the king of terrors: Christ is very precious to me."

Through the course of the night previous to his death, he frequently remarked, that he could not remain here much longer. By morning light, he was speechless and insensible. For an hour, or more, every departing breath was accompanied by a moan, but without any contortion of the body whatever. Without the least convulsion of any part, his spirit took its flight, leaving not the smallest doubt with those who had been acquainted with him for the last three years of his life, that it "was carried by angels into Abraham's bosom."

Immediately preceding the funeral, a discourse was delivered, when the surviving pupils, who had been associates of the deceased were warned by the late death, to be ready also; and encouraged to come to Christ, by the circumstances of the conversion of the deceased. Christians were consoled by the reflection that the late sufferer had joined the choirs above; and the missionaries were happily reminded that this fruit of their labours had passed beyond the reach of their helping hands and anxious bosoms. At the same time, the reflection was brought home with weight—how few of the Puttawatomie tribe had reached the abodes of the blessed! Alas! only one other of whom we have heard, has left behind known evidence of sanctification! This was an elderly Puttawatomie woman, a member of the church at Carey, who died in the mission family last October. We humbly trust that these two are with the Lord. O gracious God, permit us to hope that many others of this tribe will be allowed to unite in the everlasting song, "Thou art worthy, for thou wast slain, and hast redeemed us

to God by thy blood, out of every kindred, and tongue, and people, and nation!"

DEDICATION.

On the 21st of May, the new Baptist Meeting-house in Woburn was opened for worship, and an interesting sermon delivered by the pastor, Rev. S. S. Mallory. The devotional services were conducted by Rev. Mr. Weston of Cambridge, Rev. Mr. Malcom of Boston, and the Rev. Mr. Bennet of the Congregational Society, Woburn. The house is situated in the centre of the village, and in its dimensions is 53 feet by 60 exclusive of a projection 6 feet by 36, with a handsome tower supported in front by four Ionic columns. There are 88 pews on the floor and 20 in the galleries. The house, and land connected with it, are the property of the Church, and the day following the dedication, nearly all the pews were rented.

Churches Constituted.

A new Baptist Church was constituted at Great Falls, Somersworth, N. H. May 29, under promising circumstances, and has since received an addition of 5 by baptism and two by letter. Rev. David James is their Minister.

On Thursday, June 5, a new Baptist church, consisting of 36 members, was constituted in Brookline, near Boston. The Rev. Joseph Grafton was *Moderator*, and Rev. C. P. Grosvenor, *Clerk*, of the meeting, and the following gentlemen officiated on the occasion:—Rev. E. Williams read portions of Scripture; Rev. D. Sharp made the introductory prayer; Rev. H. Malcom preached the Sermon; Rev. Bela Jacobs expressed the fellowship of the churches; and the Rev. C. P. Grosvenor made the concluding prayer. The prospects are flattering that this effort to enlarge the kingdom of grace, will be crowned with success by the Head of the Church.

LINES

OCASIONED BY WATCHING THE LAST MOMENTS OF MARIA E. B. JUDSON.

AH! this is death my innocent!—'tis he
Whose chilling hand has touched thy tender frame;
With placid feeling we behold thee still,
For thou art lovely in his cold embrace.
Serene thy whitened brow, and thy mild eye
Tinged with a deeper blue than when in health.
Thy trembling lips are pale, thy bosom throbs;
Yet still we weep not, for full well we know
This agitation is the soul's release
From its low tenement, to mount above.

Thou heed'st us not—not e'en the bursting sigh
 Of thy dear father, now can pierce thine ear—
 And yet that look, that supplicating glance,—
 What would it crave? what wouldst thou ask, my love?
 Has e'er thy father told thee of a spot,
 A dwelling place, from human ken concealed?
 A mansion where the weary and the sad,
 And broken-hearted find a sweet repose?
 And has he told thee, in that dwelling-place
 There calmly slumbers one whose gentle hand
 From earliest infancy supplied thy wants;
 Whose bosom was thy pillow, and whose eye
 Forever beamed on thee with fondest love?
 And would'st thou seek thy mother in the grave?
 (For 'tis the grave I speak of,) there is rest—
 And thou art weary, love, and need'st repose.
 Though short thy life, full many a day of pain
 And night of wretchedness has been thy lot.
 Born in a heathen country, far removed
 From all thy parents loved in former years,
 When thou first saw'st the light, friends were not there,
 To kneel beside thy mother, and implore
 Blessings upon thy little head, and sing
 The song of gratitude, and joy, and praise.
 Strangers were there—strangers to truth and love,
 Strangers to feeling, strangers to her God.
 Thy father came not there to bless his babe,
 And glad the heart of her who gave thee birth.*
 Alas! a loathsome, dark, and dreary cell
 Was his abode, anxiety his guest.

Thy mother's tale, replete with varied scenes,
 Others will tell—I leave to other harps,
 And other voices, sweeter far than mine,
 To sing her matchless worth, her deeds of love,
 Her toils, her zeal, her sufferings, and her death.

But all is over now—she sweetly sleeps
 In yonder new made grave—and thou, sweet babe,
 Shall soon be softly pillow'd on her breast.
 Yes, ere to-morrow's sun shall gild the west,
 Thy father shall have said a long adieu
 To the last ling'ring hope of earthly joy,
 And thou, MARIA, wilt have found thy rest.
 "Thy flesh shall rest in hope," till that great day
 When he, who once endur'd far greater griefs
 Than mortal man can know, who, when on earth,
 Receiv'd the little children to his arms,
 Graciously blessing them, shall come again.
 Shall come, not in the garb of sinful man,
 But clothed in robes of everlasting power.
 Then shall thy dust arise—nor thine alone,
 But all who sleep shall wake, and rise with thee.
 Then, like the glorious body of thy Lord,
 Who wakes thy dust, this fragile frame shall be.
 Then shalt thou mount with him on angel wings,
 Be freed from sorrow, sickness, sin, and death,
 And in his presence find eternal bliss.

S. H. B.

* Referring to Dr. Judson's imprisonment at Ava, at the time Mrs. J. was confined.

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VOL. VIII.

MISSIONARY DEPARTMENT.

REV. MR. BRANTLY'S DISCOURSE.

It was our purpose to have abridged the following discourse by Rev. William T. Brantly, delivered before the Board of Foreign Missions at their late annual meeting in New-York; but on careful perusal, we are unwilling to diminish its full effect by subtracting any thing from the important matter it exhibits. The forcible illustration in this discourse cannot fail to interest the heart of every christian reader; and besides gratifying our patrons, it may be read with decided advantage, in every assembly that has not the privilege of a stated ministry.

PHILIPPIANS ii. 16.

Among whom ye shine as lights in the world, holding forth the word of life.

Why is it, brethren, that in conducting to maturity the designs of mercy, God has always employed the instrumentality of human actions? On other occasions he has not appealed to the operation of intermediate agencies, but has commanded, and it was done—has uttered his decree, and obsequious nature has assumed the commanded posture. But in the work of human renovation, in which Deity proposes the most exalted expressions of his own character, and on which he suspends the brightest emphasis of his glory, he has adopted an arrangement by which the co-operation of inferior agents is constantly invited. By a remarkable economy, he here brings man to man, turns the force of one intelligent nature upon another,

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urges spirit into benevolent action with spirit, and thus honours with a participation in each other's happiness the fallen children of his great family.

We may not go beyond the scope of divine benevolence in quest of the reasons of such a providence as this. For, it is easy to perceive that such an order of things is, of all others, best adapted to the moral ties and bearings of our apostate race, and that thereby the great designer has consulted, by a determination of his plans unexpected to us, the most direct and certain means of happiness to a whole species of guilty creatures.

We admire then, the wisdom and the mercy which are combined in the constitution of that uni-

versal apostleship, by which the spirit of true religion has *transfusedness* as one of its prominent characteristics, and in making communicable goodness one of the dearest *fruits of light*. We therefore assume as a position fairly deducible from the text—**THAT THE SPIRIT OF CHRISTIANITY, AND THE DESIRE OF ITS EXTENSION ARE INSEPARABLE.**

In taking such a ground as this, we are sensible that we adopt a principle of a most uncompromising import. And should it be untenable, or merely gratuitous; should the spirit of our profession demand no such maxim as one of the ultimate laws of our religious experience, we should deserve to be confounded before you, for attempting to impose that upon you as a law of Christ, for which no part of his religion will be answerable. But should the comprehensive and affecting sentiment now advanced, be found strictly true; should the inquiry which we now institute, result in the refutation of every objection to it, and in its full and undeniable confirmation, so that we are urged by the power of truth, to concede the point that there is no true religion apart from the desire of its extension, we shall be laid under the painful necessity of affixing the mark of spuriousness to the pretended christianity of many; of applying the goads of rephension to the indolence of some; of entering a sharp exposition with the tardiness and indifference of others, and of charging upon ALL, the guilt of a life wretchedly at variance with the requirements of duty. It cannot, of course, be a welcome office to disturb, merely for the sake of disturbing the ancient repose of those who have so long rested in quietude upon the indulgence of a sleepy conscience; nor can it be desirable to fret into the irritations of compunction, those whom inveterate habit has reconciled to all

the negligence and omission of their past life. When, however, the great Master requires it at our hands, and holds us responsible to him for the faithful discharge of our duty, we must exhibit the claims and principles of his religion as they truly exist, and not as they stand, frittered into insignificance, by the dull and reluctant conceptions of those who fail in its exemplification.

We are acquainted with no particular in which there is a broader disproportion betwixt the genuine spirit of religion and the actual history of its professors, than there is in respect to the efforts and achievements of propagation. There have been a few in all ages of the Church, and we are happy to believe, more in this than in any other, who have indeed felt and acted in honourable accordance with the sentiment which constitutes the thread of this discourse; but this number is small, even now, in comparison with the great body of the Redeemer's avowed friends. It is only some of a family, and some of a church, and some of a community, who stand forth to vindicate that wisdom of which they are the professed children. Their zeal and spirit are almost smothered by the mass of inertness with which they are encompassed; and instead of being able to shed forth the lustre of a collective flame, they can but sparkle in the dim flickerings of the "*smoking flax*."

We think, therefore, that it is high time that the discriminating maxims of experimental christianity were appealed to, for the decision of the question betwixt those who acknowledge no other religion than that which seeks to impart itself, and those who are contented to lock up their religion, if religion it may be called, within the silent chambers of their own breast. This appeal will be fairly made in the elucidation of the

principle,—THAT THE SPIRIT OF CHRISTIANITY AND THE DESIRE OF ITS EXTENSION ARE INSEPARABLE.

1. In establishing this position, we seek our first argument from the *providence* of that God whom our religion claims as its author. We may assume with the allowance of all christians, both nominal and real, that nature and christianity are to be referred to one and the same authorship. We urge no more than what is consonant with the professions of all believers, when we affirm that the same Almighty Being, who has given origin to the universe, and who has placed that universe under the protection of a system which perpetuates all its operations and productions, has also given origin to the stupendous WORK OF REDEMPTION, and has placed that work under the protection of laws and principles which must ensure its extension and perpetuity. He has not, indeed, incorporated into the frame of nature, a self-sustaining power, but has suspended the duration of universal existence upon his own sovereign pleasure. Neither has he given to religion such a power, but has made its preservation, both in the world and in the soul of man, to depend upon his own will. But as in that *providence*, which protects from extinction and ruin all the innumerable gradations of being both animate and inanimate, he employs the *creature itself* as the instrument of preserving and extending the *creature*, so in the plan of his mercy, he has provided for the success of his designs by uniting *inseparably*, the spirit of religion and the love of making it known to others.

It is far from our design to intimate that this is the only, or even the principal method by which the Lord takes care for the sustentation of his cause in the world. The fact that he employs other means for the same end does not impair the consideration due to

this. We know that his *foundation standeth sure*, that he has affixed an imperishable character to that truth by which *life and immortality are brought to light*; that all whom the Father hath given to the Son shall come to him in due time, and that his own care will provide witnesses of his grace. With equal certainty we know that the most cherished and honoured means of human happiness and salvation that the Father of mercies ever used, is the sanctified talent of man.

Facts of an unquestionable import will justify us in maintaining, that a case of experimental religion never yet existed in the absence of any desire to make it known. The first transport of ardent desire which breaks from the lips of a converted sinner, is, "Let the people praise thee, O God, let the people praise thee!" One of the earliest wishes of him whose heart is imbued with the sense of divine love, is to have that sacred principle implanted in the breast of those whom he most loves, and if it were possible, in the heart of all mankind. Such a discovery as that which the regenerated spirit makes, is too good to be concealed, and he therefore bursts forth into the rapturous exclamation, "I have found, I have found!"—I have found him of whom Moses and the law, and the prophets did write:—Is not this the Christ?

It seems entirely agreeable to the precautions of divine Providence in other things, to invest the spirit of his religion with this transfusive virtue. For, shall it be said that the Father of mercies has bound his creation with the strong cords of sympathy and attraction, but has left the spiritual interest of man, his noblest production, to the caprice of time and chance? Will he take care of oxen and clothe the grass, and count the falling sparrows, and still neglect to provide witnesses of his mercy? Will he

extend the countless generations of animals, and people his wide domain with animated existence, and leave uncertain the "generations" of his Son? Shall it be said that he has a law by which all the operations of his empire are governed, and that no settled principles regulate the operations of his mercy?

So far is the gracious PRESERVER from allowing this random scheme in the extension of spiritual blessings, that he has secured a plan, the very reverse of all contingency and uncertainty. On his NEW-CREATION he has impressed the law of a sure and steady progression. In binding sinners by the obligations of his love, he has imparted to them a restless anxiety to shed forth the comforts which they feel, upon all their fellow men; to draw from the perilous exposure in which themselves had stood, all those who are under the impending horrors of the second death, and to publish to the whole world, the "Grace of God which bringeth salvation."

2. We draw another argument in support of our position, THAT THE SPIRIT OF CHRISTIANITY AND THE DESIRE OF EXTENDING IT ARE INSEPARABLE, from the impressive lessons which all believers necessarily learn, and which seem to be pre-requisites to true religion. In that school where they receive even the rudiments of experimental knowledge, they must become acquainted with the value of the soul. There can be no just perception of divine truth, where the interest of the soul is not felt. One of the first attainments of personal piety is the due estimate of that immortal part which is destined to survive the dissolution of this material fabric. It is appreciated, not by the rules of human calculation, but by the deathless realities of an eternal state. It is an impression caught, not from the uncertain conjectures of nature, but from the infallible dictates of Him

who has said, "What shall a man give in exchange for his soul?" And can he be a Christian who has never considered the transcendent value of that for which Jesus died? Can there be a follower of that Christ who made his life an offering for the redemption of the soul, destitute of a tender and an affecting sense of the worth of that object for which mercy became incarnate in the person of Jesus? To such interrogatories you respond, No, no. And in so responding you utter the sentiments of all those who have learned the truth as it is in Christ.

We will not indeed affirm that the most deeply experienced believer comprehends all the extent of such an interest as that of the soul. Finite conception cannot grasp all that is momentous and immortal in the capacity of a spiritual and accountable nature. But enough is known to satisfy us that no earthly good can be an equivalent for the soul, and that the first and most intense concern of all men is to provide for its peace and ultimate happiness. A Christian then, who undervalues the soul, is a superlative absurdity; his apathy on this subject refutes his false professions, his torpid repose in view of perishing thousands is the sleepy drench of unbelief, and he becomes the unconcerned spectator of their disastrous condition only because his unfeeling heart has never been stung with the compunction of keen remorse.

But the SPIRIT OF CHRISTIANITY truly felt and experienced, is accompanied with the knowledge of the fact, that there is salvation for man in none but CHRIST, and that Christ to be a Saviour, must be known and applied. It concedes at the same time all that may be due to truth and reason in reference to the conduct of divine Providence towards the heathen. It allows that God will not judge them by a law which they never possess-

ed, and that he will not punish them for disobedience to that gospel which they never heard. This indeed is no more than admitting that the righteous Judge will not make accountable for the application of ten talents, those who possessed but one. But after these concessions, which are the most that can be required, are made, the awful fact recurs to the mind of the true Christian, that still there is no peace, no future felicity without the knowledge and love of Christ. We may acknowledge our ignorance as to the modifications and degrees which the punitive justice of God will adopt towards the unbelieving world, but we cannot be ignorant that there is no door into heaven, except Christ; no spirit of sanctification, but his; no pacifying blood, but the atoning sacrifice which he has made. The concessions which we have made, are therefore in no way inconsistent with the belief of the certain exclusion from future happiness, all those to whom Jesus is not practically and personally made, "Wisdom and righteousness, and sanctification and redemption." After all these deductions from the wretchedness of the heathen world, and as many more as can be demanded by the utmost stretch of liberality, we perceive enough in the invincible ignorance of those who have never heard of Christ, to awaken the dormant sympathies of our heart. Convinced as we must be, that they cannot believe unless they hear, that they cannot hear without a preacher, and that one cannot preach except he be sent, and that without a living faith in the Saviour they must die in their sins, we must have acquired a callous conscience to remain quiet witnesses of their eternal ruin.

We would solemnly appeal to all those who make light of the horrors of unmitigated heathenism, and ask them,—Is it not calamity enough to be shut out from all the cheering hopes of the gospel? Is it not

a consummation of wretchedness sufficiently deplorable for human nature to be surrendered to the dæmon of superstition and ignorance, and thus to be dragged down to the changeless gloom of spiritual night? Will it be thought an inconsiderable evil, for reasonable and accountable beings to be so situated, as to be removed forever from the happy influences of the love of God, and consigned to the baleful imaginations of an unfeeling heart? Is it a small matter for souls of infinite value to be excluded from the possibility of heaven, and from all the means of knowing that Saviour, "whom to know is life eternal?" Let it not be said by any, that God has placed them as they are. He has placed us as *we are*, has made us his responsible agents, has unrolled for our inspection, the volume of human guilt and danger, and commands us whilst reading the dismal history, to extend the hand of relief to destitute humanity. He has a right to calculate much upon our benevolent interference, and to require at our hands an account of our deportment towards his afflicted family.

No man can read and believe the Scripture, without finding it it perfectly consonant with the view now presented. Superficial acquaintance ever must impress upon every mind, the conviction that salvation is impossible without the knowledge and love of Christ. Much more will this become the prevailing impression of those who have ascertained by their own experience, what is implied in the "translation of the soul into the kingdom of God's dear Son." They know the deep strife betwixt flesh and spirit; they appreciate the necessity of a thorough moral renovation in order to the enjoyment of a heavenly felicity; and not only know, but feel, that without holiness no man shall see the Lord, and that without Christ no man

ever attains the requisite holiness. For them, therefore, to desire the dignity of future bliss for their fellow men, is only to wish them the blessing of redemption.

In addition to what we now advance, let it be remembered that the spirit of christianity, seeks to exalt the Saviour higher than the kings of the earth, and to place in his hand the sceptre of universal dominion. It longs for the time when he shall be crowned "LORD OF ALL." It cannot rest until his righteousness go forth as brightness, and his salvation as a lamp that burneth. It considers Him so worthy to reign, so much the benefactor of mankind, so suitable and so sufficient a Redeemer, as earnestly to desire the subjugation of all flesh to his gracious empire. Can there be a christian, who would not have Christ enthroned in every heart that ever was or ever will be, illuminated with reason's beam? Can there be a friend of Jesus, who would not desire that his religion should be co-extensive with the earth, and as durable as the being of man? They must indeed be suspicious friends who would not endure any reasonable sacrifice, even for the partial accomplishment of such an object. They must value Christ by a low standard of estimation, who would not devote their dearest faculties to the extension of his kingdom, and by consequence to the dearest interest of the human race.

3. By attending to the characteristics of all those who compose the family of the Saviour, we shall be still more convinced, that the spirit of christianity and the desire of its extension are inseparable. Our text contains a most beautiful example. It is addressed to christians in their private and individual capacity, and not as teachers or ministers of the sanctuary. The apostle urges them to do all things without murmuring or disputing, and adds, as a reason, That

ye may be blameless and harmless, the *unrebukable sons* of God, in the midst of a crooked and perverted generation, *among whom ye shine as lights, as luminaries, holding forth the word of life*; sending out the rays of life-giving lustre; shedding on all the darkness which surrounds you, the emanations of an attractive glory. It is the nature of light not to withhold its salutary influence until men rise and come to it, but to dart with a spontaneous beneficence into their darkness; to pervade with incredible celerity the remotest recesses of their gloomy abode. Nor shall we act in character, if we wait until the world, now degraded by the darkness of sin, sends a deputation to us to solicit the light of the gospel. They will never ask it at our hands. Bound as they are in the chains of ignorance, they will not even stretch out a supplicating hand to us, nor raise a mournful cry. But our light, if genuine, will not wait to be solicited; will not hide its splendor until the darkness comes and importunes it; but will shine amid the darkness even though the darkness should not comprehend it. It will throw its soft radiance upon the baneful gloom of human wo, will look down with a pitying aspect upon the cold delusions of benighted man, and will point him to the skies.

A tender compassionate nature, seems essential to the character of a Christian. An unfeeling Christian is a contradiction in terms. Like his Master, the true believer has compassion on the multitude, and pours out the charities of his heart for their relief. The controlling sentiment of his mind, needs no other appeal than misery; no other inducement than humanity's depression. When the heart of THOMAS, that Christian philanthropist, was first moved by the scenes of moral desolation in India, a burst of eloquence, than which pity herself never dic-

tated any thing more touching and characteristic, rolled warm from his soul. "O," said he, "do not send men of feeling here, unless you wish to break their hearts. In the next breath, with one of those transitions, which an inventive benevolence only could suggest, he adds, "Do send to this place men of feeling hearts, that they may pity the unmitigated miseries of this people."

The spirit of unadulterated religion places all men in one common rank of brotherhood. It says to all the tribes who reason with the spirit, and articulate with the tongue, *Ye are brethren*. It thus turns the sympathies of the happy upon the wretched, equalizes the benefits of Providence by the communications of goodness, and binds the whole species by ties which the love of God cements. It accommodates itself to the varying conditions of man, and in the circumstances of high and low, rich and poor, bond and free, seeks to plant the seeds of an exalted felicity. "Though free from all men, it becomes the servant of all that it may gain the more. Unto the Jews it becomes as a Jew, that it may gain the Jews; to them that are under the law, as under the law, that it may gain them that are under the law. To the weak it becomes as weak, that it may gain the weak; it is made all things to all men, that it may save some." What a picture is this of the lofty goodness of a devoted servant of Jesus? He stoops to the humble, yields to the unbending, seeks the soft moments of address to the inconsiderate, and by the assiduities of a kind and prudent insinuation, pursues the noble aim of saving "*some*." He would gladly embrace all, and rescue from impending death every immortal soul; but apprehending the impossibility of this, he bends his powers to the deliverance of some, and regards with delight, the success that attends his efforts, if even one soul is

saved from going down to the pit. Is such a zeal restricted to the ministers of the word, and therefore not to be included in the list of virtues which form the character of the common Christian? Is not the purpose of their being the same as ours? Are we not all moulded to the same common measures of love, urged by the same motives, distinguished by the same language, and new-made for the same destiny?

THE MEN OF PRAYER are only to be found on the records of the faithful. They only of all their species, are able to converse with their Maker in the expressions of devotion and supplication. Only they can prevail with God by the intercessions of kindness and good will to men. He heareth no others. No prayer ever reaches the ear of Infinite Majesty, unless imbued with the Spirit of Christ, and supported by his merit. On what objects then are we to expend the interest of such an influence? The great King has advanced us to the distinction of having power with him. We can ask him with a confidence of success founded upon his own word, for blessings of infinite magnitude. Shall we employ this favour at the throne of grace only for ourselves? Shall we not send up thither an anxious wish for the perishing millions who are brothers to our flesh? And if we bow for them the knee of supplication, shall we deny them the means of knowing God, and Jesus Christ whom he hath sent? Shall we give them nothing but our praying breath, and expect them to be saved by our kind wishes, and taught in the way of salvation by our verbal liberality? Will those dry bones which lie scattered in the valley of death, spring from their mouldering beds, clad with skin and flesh, even though we should not go to prophesy over them? Will the wilderness and solitary place become glad, and the desert rejoice and blossom as the rose without any cultivation?

BURMAH.

DR. JUDSON'S JOURNAL, ADDRESSED TO THE COR. SECRETARY.

Maulamyng, Oct. 7th, 1827, Lord's-day. A succession of company from morning till afternoon. In the last party, were some individuals, who listened with much seriousness, particularly Mounng Gway, a man of some distinction. This is his second visit, and his whole appearance indicated real earnestness.

19 Had the pleasure of seeing Mounng Ing, who has just returned from Mergui. Spent the evening, in hearing him relate his adventures. The latter part of his residence there, he daily occupied a zayat, in a central part of the town, and made pretty extensive communications of the gospel. Beside some cases mentioned in his letters, he now mentions the case of Mounng Nay, from Rangoon, who appeared the most promising of all. But he found none who was willing to accompany him back to this place, though some expressed a desire to do so, in order to see the foreign teachers, and become more acquainted with their religion.

21, Lord's-day. Mounng Shoon and Mounng Pan-pyoo, two of our principal workmen, were with me a great part of the day, and I cannot but hope, that they are seriously inquiring after the truth. I pressed them to attend a prayer meeting in the evening, with myself and Mounng Ing, but they were unwilling to commit themselves so far.

Nov. 14. Have been extremely busy the last month, in getting the new house ready to occupy. On the 10th went down to Amherst; and to-day, removed hither, with Mr. and Mrs. Wade. Mounng Shway-bay, Mounng Ing, and eleven of the female scholars accompany us, as well as the two boys, left in

our charge by Mah-Men-lay. Mah-Doke and her husband will follow us in a few days, together with Mounng Myat-poo, and several families connected with him. As to Mah Loon-byay, she is obliged to remain behind, on account of her husband.

25, Lord's-day. We have arranged a large room, in the front of the house, in the manner of a zayat, and to-day, set up worship, in the old Rangoon fashion; and a busy day it has been. About seventy persons, great and small, attended worship in the forenoon; after which twenty or thirty women followed Mrs. Wade into another room, and listened to her instructions. In the evening we had about thirty; and after worship, some animated conversation ensued, in which Mah Doke's husband, Mounng Dwah, came out very decidedly on the side of christianity. Mounng Ing has a good degree of missionary spirit, and affords much assistance in the work.

26. This evening, we had rather an encouraging season. Several of the neighbours came in, so that there was an assembly of a dozen, beside the school. After worship, had some particular conversation with Mounng Dwah, in which he gave considerable evidence of being a converted man. He declares, that he loves the religion of Christ, because he is sure it is the true religion, and confers inestimable benefits. He says it is about six weeks or two months, since his mind became quite decided. His wife says, that so long ago, he began to read the Scriptures more attentively, and requested her to pray for, and with him, which she did, for some days, when he began to pray in the fam-

ily, himself. These things she related at the time, to Mrs. Wade, with tears of joy. Mounḡ Thah-oung also, an old Rangoon neighbour, and violent opposer, has just come up from Amherst, with a view to removing here, having, as he says, become convinced, that his former opposition was wrong, and that the religion of Christ is worthy consideration and acceptance.

Dec. 9, Lord's-day. I cannot help recording the name of Kanning-tsoo. He is one of the most respectable of our neighbours—a venerable, white headed, old man, called a Thoo-dan-goung, (saint,) on account of his conscientious life, and meritorious deeds; formerly rich, but now poor; once a Pharisee, but lately disposed to change his character. He occasionally attends our evening worship, and seems to be opening his mind to the influence of divine truth. We feel much interested in him, and daily pray for his precious soul.

11. Mounḡ Noo, another of our neighbours, the youngest of four brethren, came in last Sunday, just at night; and after hearing some plain truths, he staid during evening worship, and paid uncommon attention. This morning, he came again, and this evening again. After worship, he inquired with feeling, "What shall I do to be saved?" "Believe on the Lord Jesus Christ." "I do believe. I do believe. This religion is right. I have been all wrong. What shall I now do?" "If you have begun to believe, let your faith increase. Attend worship. Keep the Lord's day. Become the Saviour's servant. Do all his will. Give yourself, soul and body, into his hands. Will you do so?" "I will. I will. But I do not know all his will." "Read the Scriptures." "I can read Talaing only, not Burman." "Come then, and we will read to you. Come every day to worship, and at all times of day, and we will instruct you."

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The case of this poor man, is the case of a large majority of the population of these parts. They understand the Scriptures in Burman, when read, but cannot read themselves. And I felt the necessity of having the Scriptures constantly read in some publick place,—in a word, of setting up a reading zayat, to be occupied by one of the native christians.

12. Conversed with Mounḡ Shway-bay, on the project of a reading zayat, and he entered into it, with some interest. We concluded, therefore, to put up a shed on the way side, in the vicinity of the house, and employ him on account of the mission, half of the time; the other half of his time being devoted to the female School. Mounḡ Ing is to be continued in the service of the mission exclusively, as an itinerant throughout the place, and an assistant to brother Wade, in the preaching zayat, which he is about setting up.

16, Lord's-day. Mounḡ Shway-bay commenced his operations in the reading zayat, and had several listeners. In the course of the day, had various opportunities of preaching the gospel to a great many. In an excursion through the north part of the place, met Mounḡ Ing engaged in the same way. He is growing a most valuable assistant. He takes up the business, without instigation, and appears to be deeply interested, in the spread of the gospel. Mounḡ Dwah, also, is growing in zeal and attachment to the cause. I trust it will not be long before he is baptized.

31. Though considerable missionary work has been done, for several days past, I have noted nothing, in the Journal; but the close of the year reminds me of this, as well as many other delinquencies.

The means which are at present using for the spread of truth, may be said to be four. 1st. Publick

worship on Lord's-days. This commences at half past ten o'clock in the forenoon, and is attended by the members of the mission, the scholars, the native converts, and inquirers, and occasionally some of the neighbours and travellers; the assembly varying from twenty to seventy or more. The worship consists of a set form of adoration and praise, followed by an extempore discourse, or rather harangue, for it is commonly very desultory, suited to the nature of the assembly; and the exercises are closed with prayer. After the assembly breaks up, several remain, and we frequently have religious conversation, and discussion for several hours. 2d. The daily evening worship. This is intended for our own family, the scholars, the christians that live around us, and such of the neighbours as wish to attend. The attendance, including the children, averages about twenty. We begin with reading a portion of Scripture—explain—exhort—and conclude with prayer. After worship, I spend the evening with those who are willing to remain, particularly the converts, and endeavour to make the conversation instructive and profitable to them. In the mean time, the women repair to another room, and receive the instruction of Mrs. Wade; and this, together with the female school, conducted by Mrs. Wade and Mrs. Boardman, (brother Boardman has also just commenced a school for boys,) may be called the third means. The fourth is brother Wade's zayat, about half a mile south of the mission house, on the principal road leading from Maulaming to Tavoy-zoo. He goes regularly after breakfast, and spends the day. But his adventures, he will relate in his own journal. I hope, in a few days, to be able to add the fifth head, namely, a small zayat at Koung-zay-kyoon, about two miles and a

half, north of our present residence, a very populous part of the town, where I intend to spend the day, making an occasional exchange with brother Wade.

As to success,—our most hopeful inquirer, Mounng Myat-poo, with his extensive connexions, has found it inconvenient to remove from Amherst; and for him, we can only hope and pray. Mounng Dwah, brother of Mah Men-lay, and husband of Mah Doke, gives very satisfactory evidence of being a true disciple. He is constant in attending worship every day, besides his own family worship, and has lately requested to be admitted into the church. He will probably be the first baptized in the waters of Maulaming. The second is Mounng Thah-pyoo (mentioned April 22d) a Karen by nation, imperfectly acquainted with the Burman language, and possessed of very ordinary abilities. He has been about us, several months, and we hope, that his mind, though exceedingly dark and ignorant, has begun to discern the excellence of the religion of Christ. The third is Mah Lah, concerning whom my principal acquaintance is derived from Mrs. Wade. She is most constant in improving every opportunity of attending worship, and gives considerable evidence of loving the gospel. Both the last have requested baptism. Next in order, comes the priest, whom brother Wade has doubtless mentioned in his journal. He visits the zayat every day—has been to the house once, and spent a few hours with me. He appears to be almost convinced of the truth; but cannot yet think of giving up the merits of thirty-seven years of clerical austerity. Ka-ning-tsoo, mentioned the 9th inst. remains about the same. There are two or three more, who attend worship occasionally, and give us some reason to hope, that their attention has been so far excited, as to consider the

christian religion, with some conviction of its truth and excellence. I ought not to forget the children in the school, two or three of whom, and particularly one, by name Mee A, have manifested much tenderness of feeling, and desire to obtain an interest in Christ.

Jan. 2, 1828. Spent the day in brother Wade's zayat, he being otherwise engaged. Considerable company all day. The priest present most of the time. Tells everybody, that he comes daily to investigate the new religion, speaks in our favour, on all occasions, but will not own that he has any thought of changing his profession.

6, Lord's-day. Not a very interesting day—the assembly rather thin; but in the evening, had some gratifying conversation with Mah Lah, and obtained satisfactory evidence, that she, as well as Moungh Dwah, has experienced divine grace.

11. Commenced operations in the Koung-zay-kyoon zayat, and had literally a crowd of company, without any intermission through the day. Among the rest, one Moungh Ian-loon, who has received some instructions from Moungh Ing, appeared to drink in the truth. Two others, whose names I know not, staid from morning till night, and manifested that inquisitive spirit, which, I feel persuaded, will bring them again.

12. The two last, Moungh Tan and Moungh Yay, were with me nearly all day; but Ian-loon, I am sorry to find, has suddenly gone off to Rangoon on business, and will be absent several days. In the evening, Moungh Dwah and Mah Lah were examined for admission into the church, and fully approved.

13, Lord's-day. A pretty full assembly at morning worship. Much gratified to see Moungh Tan and Moungh Yay, who, with Moungh En, a very sensible young man, from Koung-zay-kyoon, and

Moungh Myat-kyan, brother of the chief of that district, and two or three others, remained several hours, and maintained a most interesting and profitable discussion of many points of christian doctrine. All these, that have been named, together with Moungh Ian-loon, may be considered hopeful inquirers.

14. Company at the zayat through the day. Towards night, Moungh Ian-loon came in, having been disappointed in his attempt to go to Rangoon. He manifests a spirit of sincere, anxious inquiry. He says, that he desires, above all things, to find the light; but it seems to him, that the further he advances, the more dark and sinful he becomes. After I left the zayat, he told Moungh Ing, that he wanted to come and live near us, that he might devote himself more entirely to the investigation of religious truth.

15. A crowded zayat all day. Obligated to talk incessantly. One Oo Ian-loon, a blind man of some note among his neighbours, took the lead in conversation. The other Ian-loon (Moungh) is evidently improving in disposition favourable to the gospel.

17. Had worship in the house, as on Lord's-days. Not a very large assembly; but some of the most promising inquirers were present. After the exercises, Moungh Dwah and Mah Lah received baptism. Moungh Thah-pyoo, who had been absent on business, several days, happened to come in, at the time, and requested leave to join them; but we advised him to wait a little.

At night, Moungh Ian-loon declared, that he fully approved of the christian religion in all its parts, but felt his mind so weak and dark, that he knew not how to encounter the reproach and ridicule which would ensue on embracing it.

A. JUDSON.

PROGRESS OF MISSIONARY LABOURS
IN INDIA.

The following letter from a Missionary at Singapore to a gentleman in Calcutta contains much pleasing intelligence respecting his labours among the Chinese, and will doubtless be read with much interest.

Singapore, Sept. 8, 1828.

My dear Sir,

I shall endeavour to set before you as many interesting and important facts as my slight experience and short labour can furnish. This mission having long worn a very unpromising aspect, and the labours of several eminent and devoted Missionaries having as yet yielded little apparent fruit, you will not expect to hear of any great things from this quarter.

Our labours hitherto have necessarily been very limited; we have been chiefly occupied in superintending two small schools for Chinese boys, and in distributing books amongst the people. There are few obstacles in the way of education. Christian books are read in connection with their own moral works in the schools. The settlement (although flourishing) being yet in its infancy, most of the recent settlers have no families, and therefore our schools for some time to come will be scantily supplied with scholars. Malacca, on the contrary, being an old settlement, where abundance of Chinese have long resided, opens a fine field for establishing schools, and education is indeed rapidly advancing amongst all classes of its inhabitants. A free school, under the patronage of the resident, has lately been opened, and promises fair. There are now one hundred and twenty-five boys, and about thirty girls in it, chiefly Portuguese and Malay: of course, this is exclusive of the Chinese schools under the missionaries.

In distributing books, we first went over the town, taking the

streets in order, and passing from house to house, and then made excursions into the interior of the island, and have uniformly met with much civility and kindness, and a ready and ample demand for tracts and scriptures. A few weeks ago, Mr. Humphreys (from Malacca,) Mr. Burn (our chaplain here, our dear friend and coadjutor in every good work,) and myself, passed over to the neighbouring Dutch settlement in Rhio, in a small schooner freighted with the bread of life for the hungry souls there. We spent several days in going amongst the Chinese, dwelling in the town, and on the plantations in the interior of the island—every where meeting with a most hearty reception, and a ready demand for our whole stock of books. We were kindly aided in our work by Mr. Gutstaff, a Dutch missionary, whose zeal and intrepidity in the cause are almost unbounded. The captain or head man of the Chinese, accompanied us to the plantations, and furnished us with his own boat up the river, and amply provided for our refreshment by the way. He was no idle man with us, but took a most active part, nay, I may truly say, he outstripped us all. It was delightful to see him, an old grey headed man, taking the lead of our little missionary corps, and marching vigorously forward from one plantation to another, and usually distributing the books with his own hand, in a most judicious manner, accompanied with some appropriate admonition, respecting the reading of them to their friends, or dispersing them amongst their neighbours.

Another interesting part of our labours has been amongst the junks that come here from all parts of the east. This is not the best season for them, yet we have been on board of twenty-seven, and supplied them liberally with the Sacred Scriptures and tracts. How cheering, to think that the glad tidings

of the gospel will thus be transmitted silently and imperceptibly to many countries—to China, Cochin China, Siam, Java, Sumatra, Banca, Rhio, and to settlements on the east coast of the Malay peninsula! In these several ways, we have scattered abroad about 2,000 books, tracts, and portions of the Scriptures.

The Chinese are a very interesting people, and exhibit a striking contrast to the Hindoos and Malays for vivacity, intelligence, and industry. They are scattered abundantly over the Indian Archipelago, and in all the English and Dutch settlements, are the life and spirit of the community, filling up almost all the departments of profitable skill and industry. They seem only to want "the one thing needful," "the pearl of great price," to make them all that seems desirable. The obstacles in the way of the gospel are indeed neither few nor small. Pride and sensuality raise a barrier more formidable to its progress than the great Tartar wall ever did to their northern enemies. Sensuality is one of the most odious parts of their character.

Their prejudices are giving way fast. A mild, candid spirit of inquiry is apparent in many, and I trust a real and earnest desire to know the truth is excited in the hearts of some. At all events, I cannot help thinking that there is something more than the mere varnish of national politeness manifest, and am willing to hope, that the Holy Spirit is beginning to diffuse his benignant influence over their minds, and gradually winning them to the truth.

The Lord is doubtless preparing a way for the blessed gospel amongst the millions of China. Already it has found its way through many inlets into the heart of the empire, and is now probably

secretly working, like leaven, in the hearts of multitudes. The empire itself, is, through the blind and cruel bigotry of the sovereign, closed against every Christian missionary, so that he ventures over the frontier at the peril of his life; but we may expect that the political convulsions in China, will, under the blessing of God, humble them, and issue in their spiritual good, and break down this terrific barrier. The catholics at Macao, as well as in many other places of the east, are perhaps in reality the greatest foes to the Protestant missionary. I am persuaded, that the few repulses we met with on board some of the junks from Canton and Cochin China, were caused by a few Catholics on board, who hindered us from distributing any books. How aptly is that corrupt church called *Antichrist*—ever resisting the truth!

We have lately been much refreshed by the cheering intelligence of the rapid progress of the gospel in various countries, and feel our strength much renewed and invigorated for our own work.

The Spirit of the Lord is poured out abundantly. Do we not seem to be come all on a sudden to the dawn of the Millennium? Yet there is probably a time of great trouble coming on the whole earth. The powers of light and darkness are marshalling for a terrible conflict. How consoling—how animating, to think that we have the omnipotent arm of Jehovah on our side! The enemy hath long vaunted himself against the armies of our Israel; but now "He that sitteth in heaven shall laugh; the Lord shall have him in derision; now shall he speak to them in his wrath, and vex them in his sore displeasure. For he hath set his King upon his holy hill of Zion. J. T."

Calcutta Miss. Her.

CAREY STATION.

MR. M'COY'S JOURNAL.

Carey, Feb. 21. 1828. Completed a tour of more than four months, and found myself in the circle of dear friends, at Carey. In my absence, M Meeker had made a journey to Ohio, and with him, returned to Thomas, a Mr. Richardson, and a Miss Richardson, both having in view, missionary labours. A Puttawatomie woman, a member of our church and of our family, had died: also one of our pupils, and several of our Indian neighbours. The schools at both stations appear to be in about the usual state of progress, with the exception of increasing difficulties which we experience in all our business, arising from the proximity of the whites—the sad consequences of their intercourse with the Indians, and the almost total destruction of the hopes of the latter, from the apparent fact, that in this country, they will soon not have a place on which to rest the sole of their foot.

29. We are astonished at the many instances of callousness of the whites, who are crowding upon the Indians, and who are daily witnesses of their sufferings. A white man to-day narrated in my hearing, to amuse the company, the circumstances of a poor Indian woman weeping bitterly, a few days since, when she visited a place which she had lately occupied, and on which a white man has now a considerable farm. The circumstances were briefly as follows: Smoketown was, three years ago, a settlement of Indians, on a very fertile plain; well adapted to such a purpose. It fell within a tract to which the Indian title had been extinguished by government but the Indians had the right of occupancy until the land should be surveyed and brought into mar-

ket. Whites, however, crowded in upon them, and most of them, in compliance with our advice, soon fled to our side of the river. Old Smoke (an Indian) was the last to leave. A white man beginning to labour near his hut, was entreated by him (Smoke) to desist until he could secure his crop of corn from depredations of the white man's cattle, &c. The white man, however, proceeded with his improvements: Smoke sustained considerable damage and left the place, upon which the white man, not having yet completed his own cabin, took possession of Smoke's barkhut.

March 8. Died this morning, Anthony Rollo, lately one of our pupils. He was a grand-son of the late principal chief of the Puttawatomies. The history of none of our pupils involves so many interesting incidents, as that of the subject of this note. A particular recital of them will at present be omitted. Suffice it to say, that we doubt not that he has united with the general assembly and church of the first-born in heaven. Mr. Lykins delivered a pertinent address immediately preceding his burial.*

9. In addition to the usual services of this day the Lord's Supper was celebrated. The circumstance became more solemn and impressive, by the comfortable belief that one Puttawatomie, an inmate of our family, who had the day before quitted this region of darkness, was at that time with Him whose command we were obeying.

15. Another of our pupils died at the house of his relations, after a lingering illness, occasioned by a fall from a horse when on a visit to his mother. Deaths among these unfortunate people are remarkably frequent in proportion to the number of the whole. The more weakly children perish under

* An Obituary of this young man was published in our last.

hardships, and the better constitutions are usually destroyed by exposures, and by intemperance and its thousand excesses. Few deaths are the ordinary result of disease.

While we are enabled to sustain our schools, and, to a tolerable extent, other missionary operations, it is exceedingly discouraging to look over the Puttawatomie, Ottawa, Chippawa, Miami, Shawanee, and other tribes, and discover that they all, as a people, are perishing—are perishing rapidly, notwithstanding what we and others are doing for them. We benefit a few, but as a people they are homeless and hopeless. Many of our pupils have already arrived at mature age: some have left us; others linger around us; and some of them, we are sorry to say, have caused us heart-felt grief, by imitating the evil conduct of their depraved relatives. Nothing better could be expected. Mingling with their relatives among whom is an almost entire absence of inducements to industry and virtue; where the very worst examples in the world are constantly exhibited before them, and they themselves, with all their acquirements, forced, from the nature of the case, to become a part of this same hopeless and hapless people, the result is as might be expected. We know not whither to direct the pupils of our schools, for, be it known, that no civilized nation has ever yet admitted the legality of the title of the Indians to the soil which gave them birth. And there is not, to this day, a place on earth, which nations stronger than they, have consented to relinquish to them for a permanent and undisturbed home for their perishing remnants.

The evils we lament, have not come upon us unawares. We are distressed by them, but not disappointed in relation to them. From the commencement of our mission we have looked forward with pain-

ful anxiety to this stage of our business. We have endeavoured to prepare for this evil time, but have been unsuccessful. The 13th of next June will be five years since we began openly and in good earnest to implore the community to allow us an asylum west of the Mississippi river. During these, almost five years, we have bestowed on this subject all the attention which our multiform labours in other respects would allow. But, notwithstanding our incessant writing, reasoning and begging, the Indians are at this time without a home, and the labours of the missions consequently wasting lamentably. Why should we spend money and wear out our lives in the wilderness, to rear Indian youths to maturity, merely to mingle with their hopeless relatives, and with them to perish?

We are, however, encouraged by the fact, that the Missionary Society which we have the happiness to serve, have memorialized Congress on this subject—they have taken hold on it with a determination, if possible, to obtain a settlement in a suitable section of country in the west, without the limits of our organized States and Territories—A place which our government will say shall be an undisturbed home for the Indians forever. This fact will afford great encouragement to missionary stations which have been, or which may be formed among the several tribes. The fruits of the schools, and all the Indians from every quarter, will be encouraged to remove to the Indian territory assigned them; and thither also all the missionaries will ultimately repair in the hope of becoming permanently settled with the people of their charge.

24. Took one of my sons, a lad, and set off for Thomas Station—became so unwell that I returned. The following day renewed the effort: slept one night

in our tent, and one in a deserted bark hut, not more comfortable than our tent, but which saved us the labour of pitching it. These Indian villages at this season of the year appear lonely enough—without a human being or a domestic animal to be seen about them. I reached Thomas Station on the third day—found all well, and on the following day had a friendly *talk* and *smoke* with the neighbouring natives.

30. With our brethren and sisters, seven in number, set down to the table of the Lord. One of our little company was a Puttawatomie, on a visit to this place from Carey. A goodly number of Ottawas were present, and the services were performed part in English and part in Ottawa, by pieces mingled throughout, that all might have some understanding of what we were saying and doing. This was the first time the Lord's Supper had been celebrated in this Ottawa country. Our audience were attentive and solemn. It has been a day with me, of enlarged desires for the salvation of the Indians, and I believe the same may be said of my brothers and sisters.

An old chief, after service explained some things to his people, which he had learned of us. Some from a neighbouring village said they had not heard of my arrival in time to meet me yesterday. They therefore hoped I would now afford them an opportunity of *talk*ing, and of hearing my advice. They had always, they said, listened to our advice, and they were still disposed to do so. They hoped we would pity them, and afford them some assistance in the improvement of their lands, as we had others. They were afraid that they were now so old, and had been wicked so long that they could not learn to be good, &c. We conversed with them an hour or two, gave them some tobacco, and they departed with apparent satisfaction.

April 3. Arrived at Carey, having spent two more nights in our tents. Our horses suffer much at this season for want of food, when travelling in the woods. We usually endeavour to encamp at such places as promise the best supply of grass and brush. Both nights on our return, our horses, impelled by hunger, endeavoured to escape, and we were obliged to pursue them in the dark, and at times when repose would have been peculiarly grateful.

Our brethren have sent down the river to the lake, a periogue load of meal, corn, &c. to be conveyed by a schooner to the mouth of Grand river, and thence in a periogue up to Thomas.

8. Assisted in burying another of our Puttawatomie neighbours,—a poor woman who had long lingered in great affliction. Her death, it is said, was occasioned by a blow from an intoxicated Indian.

11. A child of our Indian sister Menache died. Its disease was in the head, occasioned by a cold taken on a night of last winter, when the mother and it were obliged by intoxicated Indians, to leave her house in time of a snow. Lamentable! When will these people be allowed a place beyond the influence of the baleful effects of their intercourse with unprincipled white people! When will they be allowed to enjoy undisturbed civil and religious privileges! Give them a place in which they can feel the force of incentives to industry and virtue, and not a doubt remains of their national deliverance. Deny them this, and their destruction is inevitable!

ISAAC M'COY.

VALLEY TOWNS.

It is delightful to observe a harmonious operation between Missionaries and their employers, and it is still more pleasant to the Boards which direct their movements, to find the measures

recommended by them approved by experience. The following extract from a late letter of Rev. E. Jones, of the Valley Towns, will show in what light he esteems the measures of his patrons in regard to that Station.

"I trust the arrangements and instructions contained in your communication will be productive of much good in this dark land. I have been making every exertion in my power to circumscribe (as you request) the temporal business of the Mission, and so to arrange matters, that I may be able to devote nearly all my time to the spiritual concerns of the people, and to give as much attention as possible to the acquisition of the language, without which it is impossible to make full proof of the gospel ministry among them. I have made some progress in the language."

"A suitable person for interpreter has been found in our brother John Timson, who is the first fruits of the gospel in this mission. He was early a pupil in the school, but is now married and has two children. His wife also, was one of our pupils, and is the first of our female converts. They are both uniform christians. Mr. Timson is well acquainted with the Cherokee, and speaks pretty good English, has some experience in the work of interpreting, and is much esteemed by the people. He resides on a small farm, about two miles from the Mission establishment."

PRIMARY SOCIETIES IN VERMONT.

A further account of the Auxiliary and Primary Societies which have been formed and reorganized since the commencement of the agency of Rev. Ira M. Allen for the Convention in September last, forwarded to the Corresponding Secretary June 5, 1828.

AUGUST, 1828.

The Chittenden and Franklin County Auxiliary Society was organized at Westford, January 11th. The following officers were chosen:

Rev. Alvah Sabin, Georgia, *Pres.*

" Peter Chase, Hinesburgh, *Sec'y.*

Dea. Isaac Chase, Westford, *Treas.*

With this Auxiliary are connected the following Primary Societies:—

Jerico Male Primary Society, Deacon Enoch How, *Pres.*—Reuben Rochwell, *Sec.*

Jerico Female P. Soc. Mrs. Daniel Colton, *Pres.*—Mrs. Enoch How, *Sec.*

Essex M. P. Soc. Rev. C. Ingraham, *Pres.*—H. Chipman, *Sec.*

Essex F. P. Soc. Mrs. Betsey Bates, *Pres.*—Mrs. Esther Ingraham, *Sec.*

Swanton M. P. Soc. G. Green, *Pres.*—J. White, *Sec.*

Swanton F. P. Soc. Mrs. Betsey White, *Pres.*—Miss Anna Smith, *Sec.*

Fairfield, M. P. Soc. A. Farnsworth, *Pres.*—E. H. Sherman, *Sec.*

Fairfield F. P. Soc. Mrs. Esther Sherman, *Pres.*—Miss Lucy Abel, *Sec.*

Fletcher P. Soc. J. Robinson, *Pres.*—Joseph Robinson, *Esq.* *Sec.*

Fairfax M. P. Soc. S. Safford, *Pres.*—J. Crissey, *Jun.* *Sec.*

Fairfax F. P. Soc. Mrs. L. Safford, *Pres.*—Miss Hannah Walker, *Sec.*

Georgia M. P. Soc. Rev. A. Sabin, *Pres.*—H. Hale, *Sec.*

Richford P. Soc. A. C. Banister, *Pres.*—S. Parker, *Esq.* *Sec.*

Montgomery P. Soc. Dea. L. Kingsley, *Pres.*—Dea. T. Sampson, *Sec.*

Enosburgh M. P. Soc. Rev. L. Cole, *Pres.*—D. Parmenter, *Sec.*

Enosburgh F. P. Soc. Mrs. L. Davis, *Pres.*—Miss Eliza Rozer, *Sec.*

Morristown, F. P. Soc. Miss Lucy Welds, *Pres.*—Mrs. Walker, *Sec.*

Waterville M. P. Soc. Dea. E. Larkin, *Pres.*—Dea. W. S. Baldwin, *Sec.*

Waterville F. P. Soc. Mrs. A. Larkin, *Pres.*—Mrs. A. Leach, *Sec.*

Cambridge M. P. Soc. Gen. J. Wires, *Pres.*—M. Reynolds, *Sec.*

Cambridge F. P. Soc. Mrs. M. Buker, *Pres.*—Mrs. S. Powell, *Sec.*

Richmond P. Soc. Rev. Mr. Bennett, *Pres.*—Stephen Cooper, *Esq.* *Sec.*

Johnson P. Soc. organized the first of March. Number of members, seventy. Amount subscribed, \$30. Rev. D. Boynton, *Pres.*—Rev. J. P. Hayford, *Sec.*

A few more Primaries are connected with the Auxiliary in Stanbridge, L. C. Hinesburgh and Waterbury, from which we have no accurate returns.

REVIEWS.

PERILS AND SAFEGUARDS OF AMERICAN LIBERTY.—Address, pronounced July 4, 1828, in the Second Baptist Meeting house in Boston, at the Religious Celebration of the Anniversary of American Independence, by the Baptist Churches and Societies in Boston. By JAMES D. KNOWLES, Pastor of the Second Baptist Church. Boston: Lincoln and Edmands. pp. 28.

IN opening this Address we felt the usual emotions which strike the mind of a reader in perusing the thread-worn subject of *Independent Addresses*. We were, however, attracted to the task, by the effort to give a new interest to the anniversary of this great jubilee, by a religious celebration of the day. Having for thirty years listened with admiration to patriotick Orations and Odes, from scholars, statesmen, and poets, and aided in swelling the note of festivity at the civic and military board, it was natural that we should question the success of a Christian preacher in his attempt to satisfy the expectations of an assembly of independent freemen, by devotional exercises. But, as we proceeded in our perusal, the queries which rested on our mind were vanquished by the irresistible arguments with which the rational reader is assailed at every opening of the pamphlet.

If such is the conviction upon the mind of a moralist, what may not Christians experience in reading this Address! They will, we are persuaded, feel encouraged to give permanency to the attempt of establishing the custom of observing the *Fourth of July* by solemn acts of devotion to God, in his holy temple. And we indulge the pleasing anticipation that the various sects of

Christians in our happy Republick will follow each other's good example on this joyous occasion.

Every friend of his country dreads the "PERILS," and will endeavour to preserve the "SAFEGUARDS," of American liberty. In this Address he will find, in glowing colours, a correct portraiture of each of them, and will learn how to escape the one, and to secure the other.

We cannot, in our own language, give so correct an idea of the merits of this performance, as by quoting the following:

"It is in the nature of the human mind to lose its susceptibility of excitement from ideas frequently repeated, or from scenes often witnessed. There has been, for several years, a gradual abatement of the fervour which signalized the earlier celebrations of this day. The heart of the nation is less powerfully moved. The chord of public feeling responds less strongly to the note of festivity. One reason for this may be, that the recollections and meditations appropriate to the day have become familiar, and have, in consequence, parted with some portion of their power to arouse the mind.

"Another reason may be, that the generation, who participated in the sorrows and joys of the revolutionary period, have, with comparatively few exceptions, passed away. The firm hearts and the strong hands which were then busy in their country's service, have become enfeebled by age, or are cold in death. A new race have sprung up, who were born and nurtured amid the peace and prosperity of our national independence. We cannot feel as our fathers felt. We have known nothing of the impatient indignation with which they watched the pretensions and projects of usurping power; the anxious struggle between the resolution to resist, and the consciousness of inadequate strength; the martyr-like firmness with which the decisive act of separation was at last performed; and all the absorbing earnestness with which the dubious contest was maintained, until it issued in the complete establishment of our independence. Those who did witness and feel all this, cannot forget it; and to them this day has a voice of power to recal from the long departed years, scenes, which renew in their bosoms the feelings of the times that tried men's souls.

"But we who have come into life at a later and happier period, cannot feel so intense a concern in the events of the revolution. There are no vivid contrasts in our memory. We look back to those events as matters of history, daily receding farther into the dimness of the past, though deeply interesting to us as parts of our national annals, and as connected with the happiness of our present condition. The present generation cannot bring to the celebration of this day, that freshness and energy of personal feeling, which made it a jubilee to the immediate actors in the scenes of the revolution.

"But to preserve the day from comparative neglect, and perpetuate it in our calendar, as the "great anniversary festival," it is necessary to adopt another mode of celebration. Nothing which is dependent on human feelings, and worldly principles, can be permanent. Man himself is as frail as the flower of grass. His joys and sorrows agitate his own heart, but they seldom leave any mark on succeeding generations.

"Nothing is permanent but God; and therefore nothing can endure, which does not connect itself with him. If, then, we would preserve this anniversary from the fate which befalls human things, we must connect it with religion. We must call in the aid of her everlasting principles, and give permanency to the celebration of this day, by stamping on it the impress of a religious duty. It will then take rank among the imperishable memorials of Zion."

After describing the blessings of our freedom, Mr. K. mentions the effect of wealth upon an individual, as follows:

"In this country wealth constitutes the great distinction. It is the easiest road to pre-eminence, and is consequently thronged. Every thing else is held subordinate to this all-controlling aim. In countries where artificial and hereditary distinctions exist, wealth cannot enable its possessor to surmount the barriers which protect the privileged orders. The poorest nobleman is nevertheless superior in rank to the most opulent commoner. But wealth forms our American nobility. It is permitted to compensate for the want of talent and learning. It is supposed to dignify vulgarity of manners, and to give respectability to ignorance. It is allowed even to atone for many moral deficiencies; and it often gives extensive influence and a passport to good society, to men, who would be despised and expelled, if they were not shielded by the panoply of wealth.

"The effect of this on our national character is injurious. The mere love of money is an ignoble passion, and it de-

grades the mind and corrupts the heart over which it bears sway. It is inconsistent with enlarged patriotism. It is, in its essence, selfish; and it looks only to present advantages. A man thoroughly under its dominion will not submit to the least sacrifice, to promote the welfare of any other class of citizens. He withholds aid from every project of improvement, unless the road to be constructed, or the canal to be cut, is directly to benefit himself. He clamours against every act of the government, which consults the interests of the whole, rather than those of a part; and threatens to divide the Union, if he happens to dislike the laws. That such an effect of the thirst for wealth is an alarming evil in a government like ours, must be evident to every man."

The contest for office is another cause of alarm, and is thus depicted:

"As we approach the highest office in the nation, the contest becomes more fierce, because the prize is more valuable, and the elections less frequent. The Presidency, as we all know, has repeatedly been the object of imbittered competition; and it is probably destined to occasion a more tremendous struggle than has ever yet shaken this nation. On this delicate subject, it is not my design to express an opinion, in relation to either of the contending parties. But every lover of his country, who wishes for her peace, honour and prosperity, must look with alarm and sorrow on some of the signs of the times. The clouds are gathering. The dark ocean is heaving. The elements are in fearful and ominous commotion. Every thing bodes a storm: And if there ever was a time when the patriot ought to pray for his country, it is now. There is an excited feeling through the nation. Men look fiercely at each other. Unsparing censures and invectives are hurled against the most distinguished men of the nation. Whatever may be the event of the approaching election, the violence which has attended it is surely sufficient to awaken our fears for the future. There is more danger, perhaps, to be apprehended from contentions for the office of President, than from any thing else in our system. Almost all civil wars have sprung from rival strife for the chief magistracy; and our country will be happy indeed if she shall escape the fate which has befallen so many other nations."

We will close our extracts, by quoting the following *safe guards*, from the many with which this excellent Address abounds:

"Another way in which Christianity is, I doubt not, destined to operate for the salvation of this country, is, that Chris-

tians will use their influence, more than they have ever yet done, for the support of pure political principles, and for the election of good men to offices of trust and power. The Christians of this country already form a large proportion of the electors. If they were united in their suffrages, they might even now decide almost any great and general question. Suppose that every man in the United States who fears God should act, in reference to the Presidential election, on the same principles that he would act in choosing a minister for his Church, or a preceptor for his child, and give his vote conscientiously for that man, whose principles and conduct are most in accordance with the word of God; can you doubt, that such a union of Christian suffrages would decide the contest, which now convulses and disgraces the nation?"

"But the strongest and last reason, which I can now offer, is, that without the prevalence of religion, we cannot hope for the favour of God—nay, we must expect his vengeance. A nation of irreligious men, is a nation of rebels against him, and they will bring upon themselves swift destruction. Let us not think, that we are in no danger from the displeasure of God. He has turned many a fruitful land into barrenness, for the wickedness of them that dwelt therein. Go, look at the sullen and dismal waters of the Dead Sea, which now cover the fertile valley, where once the cities of the plain flourished like the garden of the Lord. Go, search on the marshy and solitary banks of the Euphrates, for the ruins of the mighty Babylon. Stand on the deserted rocks of Tyre, and ask for the proud city which once defied the power of Alexander. Visit the place, which the all-grasping Romans adorned with the spoils of a conquered world, and seek among ruined temples and broken arches for the monuments of their power. Repair to the city of God, and see the crescent of Mahomet, gleaming over the sacred mount, where once stood the magnificent temple of Jehovah: And look at the wretched Jews, the miserable victims of Turkish oppression, outcasts in the very city where David and Solomon reigned, and forbidden on pain of death to approach the spot where once their fathers worshipped God. Look at all these melancholy proofs of the mutability of human things, and learn the danger of offending God. It was his wrath, which destroyed Sodom and Gomorrah, which made Babylon a place for the bittern and the serpent, which swept away Tyre, and left her rocks for the fisherman to spread his nets on; which hurled the magnificent Rome from her height of grandeur and power, and made Judea and her children a hissing and an astonishment through the earth. Truly, it is a fearful thing to fall into the hands of the

living God. Great and flourishing as our country is, he can bring her down to desolation. He has many ministers of his vengeance; and when he bids them empty their vials on the earth, the proudest cities and the most powerful nations become as the chaff before the whirlwind."

We pretend not to do justice, by extract or comment, to this Address, which is worthy of an abler notice than this,—but our humble object is, to recommend it as a good model for those speakers who may be requested to appear as religious Orators on this anniversary of our nation's deliverance from bondage. It is peculiarly successful in touching the chords which harmonize the feelings of the Christian and the Patriot;—and we hazard nothing in recommending it to every reader within the pale of freedom, however fervid he may be in his devotion, patriotic in his temperament, or classical in his taste.

Origin and formation of the Baptist Church in Granville-Street, Halifax, Nova-Scotia, constituted on the 30th of September, A. D. 1827. In which some Notice is taken of the Influence of Evangelical Truth, and of the motives which induced a recent Separation from the Church of England. Prove all things; hold fast that which is good.—1 Thess. v. 21. Halifax: printed at the Nova-Scotian office. Boston: re-printed by Lincoln and Edmands. pp. 48.

This pamphlet contains an account of the very remarkable circumstances which led to the formation of a new Baptist Church in Halifax, the chief town in the British Province of Nova Scotia. The *force of truth* has never, perhaps, been more conspicuously exemplified. The facts are briefly these.

A number of individuals in Halifax, comprising several of the most respectable inhabitants, and among them two or three gentlemen of the bar, were, some time since, led, by the Spirit of God, to solemn inquiry respecting their spiritual condition, to earnest prayer, and to a diligent study of the Scriptures. They were connected with the Episcopal church; but they did not at that time hear from its ministers the doctrines which the articles of that Church recognise, as the faith once delivered to the saints; and which some of the brightest ornaments of that Church have loved and defended. From their regular spiritual teachers, therefore, they received no assistance; but the Holy Ghost became their teacher and guide; and after a considerable time, and by a process of views and feelings which this pamphlet relates, with some minuteness, they were, at length, brought to the enjoyment of a tranquil hope, through faith in the Lord Jesus Christ, as the only and sufficient Saviour of sinners. They appear to have been prompted by the most sincere desire to learn the truth, and by a child-like simplicity of heart in receiving the teachings of the word of God. They say,

"Henceforward, knowing that they are not their own, but are 'bought with a price,' no less a price than the precious blood of Christ, they desire no longer to live to themselves, but to him that died for them, and rose again, and 'ever liveth' to intercede for his believing and obedient people. Henceforward, has the world lost much of its captivating charms; that has ceased to be a grievous command which directs them, 'Love not the world, nor the things of the world;' and it no longer alarms them to know that 'the lust of the flesh, the lust of the eyes, and the pride of life, are not of the Father, but of the world,' and that he who loves the world, loves not God; for now they grieve at nothing more than the prevalence of worldly desires in their souls; they desire nothing more earnestly than that the love of God may reign in them without a rival."

Being thus guided by the Scriptures, and by the Spirit of truth, to

an humble faith in the Redeemer, and to a participation of that unspeakable joy which is the fruit of faith, it became a serious question with what religious community they should associate themselves, and to what teachers they should resort.

"Of the individuals whose religious experience we have attempted briefly to recount, those who were first awakened to the reality and importance of these truths enjoyed, for a time, the opportunity of hearing the gospel proclaimed in the Church of England; and, when at length circumstances which they could not control, deprived them of a blessing so essential to the welfare of their souls, they could not withstand the necessity of seeking it elsewhere. They could not give their sanction, however insignificant, to doctrines which they conscientiously believed to be subversive of the Gospel of Jesus Christ—nor 'bid God speed' to those who, however estimable in other respects, in their view, continued in that carnal state which is enmity against God, and naturally opposed to the only way whereby sinners can be saved. In this state of mind they were led to seek that food which the simple truth of God's Word is alone able to bestow, in the small Baptist Church which had been for a number of years established in Halifax."

But these individuals were not at that time Baptists. They were attracted to a Baptist ministry, by a simple desire to be nourished with the sincere milk of the word, which they could not obtain in other more fashionable places of worship, where "the hungry sheep looked up, and were not fed." But minds so candid, and so earnestly desirous to ascertain the truth, could not long remain unaffected by questions concerning the nature of Christ's Church, and of his ordinances. Their remarks respecting their situation at this time, are important, and are very creditable to their candour and piety.

"These persons were sincere members of the Church of England. The earliest recollections of their infant years, the respectable antiquity of that church, the history of the brilliant piety which has so often adorned her members, and the nature of their whole religious connections—all had combined to attach them to her imposing form of worship with an affection of no or-

dinary strength. A liberal mind will readily believe that sentiments thus generated, interwoven with the strongest ties of social love, and possessing so much to heighten and confirm them, are not to be abandoned without many a painful struggle; and the individuals now alluded to, experienced this mental conflict in all its force. In the course of their investigation, suspicions of the unsoundness of the system to which they were so warmly attached, flashed from time to time upon their minds, and it was with no common anxiety that they prospectively, as it were, beheld the destruction of the many soothing prejudices on this subject, which were nurtured in them by early education, and confirmed by the habits of riper years. At times indeed, the influence of these prejudices would resume its force, and quiet their apprehensions. But this state of mind could not continue. When once a serious doubt has assailed received opinions, and an inquiry into religious truth has begun to be awakened, it is not easy, in such a case, to satisfy a sincere conscience without a full investigation."

They proceed to state, at considerable length, the reasons which convinced them of the truth of the great principles on which Baptist Churches are founded, in regard both to Church government and to the ordinances of the gospel. On the subject of Baptism, they say:

"Nursed as they had been, in unsuspecting confidence, that in so important a point as this, their mother Church could not be guilty of a mistake, it was with no inconsiderable surprise that they searched the Scriptures in vain for authority for the practice of sprinkling infants; that in the accounts given of the administration of the ordinance, they found them uniformly connecting with the reception of Baptism, faith, or some other exercise of the mind of a conscious moral agent that necessarily implies believing."

We need not quote the strong and conclusive reasoning which they adduce, in a very small compass, in explanation and defence of the change in their views respecting baptism. The following paragraph cuts, like a two edged sword, through the joints and marrow of the system, which an eminent Professor has so ingeniously laboured to defend.

"The covenant of circumcision seemed to be the strong hold to which some of the

advocates of Pedobaptism, when driven from all direct evidence, endeavour to make good their retreat, although many among themselves rejected this method; and indeed the great discrepancy among the supporters of that system, in their way of maintaining it, seemed no small indication of its weakness. In vain, however, was any just argument attempted to be drawn from its source. It involved monstrous consequences. An analogy endeavoured to be made between the two rites of Circumcision and Baptism must fail in almost every particular. As well might any other ceremony of the Mosaic Ritual be adopted into the practice of a Christian church. The worshippers of God are spiritual worshippers; and such only are suitable members of his church, as is well stated in the nineteenth article of the Church of England; but infant Baptism, founded on the covenant of circumcision, strikes at the very root of the spirituality of Christ's kingdom, and ingrafts at once a nation into the church, without the smallest regard to religious qualifications."

The pamphlet proceeds to state the causes which made it expedient to form a new Baptist Church in Halifax. On the 27th of Sept. last, Prof. Chase, of the Newton Theological Seminary, near Boston, visited Halifax at the request of the friends there, accompanied by Prof. Caswell, recently of the Columbian College, Washington city. On the ensuing Lord's-day, six persons were baptized by Prof. Chase, and a Church was constituted. A new and spacious stone chapel was opened on the same day, and dedicated to the service of God. The account of the baptism, and of the services at the dedication of the house, and at the constituting of the Church, will be read with great interest.

It was, after much deliberation and prayer, thought expedient that Prof. Caswell should be ordained, and should remain at Halifax for a time. He was accordingly set apart to the work of the ministry, on the 7th of Oct. Prof. Chase preached from Rom. xv. 29. He also examined the candidate, and gave him the usual charge. The examination and the charge are inserted at length. They may be read, with

profit, by every one, and especially by our brethren in the ministry.

On the 14th of October, several other persons were baptized, and the Lord's-Supper was administered to the infant Church.

Prof. Caswell has continued to preach there, with much success. On the 1st of June last, fifteen persons were baptized. The Church has already increased from 7 to 40.

We hope that this pamphlet will be extensively circulated. It will excite gratitude in every pious heart, and will give increased confidence to every friend of the truth, that it will triumph, and that

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

RELIGIOUS DEPARTMENT.

THE AMERICAN TRACT SOCIETY.

Abstract of the Third Annual Report.

Among the institutions which have enjoyed the special smiles of Divine Providence the past year, the American Tract Society is not least in obligations of gratitude. When it was found that the results of the second year of its operations were *threefold* what they were the first year, and still more, compared with the aggregate amount of the whole Tract operations of the country in any preceding year, it was felt by some, that the magnitude of the result was occasioned, in no small degree, by the novelty of the Society, or some temporary excitement, and that very little, if any extension, could be expected for many years to come. But the issues of the third year, now closed, bear the relation to those of the second year of five to three, and show an increase, compared with the preceding year, which is very rare in the history of benevolent institutions, and which furnishes a new and instructive lesson, that God is ready to bestow large blessings upon Zion, and that his children shall never be straitened in him.

The Publishing Committee have endeavoured to bear constantly in mind, that their first and highest aim, looking to God for direction, must be to select and issue those great evangelical doctrines of the cross, which God is accustomed to magnify the riches of his grace in blessing to the conversion of sinners to himself, and the building up of Christians in the most holy faith. They have believed, at the same time, that no pains should be spared to issue these truths in a form of narrative style, and external appearance calculated to interest the community, and secure, if possible, general attention and respect. And they have reason for especial gratitude to God for the general interest he has awakened in the Society's publications,

and, above all, for that seal of his approbation which he has so signally given in rendering them, very extensively, the means of spiritual good.

Amount of Publications printed.

During the year ending May 1, there have been printed,	<i>Tracts.</i>
In the English language,	3,906,000
In French,	50,000
In Spanish,	35,000
In German,	144,000
In Hawaiian,	65,000
In Italian,	6,000
Children's Tracts,	239,000
Boatswain's Mate, 2000 copies embracing	14,000
Bound volumes of Tracts—of vols.	
I. and VI. each 4000 copies; of	
vol. V. 3,000; of vols. II., III.	
and IV. each 2,000; making in	
all, 17,000 volumes, comprising	
Tracts,	560,000

Total, printed during the year, 5,019,000

Whole number printed since the formation of the Society,	8,834,000
Whole number of <i>pages</i> of duodecimo Tracts printed during the year,	53,667,000
Whole number of <i>pages</i> of do. printed since the formation of the Society,	97,835,000
Whole number of <i>pages</i> of children's Tracts printed during the year,	5,208,000

Of the Tracts issued during the year, 3,190,000 have been covered, making 12,760,000 *pages of covers* issued during the year exclusive of the Tracts mentioned above.

Of forty of the Tracts, 20,000 copies of each have been printed during the year; of twenty-six, 24,000; of seven, 32,000; of the "Way to be Saved," 40,000; of "Quench not the Spirit," 44,000; and of the "Swearer's Prayer," 64,000; making the whole number of the last mentioned Tract, published by the Society in three years, 109,000.

The whole number of copies of the American Tract Magazine, published during the year, is 40,500.

Whole number of copies of the Christian Almanac for 1828, printed at the Society's House, 128,900.

Of the Rise and Progress, embracing 280 pages, 2,000 copies have been printed; whole number of pages, 560,000.

Amount of Publications circulated.

On May 1, 1827, the General Depository contained duodecimo Tracts, (including the Tracts in 7,545 bound volumes.)	Pages. 15,788,268
Printed the last year in separate Tracts and bound volumes, duodecimo,	58,667,000
	69,455,268

Remaining in the General Depository, May 1, 1828, (including the Tracts in 10,357 bound volumes.)	23,133,484
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Duodecimo Tracts circulated during the year, (including the Tracts in 14,188 bound volumes.)	46,321,784
Total circulated since the formation of the Society,	74,701,516

Gratuitous Distributions.

Of the Tracts gratuitously distributed, there have been sent,	Pages.
To the Sandwich Islands,	645,000
To the Mediterranean,	269,000
To other foreign lands,	91,238
Total to foreign countries,	1,015,238
West and South of the Alleghany Mountains,	976,138
To other parts of the United States,	611,602
Whole amount of grants as above,	2,602,978

The Committee have also appropriated \$00 dollars to the Rev. Jonas King, to be employed in procuring Translations of this Society's Tracts into the language of *modern Greece*, to be distributed under his direction, in his contemplated mission to that suffering country; a number of such translations having already been printed at the American mission press in Malta.

State of the Funds.

Received, during the year ending May 1, For Tracts sold nearly at cost,	\$32670,80
Donations—from Branches and Auxiliaries,	4585,06
Do. from 117 Life Directors,	3106,00
Do. from 168 Life Members,	3406,01
Annual subscriptions, and other donations,	1365,34
Whole amount of donations,	12464,36

Total receipts during the year, \$45134,56

Paid, during the year,
For paper, 18229,01 |

For printing, stereotyping, engraving, folding, stitching, binding, Tracts and Christian Almanac, 21810,91 |

Services of the Corresponding Secretary and General Agent, the Depository and three assistants, whose time and efforts are wholly devoted to the Society, 1856,06 |

Services and expenses of travelling Agents, chiefly in more destitute parts of the country, 1932,52 |

Expenses of General Depository, postage, taxes, fuel, and all other expenses, 1806,06 |

Total paid during the year, as above, \$45134,56

All motives conspire to urge the Society onward with redoubled zeal. Its aim should be nothing less than to send these heart-searching messages of love and salvation to every town, and neighbourhood, and family, and soul, to whom we can have access; and that *without any delay*. The whole evangelical community should be enlisted in the work—every individual become personally a Tract distributor—a procurer of spiritual blessings by prayer—and the means of exciting to action all others within the reach of his influence.

This work must and will go on. If we are inactive, God will raise up others. The day of millennial glory in our world will be hastened in its time. And, though the previous contest with the powers of darkness may be long and severe, there will be found a multitude of faithful followers of the Lamb, who will choose to bear the self-denial, and toil, and suffering; and if need be, reproach and persecution; that they may be found in his service, and may ultimately reign with him on his throne. Then, these dreams of earthly enjoyment will have all vanished away, and eternity have opened upon us its living realities.

Then, the multitudes whose salvation is involved in these appointed means of grace, will be seen to be innumerable; and all

have been won from the error of way through the agency of this city—and all who, from love to Christ the souls of men, shall, by aid in its conquests, have “turned many righteous”—shall unite, with “ten and times ten thousand, and thousands,” in songs of salvation to Him that loved us, and washed us our sins in his own blood, and hath us kings and priests unto God and Father: to him be glory and dominion ever and ever.”

FIRST CONVENTION IN CONNECTICUT.

The Convention of Baptist Churches in the State of Connecticut and vicinity, assembled at Middletown for the transaction of annual business, June 11, 1828.

The meeting was called to order by the President.

After the reading of the Annual Report, it was decided that we should be glad to transcribe if limits would permit, the following summary is given in the Christian Secretary of the fruits of labours within the

A number baptized the year past, by the aid of the missionaries in the employ of the Board, is 157.

A number of Churches constituted their labours is three—one at Brookfield, one at Windham, and one at Goshen. As these, some languishing Churches have been revived.

A number of Bible Classes formed by missionaries is five. The number of Sabbath Schools is seven. But the good from the united labours of the missionaries, cannot be accurately estimated on this side the grave. The light of eternity will disclose the whole; and solemn thought, that all of this generation very soon have closed their probation, and will have entered on the realms of eternity. How important that work while the day lasts, for the night cometh wherein no man can

The following spirited Resolves were adopted by the Committee appointed upon the subject of Foreign Missions, and adopted by the Convention.

Resolved, That the Convention view with deep and increasing interest, the results of the Board of the General Convention of the Baptist denomination, and we recommend the Burman Mission, an object deserving the special attention of our Churches.

Resolved, That the thanks of this Convention be given to those individuals and societies who have combined their efforts to note a cause so important and glorious, and that they be requested to continue to increase their exertions.

G. 1828.

Resolved, That in view of the wants of Burmah, we now take a collection for Foreign Missions.

Collections taken amounted to 43 dollars. After which the hymn was sung commencing, “Come, Holy Spirit,” &c. and prayer was offered by brother O. Wilson.

The Officers appointed for the ensuing year were the following:—

JONA. GOODWIN, *President*.
GEO. MITCHELL, *V. President*.
ALBERT DAY, *Secretary*.
J. B. GILBERT, *Treasurer*.

Benj. M. Hill,
Simon Shafer,
Oliver Wilson,
Fred. Wightman,
John Cookson,

Trustees.

UTICA FOREIGN MISSION SOCIETY.

The fourteenth Annual Meeting of this Society was held at Whitesborough, June 17, 1828.

The Board convened at the meeting-house at 10 o'clock, A. M. Prayer by C. G. Carpenter.

It then proceeded to examine the Treasurer's Account, from which it appeared that they had raised within the year the sum of \$391.06—\$225 of which had already been transmitted to H. Lincoln, Esq. Treasurer of the General Board.

The following gentlemen were appointed Officers of the Society for the ensuing year, viz.

BENJ. BUDLONG, *President*.
CHARLES BABCOCK, *Secretary*.
H. B. ROUNDS, *Treasurer*.

Ab'm. Williams,
C. G. Carpenter,
Elon Galusha,
Henry Shute,
Daniel Putnam,
Enoch Green,

Directors.

Pardon Allen,
N. N. Whiting,
Stephen Wilkins,
Elder Clay,
Caleb Reed,
Edward Baldwin,
A. McAllister,
Abraham Brooks,

Solicitors.

BAPTIST MISSIONARY SOCIETY IN VIRGINIA.

This Society held its Anniversary at Richmond, on the 31st of May. Rev. R. B. Semple, was chosen *President*; Rev. John Kerr and Rev. J. B. Taylor, *V. Presidents*; Rev. Henry Keeling, *Cor. Sec'y*; Mr. George Roper, *Rec. Sec'y*, and Mr. Wm. Dabney, *Treas.*

They remitted \$200 to the Treasurer of the General Convention.

OHIO BAPTIST CONVENTION.

This body held its annual session at Zanesville, commencing on the 4th Monday in May last. The number of Churches and Societies in connection is now 66. A number of new Societies were added at this session. They have a vast field of labour before them. And however feeble their present strength, and however limited their present means, in comparison with the good work to be accomplished, they should not "despise the day of small things." The benevolent objects in which they are engaged, have only to be fully understood by their brethren at large, to secure their decided and efficient co-operation.

The Officers appointed at this session, were as follows:—

N. S. JOHNSON, *Pres.* Cincinnati.

G. C. SEDWICK, Zanesville, }
I. G. BURNET, do. } *V. Pres.*
JACOB BAILEY, Kingsville, }

E. ROBINS, *Cor. Sec'y*, Cincinnati.

T. CRANE, *Rec. Sec'y*, do.

AARON GANO, *Treasurer*, do.

With twenty-nine Trustees.

REVIVALS.

It will be recollected that in our last, we gave a letter of the Rev. Dr. Noel, describing a revival under his ministry in Scott County, Kentucky, in the immediate vicinity of the Choctaw Academy. We now have the pleasure of adding a letter from the Hon. R. M. Johnson of Kentucky, to Rev. Mr. Brantly, giving a further account of the same work.

*Choctaw Academy, Blue Spring,
June 24, 1828.*

Dear Sir,

It is already known to you that the Choctaw Nation has located a school at this place under the name of the Choctaw Academy, under the superintendence of the government of the United States and the Baptist Missionary Society. The school consists of one hundred students from the following tribes, the Choctaws, Creeks, and Puttawatomes.

The whole establishment is supported by their own funds according to the number of scholars from each tribe.

Upon my return home, about the first of June, I was very much gratified that there existed a most extraordinary revival

of religion in this neighborhood; about two hundred and fifty new converts have already joined the Crossing Baptist Church, about two miles from the school. I am not able to speak with precision as to the vast number who have joined the adjacent churches. The most pleasing part of my narrative is yet to be told, I mean the influence which this stir of religion has had upon the students of the Choctaw Academy. Before my return home, a number had been baptized and joined the Church at the Great Crossings, and the respectable Methodist Society at Georgetown, about four miles distant. I had the satisfaction myself to see other students added to the Crossing Church, a few days since, at which time fifty were baptized. This solemn ceremony was performed in the presence of several thousand admiring and deeply affected spectators. The interest of the scene seemed greatly to be increased by the fact that the native sons of the forest composed a part of the subjects for baptism; thirteen or fourteen have joined the Baptist Society, and eight or ten are members of the Methodist Society in Georgetown. These converted students are composed indiscriminately of the young men and boys down to nine years of age. The son of the Creek chief Opo-tho-lo-hola, about nine years old, gave in an experience before he was received by the church, which astonished every beholder, and is the theme of conversation in every private circle. The experience of many others has not been less extraordinary and interesting. The students have their prayer meeting this evening at my house, by invitation, and they have their regular weekly prayer meetings at their school rooms; and in their devotion they would not be disparaged in comparison with their white brethren for interesting and correct views on the subject of religion. The greatest pleasure that I experience from a communication of these facts arises from the conviction of my own mind that the change is real and of divine origin, judging from the change in their conduct, in their temper and in their dispositions. Their humility and meekness would do honour to any christian community. The christian may rejoice in the full confidence

that God, in his providence, has smiled upon this institution, and intends it for the useful and desirable purpose of civilizing and christianizing our red brethren within the United States. That the wilderness may blossom as the rose is the prayer of your sincere and devoted friend,

R. M. JOHNSON.

N. B. Since finishing this very rapid sketch, the Rev. Mr. Vardeman has paid us a visit, and he informs me that within the last six months he has baptized about 500 persons. The Rev. Silas M. Noel has the care of the church at Great Crossings.

The following are the names of the Choctaws who have become religious, viz; Robert Jones, Samuel Garland, Lyman Collins, Anderson Perry, James Brewer, Peter King, Levi Parsons, William Bryant, Samuel Worcester, Syllas D. Pitchlynn. Sampson Birch came to the school a Baptist, and joined the Crossing Church.

The following are the names of the Creeks who have become religious, viz; Stephen Grayson, Thomas H. Benton, Daniel Asbury, Jesse Brown, Samuel Brown, William Gray, Jacob Creath, Henry Clay, Thomas Henderson, Benjamin S. Chambers, Thomas Hicks, James Berryhill, and Richard M. Johnson, son of Opo-tho-lo-hola, nine years of age. Samuel M'Intosh came to the School a Methodist and joined the society in Georgetown.

R. M. J.

LETTER FROM MR. MERRIAM TO A FRIEND IN BOSTON.

Eastport, June 9, 1828.

Dear brother,

I rejoice to tell you that God in mercy is visiting his thirsty Zion with refreshing showers of mercy, and is answering the prayers and tears of his people to their abundant joy.

Let Zion and her sons rejoice,
Behold the promis'd hour;
For God hath heard her mourning voice,
And comes to exalt his power.

A friend has permitted me to extract the following from a letter recently received from Rev. Harris Harding.

Yarmouth, (N. S.) May 13, 1828.

My dear brother,

"The Lord in great mercy is gathering his chosen ones among us. We had a

glorious harvest last autumn, winter, and spring, and still the fields are white. More than two hundred and thirty souls have been added to our church by baptism since October last. We have conference meetings every week, and there is scarcely a Sabbath that I am not called to administer the blessed ordinance of baptism.

O Sir, it would gladden your heart to see how God owns his own institution by manifesting his presence on baptismal occasions: To see hundreds bathed in tears—to witness the gospel solemnity, and mark the countenances of many, would make a New Testament believer say, 'This is the house of God, and the gate of heaven.' Several belonging to other denominations have joined our church.

"The 19th of December last, our church joined the Nova-Scotia Association, adopting their faith and practice without a dissenting vote. The pestilence wastes us, and thins the inhabitants of Yarmouth greatly, yet it is a good time to die; many are powerful witnesses for God's work in our land, on a death-bed. Where the enemy hath not been cast out, he seems to be chained in the lusts and corruptions of the human heart, and scarcely is permitted to move his tongue against God's people, for he seems to give them favour in sight of their enemies."

In Cooper, (Me.) also God has poured out his Holy Spirit. The desert and solitary places are made glad, and the wilderness has budded and blossomed as the rose. They sent about fifty miles to brother C. N. Harris, of Lubec, being about as near as any one that could be obtained to administer the ordinance of baptism, who went and baptized twenty, that united with the Church in No. 20.

Brother Buck, of Sullivan, has received or baptized seventeen, and the good work is progressing.

A letter from Rev. Joseph Henderson, of St. George, N. B. mentions that he has baptized five, and expects shortly to baptize several more, as the blessed Lord is carrying on an extensive work for ten or fifteen miles around.

We have indeed reason to praise the Lord that on us also some mercy drops

are falling. I have baptized thirteen this spring, two of them at Lubeck, and the remainder in the fellowship of this church, and the prospect is increasingly encouraging.

Pray for us, that we may be faithful witnesses, zealously engaged in our Master's cause, and that our churches may receive large accessions of such as shall be saved.

Yours, very affectionately in the gospel of Christ,
ISAAC MERRIAM.

EXTRACT OF A LETTER FROM ELDER
EDWARD MANNING, TO THE PUBLISHERS.

Cornwallis, (N. S.) April 7, 1828.

"About four years ago, there was a glorious work of the Spirit commenced in the hearts of both saints and sinners in the western part of this town. It continued to progress gradually, and lasted about three years. The branch of the church in the western district petitioned to be set apart as a distinct church. A council was called, and it was mutually agreed on, and they received the right hand of fellowship as a sister church, the second Wednesday in January last, designated the Second Baptist Church in Cornwallis. There are three brethren in our church who have commenced preaching. In the eastern part of the town in particular, a blessed work of the Holy Spirit commenced this winter, and a very considerable number have already obtained a hope in God. The last Saturday, at a special church meeting appointed for the purpose of hearing the young converts relate what the Lord had done for their souls. Twelve offered themselves willingly to the church, and were joyfully received, which, with 10 who had been received previously make the number of candidates for baptism 22. A very considerable number more will come forward next month. A widow woman, her only son, and four daughters, (all adults) have professed, Repentance towards God, and faith towards our Lord Jesus Christ, in the present revival, have all told their experience, been received by the church, and are all to be baptized at

one and the same time, if life be spared. This reminds me of Lydia, and her household, and the Jailer and his. These all heard the word, all believed, all rejoiced, and they expect all to be baptized upon a profession of their own faith."

EXTRACT OF A LETTER FROM A
FRIEND AT MINISINK, N. Y. APRIL
29, 1828.

"In my last I informed you that there was a favourable appearance of the outpouring of God's Spirit in the midst of us. I take the liberty now to inform you, that our expectations are realized. Last Lord's day we had the pleasure to behold twelve willing converts follow their blessed Lord in baptism, and a number more appear to be awakened."

From the same, May 12.

"As it respects the display of God's grace in this region of country, it gradually progresses. Our meetings continue to be solemn and interesting. I think I may say, the Lord is among us of a truth. We have meetings three times a week of evenings and notwithstanding the thinness of population, they are generally crowded with attentive hearers. Fifteen have been baptized, and several more have entertained a good hope through grace."

EXTRACT OF A LETTER FROM MR.
PINKHAM TO THE EDITOR.

Bluehill, June 16, 1828.

Dear Sir,

Since the commencement of the present year, the Lord has done great things in some of our towns in this County (Hancock.) In Brooksville, forty-nine have been baptized, and added to the First Baptist Church in that place. In Penobscot, seventeen have been added to the Church in that place by baptism. There has been a goodly revival at Sedgwick-Bay. The second Church in that place was organized, under very encouraging circumstances, on the 22d of May, consisting of forty-nine members. This revival commenced a number of months

place, at a prayer meeting, which was but thinly attended at first. A meeting-house is now in contemplation, proportionate to the ability of the people to build, which will be erected as soon as is convenient. It is believed this revival will not obstruct the missionary spirit which has prevailed within the limits of this new Church, for a number of years, among both male and females, but will doubtless increase it.

I have lately spent a few days on Mount Desert. A revival of religion is progressing in most of the neighbourhoods in that place. The Baptist Church there has as yet, received no additions. They have a Bible class which meets regularly on Saturdays, and which one of the Deacons superintends. But they are destitute of a pastor, and on an island. On Monday, the 9th inst. I preached a lecture, according to previous notice, after which a Primary Male Missionary Society was formed. This was done at their own request. The Females present appointed a time to meet and revise their constitution, and to set out anew, as but little had been done by them, for some years, chiefly however for want of suitable information and encouragement.*

I have nothing special to communicate as to this place; excepting a convenient meeting-house is now about completed, and will be opened in a short time for public worship by the Baptist Church and Society here. My health is on the whole getting better, so that I have

* The happy result which followed the visit of Mr. Pinkham to this destitute Church, may show to others how easy it is to be useful, where the disposition exists. Let every minister and private christian ask himself, if there is nothing more he can attempt for the cause of Christ, than that which he is now doing? Let him survey the nearest wastes, and if he can do nothing more, he may diffuse missionary intelligence by circulating the Magazine, and excite many to action, who would otherwise remain neuter. Perhaps at the present time, no service would be effective. We are gratified to hear of a deacon of a church, who in the absence of a pastor, labours to supply his place, by the establishment of a Bible class. May the blessing of Heaven crown his exertion, and others go and imitate his example.

Ed.

preached steadily for more than two years in this place and vicinity, and hope to be able again to take the pastoral care of some little flock should that be duty.

I remain yours, affectionately,
E. PINKHAM.

GOOD EXAMPLES.

Letter to the Editor by a friend to the perishing Heathen.

July 4, 1828.

Dear Sir,

I send you enclosed ten dollars fifty-five cents this morning, contributed to assist in supporting a Mission School under the direction of the Baptist Board, at Monrovia in Africa. It may not be uninteresting to know the manner in which this was collected; and I mention it the more willingly, from the hope that it may provoke imitation. Measures had been taken by the Church to which I belong, to unite in a religious celebration of the 4th of July; but the services were fixed at a late hour in the afternoon. Several of the members expressed a desire to hold a morning prayer meeting, and it was thought peculiarly appropriate, to begin the day which is to this nation so interesting a memorial of God's goodness, but which so many pervert to purposes of senseless revelry, by appearing unitedly in the attitude of grateful worshippers before the Most High. That our prayers might not alone be offered up before God, an opportunity of contributing was furnished at the close, of which this sum is the result. As our offerings this afternoon are for the benefit of the Colonization Society, it was proposed to designate the enclosed for the purpose above specified, as being interestingly associated with the latter object.

I cannot withhold the suggestion that if one half of our Baptist Churches would spend the morning of this day in prayer, and contribute even as small a sum as this, we should soon see your treasury replenished, and might reasonably hope for Heaven's blessing on your labours to give poor Africans and Burmans a day of liberty joyful and glorious as our own.

Yours, &c.

From the New-York Baptist Register.

A praise worthy example is presented in the following letter, to the Editor, which we hope will be imitated by many of our sisters in Zion.

Smithfield Flatts, May, 1828.

Sir,

Having been blest in all things, I felt a desire to render a thank-offering to God, and to make an effort in favour of Missions,

and for this purpose spent three days, to ascertain how many of my sisters in the Lord, I could find like-minded with me, and to solicit donations.

Our church is small, therefore I did not expect great things, but according to their ability, so have I received. I feel as if the Lord had sped my way, and they have shown kindness unto my Master.

I therefore enclose \$11, as the fruit of their liberality, for the express benefit of our dear Missionaries in Burmah, and by this small memento, prove to them, that their American Sisters, have not forgotten them in their arduous undertaking, with a fervent desire, that it may be a mean, in the hand of the Great Superintendent, of bringing one soul out of nature's darkness, to see all the beauty there is in Jesus.

It is our request, that the eleven dollars, be given into the hands of the Treasurer of the Foreign Missionary Society in Utica. In complying, you will oblige yours.

M. D. G. L.

Columbian College.

Rev. Dr. Chapin of Waterville, Maine, who has formally accepted the Presidency of this institution, is expected to enter on the duties of his office, early in September.

ORDINATIONS, &c.

On the 28th of May, Mr. Urben B. Miller was ordained to the work of the ministry, in the 2d Baptist church in Virgil, Cortland county, New-York. Sermon by Rev. Peleg Card.

The 18th of June, Mr. Dudley Lamb, was ordained at Springwater, New-York,

over the Baptist church. Sermon by Rev. Isaac J. Brown.

The 21st of May, Mr. Epaphras Thomson was ordained to the Gospel Ministry in the 1st Baptist Church in Poultney, Steuben county, New-York. Sermon by Rev. E. Savage.

Rev. James Gillpatrick was ordained an Evangelist at Machias-Port, Maine, on the 4th of June, 1828. Introductory Prayer by Rev. Edward N. Harris of Lubec; Sermon by Rev. Isaac Merriam of Eastport; Consecrating Prayer by Rev. Benjamin Buck of Sullivan. Rev. I. Merriam, P. Bond, and J. Billings assisted in the imposition of hands. Charge by Rev. Phinehas Bond of Cherryfield; Right Hand of fellowship by Rev. John Billings of Addison, and an Address to the Church by Rev. Enos Trask of Jefferson. The services were solemn and interesting.

At Waterville, Vermont, May 8, 1828, Rev. William Arthur was ordained to the work of the Gospel Ministry, as an Evangelist. Introductory Prayer by Rev. D. Boynton of Johnson; Sermon by Rev. A. Sabin of Georgia, from Matthew v. 16. Ordaining Prayer by Rev. Luther Cole of Enosburgh. Rev. Joel P. Hayford of Johnson, gave the Charge, and Rev. Otis Robinson of Groton, the Right Hand of Fellowship. Hymn and Benediction by the Candidate. It was a solemn and joyful day to the friends of the Redeemer.

Church Constituted.

A Baptist Church was constituted June 9, in the village of Pulaski, (town of Richland, Oswego county, New-York,) of about thirty members, with flattering prospects.

Receipts into the Treasury of the Bap. General Tract Society, up to June 6, 1828.

DIRECTORS FOR LIFE.

Rev. Edmund Shackelford, by females of the Monticello, Antioch, and Indian Creek, Ga. congregations,	\$25 00
Rev. Charles D. Mallary by females of the Beulah, S. C. Baptist Church and congregation (in full of \$31)	21 00
Rev. William Dossey, by ladies (chiefly by two) of the Society Hill, S. C. Baptist Church (in full of \$25)	15 00
Rev. Howard Malcom, by a Female member of the Federal St. Baptist Church, Boston, (in full of \$25)	15 00
Rev. James D. Knowles, by females of the second Baptist Church and Society, Boston,	25 00
Rev. Thomas B. Ripley, by do. of the Portland, Maine Baptist Church and Society	25 00
Rev. Aaron Perkins, by do. in New-York, (in part)	15 00
Charles L. Roberts, New-York,	25 00
William Butler, do. (in full of \$25)	15 00
Theodore Clark, New-York, (in full of \$25)	5 00
N. R. Cobb, Boston,	15 00

LIFE MEMBERS.

Rev. Gibbon Williams, by females of the Cornish Flat, N. H. Baptist Church and Society	10 00
Rev. C. P. Grovesnor, by do. of First Baptist Church and Society Boston,	10 00
Rev. John N. Brown, by do. of Malden, Mass. do.	10 00
Rev. John D. Hart, by do. of East Hilldale, N. Y. do.	10 00
George Colgate, New-York,	10 00
Gen. Abner Forbes, Windsor, Vt.	10 00
Wm. S. Hansel, Philadelphia,	10 00
Shadrach Taylor,	10 00

DONATIONS.

Edgfield, S. C. Tract Society, by E. Mustin,	5 25
J. W. Waldo, Newberry C. H. S. C.	1 50
S. A. Shed, \$3; Jas. Cogswell, \$1; Mr. Spaulding, \$1; Wm. Keith, \$1; Roger King, 50 cts.; R. B. Hancock, 50 cts.; David Jones, \$1, (all of Boston,) Total,	8 00
Mrs. Hughes, Philadelphia, and Rev. E. Megregory, N. Leverett, Mass. to send Tracts to the destitute in Missouri, \$1 each,	2 00
Gen. A. Forbes, Windsor, Vt. subscription, one half donation,	4 00

Moneys received by the Treasurer of the Baptist Missionary Society of Massachusetts.

1828.

May 27. By cash of James Brown, Hamilton,	1,00
" a friend of Missions,	1,00
" Federal-Street Baptist Church and Society, Boston,	29,81
" from Lincoln & Edmands, Agents of the American Baptist Magazine, collected on debts due previously to transferring the work to the Foreign Board,	1391,50
" of Mr. D. R. Griggs, being a legacy from Elizabeth L. Richards, deceased,	30,00
" from annual subscribers in Salem,	55,00
" collection in First Baptist Church in Salem,	25,37
" Do. in Second do.	9,00
" from Baptist Church and Society, Cambridge, viz.	
Bela Jacobs,	1,00
Levi Farwell,	10,00
William Brown,	5,00
Charles Everett,	5,00
John Edwards,	3,00
Prudence Farwell,	10,00
Ebenezer Hovey,	1,50
E. Hovey, jr.	1,50
Eunice Nichols,	1,00
Collection,	30,14
Mission Box, Vestry,	38,14
Do. at Male Prayer Meeting,	3,43
Do. Female do.	1,11
By cash of Charles C. P. Crosby,	110,82
" E. W. Freeman,	1,00
" Benjamin Kent,	1,00
" Bartlett Pease, Dunstable, N. H.	1,00
" West Cambridge Church and Society,	8,00
" Benjamin Putnam,	1,00
" Asa Niles,	1,00
" Joseph Grafton,	1,00
By cash received of the Treasurer of the Mass. Bap. Ed. Society, being interest on Mr. Cornish's legacy,	400,00
June 2, By cash from Bap. Ch. and Soc. Charlestown, per James Fosdick,	22,00
" from Female Primary Society, Charlestown, do.	25,00
7, " " 2d Baptist Church and Society, Boston,	94,65
23, " interest on note	73,00
July 4, " from a friend to Missions in Roxbury, being one dollar a month from July 4, 1827.	12,00

E. LINCOLN, Treas. \$2295,15

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination for Foreign Missions, from May 23, to July 21, 1828.

By cash from the Carey Society of the First Bap. Church in Boston, for the education of an Indian boy by the name of James Manning Winchell, at the Carey Station, per Miss Lydia C. Jepson, Treas.	20,00
From females belonging to the Bap. Church and Congregation, in Middletown, New-Jersey, by Miss Ann Smith, Treas.	12,00
Collected at monthly concert for prayer, at Danvers, received per Dea. Kent,	5,82
From a friend to missions, per Rev. Mr. Parkhurst,	,50
A friend to Foreign missions, per Rev. Mr. Drinkwater,	5,00
Miss Elizabeth L. Richards, deceased, for the education of Indian children under the care of Rev. I. M'Coy, per Mr. David R. Griggs,	30,00
From the Lake George Association,	6,00
Dea. J. Fosdick, Treas. of the Middlesex and Norfolk Aux. Soc. for foreign missions, per Mr. E. Lincoln,	356,00
Medfield Fem. Prim. Soc. for the Bur. Miss. per Catharine Morse, Treas.	13,77
From Abel Parker, Esq. Jaffrey, N. H.	15,00
Female Mite Soc. Hillsboro', per Sally Howe, Treas. for Burman Mission,	5,50
Fem. Prim. Soc. in 2d Bap. Ch. and Soc. in Boston, for schools in Burmah,	77,31
Fem. Industrious Soc. of Rev. D. Sharp's Ch. and congregation, for the education of two Indian children at the Carey Station, by the name of Ann Sharp and Sophia O. Lincoln, per Miss Elizabeth Ford,	40,00
A female member of the South Baptist Church in New-York—for India female Schools, \$20—African Bap. Mission, \$10, per Rev. C. G. Sommers,	30,00
Of a female member of the Bap. Church, Poland, for Bur. Miss.	,50
Sunbury Fem. Cent Soc. per Mr. E. Lincoln,	49,12
	<hr/> 49,62
Ontario Association, by Rev. Whitman Metcalf, per Mr. E. Lincoln,	19,00
The Bap. Convention of Georgia, per Rev. Adiel Sherwood,	200,00
To be appropriated as follows, viz. For Withington Station, \$93,50—for Burman Mission, \$52,94—for General Purposes, \$53,56.	
The Baptist Miss. Soc. of Virginia, per Wm. Dabney, Esq. Treas.	200,00
From Male Primary Society, Eastport,	5,00
From Female do. do. do.	7,60
Per Messrs. Hayden & Brooks,	<hr/> 12,60
Interest of a bequest of fifty dollars from Miss Eleanor Blakely late of Pawlet, Vt.	3,00
Levi Willard, Treas. of the Dublin Association Miss. Soc.	50,00
From Archibald Smith, Jr. Treas. of the York Bap. Aux. Soc. it having been contributed as follows, viz.	
From Cornish Primary Society,	8,00
Lebanon Female Primary Society,	7,50
A friend,	2,00
Male Primary Society, Buxton,	5,31
Female do. do. do.	2,70
Contribution at Association,	6,50
Contributed by a friend for Burman Mission,	5,00
Do. do. Indians in the west,	2,00
Do. do. the Colonization Society,	2,00
	<hr/> 41,01
John Hovey, Esq. Treas. of the Kennebeck Aux. Soc. by Capt. Springer, per Mr. E. Lincoln,	333,00
Fem. Miss. Soc. of the South Bap. Ch. N. York, for female Burman schools, by Mrs. Sarah L. Sommers,	30,00
Dea. Robert Brodie, Charleston, S. C. it having been collected at the last monthly concert for prayer, per Mr. T. B. Swift,	16,00
Stockville Bap. Miss. Soc. N. S. for Bur. Miss. per Rev. C. Tupper,	11,00
R. C. Foster, Esq. Nashville, late Secretary of the West Tennessee Bap. Miss. Soc. Auxiliary to the B. B. F. M.	100,00
From the Franklin Association, N. Y. per Rev. John Peck,	50,00
	<hr/>
H. LINCOLN, Treas.	\$1732,13

☞ The Treasurer has received \$60, from Mrs. Prudence Farwell, Cambridge, Mass. to aid in supporting schools in India.

THE
AMERICAN
BAPTIST MAGAZINE.

No. 9.

SEPTEMBER, 1828.

VOL. VIII.

MISSIONARY DEPARTMENT.

Philadelphia, June 30, 1828.

Mr. Editor,

Little more than a week has passed since Rev. Thomas Swan, late Professor of Divinity in the Baptist Missionary College at Serampore, left this city for Liverpool, after having remained with us only about ten days from the time of his arrival from Calcutta until his departure. While here he preached in several of our places of worship, with much acceptance, and became endeared to all who formed a personal acquaintance with him. He delivered a missionary discourse, by request, in the Sansom-Street meeting-house, to a large assembly, which, with the address I herewith send, he was induced by the earnest desire of several to leave with us. The publick will see the former ere long. The latter on "the necessity of much personal religion in missionaries," you will please publish in your Magazine. It will prove acceptable to your readers, and is particularly seasonable at this time, when our mission stations need recruits, and others are proposed to be established,—that any who may look forward to such an engagement, and those who are to decide on their qualifications, may be aided in fixing their minds on the necessity of a high character in their piety. May the perusal of it be useful to all Christians and ministers in exciting them to seek that state of personal religion which will make them shine as lights in the world.

D.

ADDRESS,

ON THE NECESSITY OF MUCH PERSONAL RELIGION IN MISSIONARIES, BY
REV. THOMAS SWAN.

Delivered in the Mission Chapel, Circular Road, Calcutta; and in the Serampore
Mission Chapel.

Much personal religion is necessary in every Christian. All that profess to know Christ, ought to be entirely devoted to his service. But if this be true in reference to Christians in general, how much more is it true in regard to the Christian minister and the Christian missionary? If the former are not to remain satisfied with little piety, surely the latter, whose very occupation is religion, are laid under the strongest obligations to strive after being devout in the highest degree.

SEPT. 1828.

We shall, therefore, present to our brethren in the same work, a few considerations calculated to evince the necessity of much personal religion in the missionaries of Christ.

And in the *first* place, missionaries in general have been selected by their Christian brethren for this peculiar work, on the faith that they possessed a more than ordinary degree of personal piety. However careless Christians may be as to their own particular attainments

in religion—however little holy anxiety they may discover to please God in all things, to serve him with their spirits, or to be entirely devoted to the service of Christ—however seldom they may contemplate that perfection of character which they are destined finally to attain, and which it should be their constant effort to attain—you will not find them equally careless in their ideas as to what a missionary should be. However low in religion they may be themselves, you will always find that they think the missionary should be high in religion. They would never select a man for a missionary whose attainments in serious godliness they did not consider far more elevated than their own. If he were not more eminent than they in personal religion, they would think him entirely unfit for such a sacred employment. This is the principle on which Christian missionaries are chosen by their brethren; and whether they are really eminent in personal religion or not, they are chosen as persons who are. They must *appear* to be very devout, or they will not be selected. It is on the faith that they really are what they *seem*, that the people of God set them apart for the sublime service. But does not this lay a necessity on the Christian missionary of being eminently holy? Was it not on the supposition of his being so, that he was sent into the missionary field? And if his brethren had imagined that he would become indolent, or carnal, or vain, or proud, would they have fixed their choice on him? Would they not have trembled at doing so?—trembled at sending into the holy work of Christ an unregenerate son of perdition instead of one born from above? instead of one desirous to engage in the great work, impelled by the love and filled with the spirit of Christ? instead of one desirous to live in the cultivation of every heavenly virtue and grace? Surely they would. They never

would have made such a choice. And this consideration, my brethren, that the people of God selected us to the great work on the faith of our possessing much personal religion, involves a necessity that we should possess it.

2. When a missionary devotes himself to the work of Christ, he solemnly vows, that he will exhibit to the world, that he is under the influence of a very high degree of personal piety. For the truth of this, I may safely appeal to the experience of every missionary now hearing me. You well remember your feelings, and the prevailing sentiments of your minds, on that important day when you were consecrated to such a glorious service. If, when you first believed in Christ, you said you would be the Lord's—if, when you were first united to the Christian church, you said you would be the Lord's, surely when you were set apart for missionaries, you said, in an equally striking and impressive manner, that you would be the Lord's. At that interesting period of your existence, which you will never cease to remember, how elevated were your aims, how great were the attainments in personal religion which you expected, through the grace of the Lord Jesus, to realize. You then engaged to become intimately acquainted with yourselves; to enter, with the word of God as your light, into the deepest and darkest recesses of your own hearts, that you might become intimately acquainted with all their deceits, and plagues, and abominations. You then engaged to mortify every evil temper and disposition, and to live constantly under the influence of the love of Christ, loving your fellow-Christians as brethren, and all men as partakers of the same nature with yourselves, and as objects of the same divine compassion. You then solemnly renounced all the pomps and vanities of the world, and promised "not to be conformed to the world,

but transformed by the renewing of your minds." You then resolved "not to lay up treasures on earth, but in heaven;" and you plainly declared, in a sense somewhat different from other Christians, that you were "strangers and pilgrims" on earth; you vowed in the strength of your God, to be the devoted servants of Christ alone, and to show yourselves so in every situation, by a diligent performance of its duties. Now, what did these solemn engagements involve on your part? Did they not involve a necessity of your realizing, as far as possible, the fulfilment of them, both as to your inward and as to your outward man? Certainly they did. And happy will it be for us all, my brethren, if we recal to our minds these solemn engagements every day of our lives, that we may endeavour, by the constant performance of them, to glorify Him who hath redeemed us, and who hath permitted us to devote ourselves to so holy a service.

3. Without much personal religion, a missionary will be in danger of being improperly affected by the opposition of ungodly men. The true missionary is not to imagine, that every one feels and thinks concerning missionary work as he does. His mind, as far as he is spiritual, glows with high fervour, every time he contemplates the grand object of all legitimate missionary exertion, namely, the *conversion of the world to Christ*. But he is greatly mistaken if he imagine, that all will feel and think in sympathy with him, that the ideas of all men will be the same as his own. He will meet with many men of enlarged minds, and of humane and benevolent hearts, who will indeed approve of his labours in so far as they tend to enlighten the understandings, and civilize the manners of the heathen; but these will have no sympathy whatever with his ardent desires, that the heathen should repent, be converted, and turn to

God. It were well, in one sense, if the number of such liberal philanthropists were greatly enlarged; for, although a missionary may be injured by such men, yet they are not his greatest enemies. He will meet with many formal professors who are too ignorant duly to appreciate missionary labours as means of education, and too destitute of real piety to care for all his efforts to turn the heathen "from darkness to light, and from the power of Satan to God." He will, besides, meet with many superficial scoffers at all religion. Men whose minds are so destitute of all just ideas of things, that they are capable of nothing superior to low jest, vulgar wit, or profane ribaldry. These ignorant and wicked men will condemn both him and his glorious object, and his unwearyed labours; and if they can render these the occasion of a little vain mirth, their empty minds will be completely gratified. Now these three different classes of men, both those who are humane, well-educated, and philanthropic; and those who are hypocritical and formal; and those who are shallow and profane, may be designated by the general term *ungodly*; and they will oppose the true missionary in a greater or less degree. The first, will enter but partially into his views; the second will hate him because, if his views of religion be correct, he condemns theirs; the third will persecute him as a troubler of life, and a destroyer of its pleasures. Now, how is he to remain unaffected by the opposition that he is sure to experience from these different quarters? In no other way than by himself possessing much personal religion, and exemplifying the power of it in the view both of his enemies, and the enemies of his God. Neither his learning, nor his talents will overcome such opposition. If he trust to the powers of his own mind, or to the knowledge which these powers have enabled him to acquire, he

trusts to broken reeds. These, in themselves, will never support him or carry him through. Nothing but confidence in God, sincere devotedness to his service, and a spirit of universal charity, will enable him to overcome his enemies, and to go on perseveringly in his work. These, therefore, are what we should earnestly endeavour to attain: strong faith in God, ardent devotedness to his service, and fervent love to all men, even to the enemies of God's righteous cause, for whose conversion and everlasting salvation we should daily pray. Under the influence of these alone can we hope for final victory over every species of opposition.

4. Without much personal religion, a missionary will be in danger of being seduced into the paths of error. The missionary is not merely exposed to the latent evil of his own deceitful heart, which no one can perfectly know but the eternal God himself—he is not merely exposed to the evil agency of invisible malignant spirits, whose anxiety for the ruin of his soul are ever discovered by constant molestation—he is not merely exposed to the temptations arising from a world that lieth in wickedness; but he is also exposed, as well as his fellow-christians around him, to the seducing influence of those characters who have “left the paths of uprightness that they may walk in the ways of darkness,” who have “turned aside from the holy commandment delivered unto them,” and for whom it had been better that they had not even partially known the way of righteousness. We do not now refer to those who have left religion entirely—those who, from being mere professors, have become openly wicked, and malignant enemies to the truth, and to all the genuine disciples of the truth, but we refer more particularly to those who, from their never having been really convinced of the exceeding sinfulness of sin, and of their own

sin in particular, or from the native pride of their understandings having obtained the ascendancy over them, or from their ignorance of the very narrow limits within which the human mind, in its aspirings after knowledge, either human or divine, is confined, have rejected that awfully mysterious yet bright system of truth in which they once professed to glory, and in its place, have substituted a miserable system of error—a system, which is the production of their boasted yet wofully blinded and perverted reason; which owes its strength, and must owe its fugitive existence to subtlety and quibble; which gives the lie to almost every page of revelation; the ultimate prevalence of which were dishonouring to God, and destructive to the present happiness and future prospect of man. Now, how is the faithful missionary to contend with enemies like these, whose very society is pernicious, whose words are poison, and the imbibement of whose spirit were destructive at once to his own soul, and the souls of his perishing fellow-men? Is he to enter the lists of argument with them? Is he to waste his precious time in listening to their subtle reasonings, or answering their profane quibbles, in admiring them as the only men of sense, and the only christians who deserve the name of *rational*? Is he to act as if his faith were founded on perverse disputation, and to give to heretics, who rob the Saviour of his glory and the sinner of the only foundation of human hope, the credit of being able to understand all mysteries and all knowledge, which elevation in intellect above their fellow-sinners they are so anxious to be thought entitled to? By no means. He must be anxious to feel the religion of the Bible more, and to live more constantly under its influence. This will do infinitely more than the ablest arguments, and in this way he will much better promote the

cause which is dearer to him than life. In this way, also, he will understand the Scriptures better, and explain them to others in a clearer and abler manner. It is personal holiness, which ensures to a man the brightest illuminations of religious knowledge; and without that, the human understanding, however strong it may naturally be, becomes darker and darker till it be finally overwhelmed in the blackness of darkness forever. For our Saviour himself hath said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

5. Without much personal religion, the missionary will yield little encouragement to his christian brethren engaged with him in the same work. Those who have engaged in this work, need every encouragement that can be afforded them, in order that they may continue to go on, notwithstanding the many difficulties with which they must contend. They have quite enough to discourage them, independently of the carnality and irreligion of those engaged with them in the same employment. They have enough of opposition from their own hearts, from the evil spirit, and from a wicked world. These sources of opposition are sufficiently numerous, without the addition of any other, namely, the inconsistency of christian brethren. But nothing will afford more encouragement to truly sincere missionaries, than lively and flourishing personal religion on the part of their brethren. It will be a comfort to them next to their sense of an interest in God's favour. It will give an existence to religion before their eyes; and it will appear a religion worth communicating to others. The pious conduct of even one truly consistent missionary will do more good to his brethren than tongue can tell. They will be stimulated by it, they will be encouraged by it.

Their faith will become more strong, their hope more lively, their charity more fervent. They will be more and more devoted to their work. For "as one sinner destroyeth much good," so one eminently holy man, even in a very degenerate community, will be the instrument of God's blessing in raising the tone of true piety. Of the truth of this remark, the history of the church in former ages affords ample proof. We should therefore strive, in the strength of Christ, that our spirit and conduct, our words and action, may be such, that our beloved brethren, instead of taking offence, and being weakened by our disorderly walking, may rather be stimulated and encouraged in their course by the uniform loveliness of our spirit, and the unimpeachable rectitude of our conduct.

6. Without much personal religion, a missionary is not warranted to expect success in his work. We do not pretend to say but that many who have been officially engaged in religion, with very little personal piety, have been very successful in turning men to God; nor do we deny, that many a holy minister or missionary, has appeared to spend his strength in vain and his labour for nought. The Eternal giveth not any account of his matters; and he will make those whom he pleases the instruments of communicating to men his sovereign mercy. But we humbly conceive it a general rule on the part of God, that he renders those who are most devout the most useful in his cause. If this be true, then that missionary who is not anxious to live near to God—who is not conscious that, whatever may be his failings or short comings, he is desirous to become more like Christ, and to be more devoted to his service, cannot upon just grounds, expect much success in his work. But nothing will more depress the mind of the sincere servant of

Christ, than the thought that he is to have little success. This thought, if admitted, would instantly spread darkness through all his soul, damp all his zeal, and repress all his energies. How then, does the matter stand with us? Are we anxious to be useful? Was it this hope that excited us at first to engage in the glorious employment?—the hope of adding many gems to the crown of our Redeemer? Then let us look to God, who is the God of all grace, for grace to be holy; and to be holy, not in a low but in an eminent degree, since “God is able to make *all* grace to abound towards us;” and our personal religion will only be in proportion to the grace that we receive. For the most eminent of saints, the apostle Paul, declared in reference to himself, “By the grace of God I am what I am.” Which leads me to the last consideration I shall now suggest, as proving the necessity of much personal religion in missionaries, viz.

That without it a missionary is in danger of greater condemnation at last, than even the miserable heathen among whom he labours. This is a very solemn consideration. It is a very possible case, you well know, for a man to preach to others, and yet he himself be a cast-away; and if even the apostle Paul dreaded that, and kept himself in subjection lest it should be so, our dreading it is surely a very proper thing. A man may think he is a subject of the regenerating grace of the Holy Spirit, he may desire that others should be so; under the influence of this desire, he may become a minister or a missionary, he may overcome all the force of his early associations, he may break through all the endearing ties of nature and friendship, he may leave his beloved native land and weeping relations, without the hope of ever beholding it or them again; he may brave the dangers of the deep, and the miseries of a climate

uncongenial to his constitution; he may, after much pains, acquire the language of the heathen, and engage, with apparent zeal, in the sublime work of communicating to their minds the knowledge of Christ and of his great salvation—He may continue in this commendable labour for a series of years, and the trump of fame be filled with the glory of his exploits; and yet, after all this apparently glorious career, he may sink at last into eternal perdition. Notwithstanding all this, he may be destitute of the religion of the heart, of personal religion, and if this be the case, everlasting vengeance must pursue and overtake him. In our Saviour's days, there were hypocrites that would compass sea and land to make one proselyte; and we must not imagine that such characters do not exist even now. Human nature is as bad as ever it was, and all our motives will only be seen clearly in the day of judgment. That day will bring to light the hidden things of darkness, and make manifest the counsels of the heart. The fire will try every man's work what sort it is. The eyes of the Judge of men and angels are as a flame of fire; and a mere profession of religion, even though in a missionary, without its power, will be a vain plea in the presence of the Judge. Let these considerations sink deeply into each of our hearts, and let us strive to be more devout than ever we have been. Let the thought of the awful condemnation that awaits those who have taught religion to others without being thoroughly religious themselves, make a deep impression on all our minds. And let us daily draw nigh to the throne of grace with that solemn prayer—“Search me, O God, and know my heart; try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.”

RECOLLECTIONS OF THE LATE REV.
MR. HOLTON, MISSIONARY IN
MONROVIA, BY MR. BOARDMAN,
IN A LETTER TO PRESIDENT
CHAPLIN.

Maulaming, Dec. 31, 1827.

Rev. and very dear Sir,

Yours of February, 1826, was received a short time since, and read with the pleasure which I derive from all your letters. You speak of the need we have of eminent piety in order to be prepared for our arduous and holy work. Nothing is more true than this. I always thought a missionary to the heathen stood in need of peculiar attainments in sanctification; and the little experience I have had, has convinced me, that, howmuchsoever is lacking in me, I do really need some higher attainments than I am wont even to aspire after. This subject has occupied my thoughts more of late, than it has for a long time. I feel the need of a livelier sense of the love of Christ. I want to feel more as St. Paul did, when he said, "the love of Christ constraineth me." It is my desire, that a sense of the unspeakable love of Christ may be the main spring of all my actions to the end of life. I want to feel indifferent to the pleasures, and enjoyments, and honours, and emoluments of this world, and live wholly for God and his cause. I want a stronger faith. The Burmans have a word which means *to set before our eyes*; I want a faith which will "set before my eyes" all the great things which the word of God contains, that they may be as real to me, as though I had seen them with my eyes, and they were continually present with me. Of such faith I have as yet obtained but a scanty portion. I feel assured that you will pray the Lord to increase my faith. You will perceive by the date of this letter that I am devoting to you one

of the last hours of an expiring year. How rapidly time flies away! And with it many of our dear friends are passing into eternity! Several of the friends of my youth have recently been called away since I saw you, among whom you have mentioned Mr. Holton. Respecting Mr. Holton, I feel disposed to make a few remarks which will be new, and perhaps interesting to you. Nothing that I can say, will be of any service to him now, but it may be a satisfaction to his friends, to know, that he was instrumental in no very inconsiderable degree, in deepening those feelings of heart which resulted, I trust, in my conversion to God. Well do I remember the first interview I ever had with him, and from that time forward it was his constant endeavour as it seemed and still seems to me) to win me to Christ. Once when he saw my spirits were depressed, he said, I hope you will not find rest 'till you find it in Jesus.' About that time, he taught a small class of the students to sing, and I could often discover the workings of his heart, in the general conduct of the evening when we were together. He used to close the interview by a prayer in which I always felt that my salvation was the main subject of his petitions. He always watched with a tender solicitude, the state of my mind, and was constantly endeavouring to impart to me some valuable instruction. In this way I consider that he was in a considerable degree instrumental in my conversion, although I had many serious reflections before I knew him; and there were others whose instructions, exhortations, and prayers, contributed a share in the blessed work. I can most heartily say I wish I had much more of the spirit he usually manifested during our residence at Waterville. You will recollect that in the year 1822, some unusual efforts were made in Waterville for the estab-

lishment of Sunday Schools,—and a Sunday School Society was formed with encouraging prospects. It may be a satisfaction to you to know that Mr. Holton was a leading person in commencing and promoting these efforts. I well remember the time (it was a pleasant afternoon of Lord's day) when he and his young friend retired into the grove north of the College, and under a clump of young pines, knelt down and prayed for direction in regard to this interesting subject. It was a very precious season. The two friends felt that God had heard them, and would be with them. They went forward in his strength, and with the co-operation of other friends, the society for Sunday Schools was soon constituted with promising prospects. Mr. Holton was a man of prayer. When we had been absent on a vacation and met again, he would propose to engage in prayer and confession, and thanksgiving. Thus was the good man preparing while in College for that crown of glory which was so soon to be awarded him. May the College with which you are connected, constantly be blest by the example and prayers of students, much resembling our dear departed brother.

You will excuse my having written so much on this subject, as I write from feeling and knowledge to those who I know will rejoice in the grace which God was pleased to bestow on his young servant.

The Rev. Mr. Trawin of Kiddapore, (near Calcutta) who has been eminently useful among the heathen, and of whose success I have heretofore given you some account, has suddenly been called from his labours. This providence is exceedingly dark, but we may be assured it is well ordered. The work is God's, and he will furnish instruments to carry it on.

Our prospects we hope are brightening. Last evening, two men and a woman proposed them-

selves as candidates for baptism. We have hopes of them all, but shall wait a little while before receiving them. A priest, the second in rank in the place, has lately begun to examine the christian religion, and visits brother Wade's zayat every day. He sometimes speaks of "changing religion," &c. We hope and pray that he may be guided by the Spirit of all truth. Several others are inquiring. Mrs. Boardman and myself are still studying the language and teaching children.

January 1, 1828. In mercy we are spared to enter on a new year, and to send our christian salutation and good wishes. I feel a strong desire that during this year, God may be pleased to enlarge his kingdom more than in any year since the christian era. I know you will unite in this desire. Mrs. Boardman is now surrounded by a group of Burman girls, and is delighted with her employment. What with her labours in this department, and her family cares, she finds but little time for correspondence. Our dear little Sarah is just now indisposed, but we hope her sickness will not be severe. Do pray that God may adopt her as his child.

Yours in the gospel of Christ,
G. D. BOARDMAN

BURMAN MISSION.

EXTRACTS FROM MR. BOARDMAN'S
JOURNAL, FROM OCT. 28, 1827,
TO JAN. 2, 1828.

Oct. 28, 1827, Lord's-day evening. Till to-day I have never had the pleasure of a free conversation with a Burman Christian. This has been owing principally to my having none of them with me, and when I have met with them I have not felt able to speak their language. This evening I have been

conversing with Mounng Ing. He has lately returned from Mergui, where he has spent a few months in preaching to his countrymen the unsearchable riches of Christ. In my previous conversations with Burmans, I had uniformly been obliged to combat their prejudices and bear with their weaknesses, but in Mounng Ing I found a friend and a brother. While the language of love and praise to the Redeemer flowed from this convert's tongue, the Burman language seemed much more pleasant than ever before. It gave me a pleasure which I cannot describe to hear him relate his conversion, and his present feelings and hopes. He has a firm conviction that ere long the gospel will spread over this whole country. Relying on the divine power, and faithfulness, and grace, he says, we need not fear, nor be discouraged. Christ has power, (he added,) and I daily pray in secret and in publick, that he will exert that power, and bring the nations of the earth to the knowledge of himself.

Nov. 4, Lord's-day. Conversed with Mounng Shwa-ba, another of the native Christians. His mind seemed solemn, and he feels much encouragement. He knows some who are examining the new religion.

Nov. 29. I think we never before received at any one time so much good news from our native land, as to-day. Besides various periodical publications, we have letters from our dear family connexions and many other friends. Nearly all our letters contain accounts of the wonderful works of God in beloved America. *Surely, God is good to Israel.* Our hearts have overflowed with gratitude, and we immediately inquire, "When, O when shall the gospel thus triumph in this land of darkness?" Our hopes are somewhat encouraged. We are now settled in a very favourable spot, enjoying every advantage which a most salubrious climate,

(for India,) and most perfect religious toleration can afford, and I hope I may add, we feel a united and ardent desire to devote the remainder of our days to the spiritual welfare of this people.

It is proposed to enlarge our school, if events in providence should favour the design. We hope now to be able in some measure to gratify the wishes of our friends in North-Yarmouth, and Framingham, and Lower Dublin, who have been contributing so long for the religious instruction of Burman boys. I hope God will be pleased to make this school a rich blessing.

Dec. 2. This evening I have enjoyed the privilege of uniting with the Burman Christians in celebrating the Saviour's dying love. This privilege I have for years longed for, but never enjoyed it before. How delightful to unite with those who were once involved in all the darkness of paganism, in commemorating the grace of him who hath called us out of darkness into his marvellous light. At the Lord's table, two native Christians prayed. Brother Judson then read a portion of Scripture, and made some remarks in Burman, then made an extract from Haweis' "Spiritual Communicant's Companion," in English, then prayed in Burman and in English before administering the bread; then prayed in like manner before the cup. It was to me a solemn and delightful scene; and although our number was small, we hope Christ was present. We anticipate an increase of numbers soon. To-morrow morning we shall observe the monthly concert of prayer in English. May the Lord vouchsafe to us his blessed presence.

4. This evening, I called my two Burman scholars into my room, and had the following conversation with them.

"Do you remember your mother?"

"Yes, Sir, we think of her every day."

"What did she say to you when she was with you?"

"When she was ill she could not speak to us."

"What did she say before she was taken ill."

"She said we must give diligence to become disciples."

"Did she sometimes pray with you?"

"Yes, Sir, every Lord's-day, and sometimes on other days, she took us out *into a retired place*, and prayed with us."

"When she was first taken ill, what did she say to you?"

"She said, I shall give you to the teachers, but I shall go to heaven to be with Christ. She was not afraid to die."

"What sort of a place do you think heaven is?"

"God is there, Christ is there, and there is no pain, nor poverty, nor sickness, nor old age, nor death, nor sin; but holiness and happiness."

"Do you wish to become disciples?"

"Yes, Sir, very much."

"Which would you rather be, a disciple, or a rich man?"

"I had rather be a disciple," said each of them.

"Why had you rather be a disciple?"

"Because wealth is enjoyed but a short time, and can do its possessor no good when he dies."

"Why do you not become disciples?"

"Because we are under the power of the devil."

"Who is the devil?"

"He is a powerful spirit, who deceives men exceedingly. Formerly he was a good angel. But he sinned against God, and was driven out of heaven, and he came to this world; and he deceived Adam and Eve; he is a great deceiver."

Having said this, the younger boy, who is about nine years of age, gave me a very correct account of the creation and fall of the first

pair. The interview was closed with a short exhortation, and the boys repeated a prayer adapted to the state of those who wish to become disciples.

This conversation convinced me of the great importance of giving Christian instruction to *children*. Mah Men-lay had been a Christian only about seven years. But how much divine knowledge had she instilled into the minds of these two boys. They probably know more of the gospel than most boys of their age in Christian countries.

8. Received this morning a letter from Dr. Price, dated Sagaing, Nov. 7, in which he says, "My situation is lonely in the extreme, and my health bad. But God has put it into the heart of Mr. L. a merchant at Ava, to visit me almost every day, and to administer every consolation which friendship can suggest. He urges me very much to try the sea air; and he even offers himself to remove to Sagaing, and take charge of my family in my absence. I feel sometimes disposed to take his advice, but I have not energy of mind enough to determine upon so rough an expedient. The king and his government treat me with their usual kindness; and my school as well as my preaching is in a favourable state."

Previous accounts represented that Dr. Price was very ill of a consumption.

16. To-day I have had the great pleasure of receiving, (through the kindness of a Philadelphia friend,) a file of the "Columbian Star" for more than a year. *These are the first religious newspapers of any kind which I have received since leaving America*, and they have afforded a rich feast. How encouraging it is to our hearts to be informed of the wonderful spread of the gospel at home. I am led to think, that at the present day, the influences of the Holy Spirit, and a blessing easily to be obtained, God seems to be waiting to pour

out his Spirit on those that ask him. This is surely a time of the right hand of the Most High. May we all be encouraged to look to God with more habitual dependence and expectation.

Jan. 1, 1828. [Mr. B. recites various incidents which had occurred during the year, and adds:]

Here I erect my Ebenezer, and say, 'hitherto hath the Lord helped me,' and praised be his name forever and ever.

During the ensuing year, I desire to be more exclusively devoted to Christ than I have ever been; to be more constant and circumspect in imitating him;—to be more spiritual in my thoughts and conversation;—to follow my own will less, and God's more;—to pray more earnestly, and to believe more strongly;—to be more willing to deny and mortify myself;—to forget the things that are behind, and to press forward;—to be actuated in all my conduct by a sense of the divine love, and of the truth of those wonderful things which are taught in the Scriptures. I desire also that my family, my relations, my friends, benefactors, and correspondents, may be crowned with divine blessings; and that this year may be distinguished above all preceding ones, by a more copious outpouring of the Holy Spirit, and a more extensive spread of the gospel.

If I should be called into eternity before the close of the year, I desire that I may be enabled to leave a dying testimony to the excellency of the gospel and the preciousness of Christ, and that washed in atoning blood, I may be graciously admitted into the glorious presence of my dear Redeemer.

[Here Mr. B. reviews the past year in reference to himself and family,—gives a summary history of the Mission for the year, and closes with the following:—]

Since the removal of the establishment from Amherst to this place, three persons have proposed themselves as candidates for christian baptism. They will probably be received soon. A priest who has worn the sacred garments twenty-seven years, and is second in rank in this region, and several others appear hopeful. About the close of November, I took Mahmen-lay's two boys, as a commencement of a small school. Soon after Mr Wade commenced preaching in his zayat near Tavoy-zoo. Dr Judson is now erecting for himself a zayat at Goung-zagewn. Mrs. Boardman is united with Mrs. Wade in managing the female school which promises much usefulness. Moung-Ing who was ordained early in the year, goes about through the town discussing religion, and meets with some opposition and some encouragement. In the course of the year, a considerable number of tracts and parts of the Scripture have been distributed, and the gospel has been declared more or less fully to several thousands who never before heard of pardoning mercy. Still we cannot speak of any general excitement. Our eyes are unto God. Every blessing must come from him. *O, Lord, revive thy work!*

Jan. 2. This morning I called my two scholars into my study, and asked them if they knew who furnished them their mean of subsistence. "God furnishes it," said the younger one. "That is true (I said) but he does not come down and feed you with his own hands. What *man* is it that supplies your wants?" "It is God, (he added with earnestness,) he gives us every thing." "True, (said I,) but *how* does he supply you? Is it not by inducing some *man* or *men* to give for you?" "I think so, (said the elder,) it must be the teachers who support us,"—but the younger was unwilling to give up his point. I at length, made them both under-

stand that God had disposed certain individuals in America to contribute to the support both of them and us. I added that I had just received a letter from one of those benefactors in which I am requested to send home some specimens of Burman writing. "Would you like to write something?" They both seemed thankful and pleased, and said they could not write, but they would dictate if I would kindly write for them. In the course of the day they both came and indicated a short letter.

I have lately adopted the plan of calling them to me before breakfast, and after tea every day, when each of them repeats an appropriate form of prayer; after which, I endeavour though in a very feeble and imperfect manner, to pray in their language. This last, seems to deepen the solemnity of the occasion, while it affords me a good opportunity to practise in this difficult exercise; and I hope God may hear the prayer of sincere desire, even though it be not clothed in the most correct and appropriate language.

On Lord's-days the boys are taught a catechism, and portions of Scriptures; and are examined on the sermon which they have heard at the Chapel, and any other exercise which I appoint them.

7. Received a visit from Moungh Dwah, who requests baptism. His conversation is very satisfactory. Received another boy into the school.

12. Attended a church-meeting, when Moungh Dwah and Mah Hlah, having requested Christian baptism, were unanimously admitted as candidates. They will probably be baptized in a few days.

Last night, the house of Moungh Ing, one of the Burman Christians, who lives next to us, was broken open and plundered by thieves. We heard the alarm, but did not go out, as we were not sure what was the cause. Besides, it would

have been dangerous for us to go, for fear of liars in wait, who might injure us, or seize the opportunity for burning and plundering our house. It is proposed to afford Moungh Ing, some assistance in his distress.

17. Witnessed the baptism of Moungh Dwah and Mah Hlah. May they go on their way rejoicing, and may many be induced to follow their steps.

GEO. D. BOARDMAN.

THE EXAMPLE OF CHRIST.

The Annual Missionary Meetings are peculiarly interesting to those Christians who are zealously engaged in spreading the news of salvation over the benighted lands of India. At the Annual Meeting of the Baptist Missionary Society, at the Wesleyan Chapel, in London, in June last, Mr. Robert Hall preached an animated Sermon, 1 Pet. ii. 21, from which we make the following extract.

"Finally. Imitate the example of Christ in his care for sinners, for the perishing souls of men, and in his sending forth the heralds of salvation to a lost and perishing world. Christ became the first preacher of his own religion; and he sent forth his apostles for the same important purpose; that thus 'the word which at first began to be spoken by the Lord,' might afterwards be confirmed by them that heard him. And in proportion as you send forth proper men to preach Christ's word—in proportion as you lend your time, your property your influence, your prayers, your counsels, to the propagation of Christianity, in such proportion are you imitating Christ. Christ is now received up into heaven; he has entered into his glorious rest;—but what is he now doing? Does he rest in inglorious ease? No: he rests; but he is aiming in every way to gather in his elect, to beat down Satan's kingdom, to promote the salvation, the holiness and hap-

ness of 'a great multitude which no man can number.' When you look round on the world lying in darkness and in the shadow of death, and aim in every possible way to send them the Gospel, you are, in fact, doing his work, preparing for his triumphs, increasing his satisfaction. You are acting the part of the good shepherd who goes out after the lost sheep, and when he has found it, rejoices. You are instrumentally sending forth the rod of his strength, and aiming to bring men into obedience to him. By the means which you are thus carefully and zealously employing, 'every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together.' Before this great and important work, all the concerns of the world die away, and are left at an immense distance. This is the grand concern that occupies our minds, and engrosses our care. Christians are all employed in doing this one work, compared with which all else is of no value. Engage in this work, my friends, with all your souls. Assault heaven with your prayers, and Satan and his hosts shall fall back before you. Prayer is mighty, for it is an exercise in which you are not alone. 'He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.'—And there cannot be a more sure sign of the soul's devotedness to Christ than an earnest desire that 'all the ends of the earth should see the salvation of God.'"

VALLEY TOWNS.

MR. JONES' JOURNAL.

July 21, 1827. Passed the night at T. R's. His wife appeared con-

cerned about her soul, but backward to communicate her feelings. On the following day, preached from John iii. 3. The people seemed to listen as for eternity. Several were much affected, and two or three appeared to be in agony of mind. Observing this, I called them in, after a short interval, and endeavoured to give some suitable advice, and concluded with prayer. They are very ignorant and need much instruction.

Arrived at home in the evening. Mrs. Jones had employed the day in Sunday School and other family religious exercises.

23. At the ferry seven miles from the Mission, conversed with an old black man who is sick, and endeavoured to point out to him the necessity of regeneration, in order to a meetness for heaven. He appeared to have no notion of what was meant by a change of heart.

Conversed with a white woman on the same subject; she seemed more sensible of her situation as a sinner, and desirous to know the way of the Lord.

25 Went to Tennessee, and preached three times, while in the settlement. By invitation, of the ministers and elders, joined in the exercises at a Presbyterian camp meeting. At which I spent Saturday and Sunday, July 29, very pleasantly.

Received a message from the marshal, requesting me to attend at the town-house to-morrow, to read the New Constitution to the people.* I went as requested; and found great part of the inhabitants attending the Adoneeskee or Con-jowror. They were just going to bathe, it being the first day of their new year, i. e. of eating new food, the produce of the present season. Read the laws from noon till night.

* The constitution, and laws subsequently mentioned, are those recently adopted by the Cherokees. The marshal is an officer of theirs.

Aug. 12, Lord's-day. Heard a good account of the effects of last meeting at Notley, by the people who came from there to worship with us. Four or five appear to be in earnest for salvation.

A young man, who has, for several years, been a very wicked character, has been stopped in his career. O! that the wounding and the healing word may be carried home to his soul.

After breakfast, the Rev. Mr. Michel, a professor in the University of North Carolina, arrived. He is on a scientific tour, examining the geological character of the country, as far as the chartered limits of North Carolina.

Mrs. Jones had a Bible class in the morning, at which some adult natives attended. Mr. Michel preached from John xii. 27, an instructive discourse.

The Indians also sent to request me to come and finish reading the constitution, which I did. In the evening, had some conversation with the young man alluded to yesterday. He said he was sensible of his miserable condition by nature,—that he seemed as if he were alone in the world—he never felt so deeply his situation, as when at Notley. I lent him Doddridge's rise and progress. He was once a pupil at this school.

14. Preached from Acts ix. 11. "Behold he prayeth." I felt much liberty. Almost all seemed deeply affected. I hope some good will be the result. O that the Lord would make us humble and thankful or the precious visits of his grace!

18. Preached at Notley, from 2 Cor. vi. 2. "Behold now is the accepted time, &c." Found much freedom and enlargement, and the people seemed to listen as having eternity in view. I heard the pleasant news that some, the last meeting, had become deeply concerned, and seemed to be in earnest about their salvation, and others were in-

quiring. After an interval, I invited those who were anxious, to return, and I would converse with them. They all came, and the other people crowded in too, as if desirous to hear every word. I endeavoured to give some advice suited to the state of awakened sinners. Those who appear to be thus affected are generally very ignorant of the nature and effect of a religious change. They seem to be astonished at one another, and hardly know what to make of it. They behave very orderly, deep concern is depicted on their countenance, the bursting tear is seen to drop, and the labouring breast seems heaving with penitential sorrow.

19, Lord's-day. In the family with which I lodged, expounded part of Roman viii.; they seemed to listen with attention to the privileges of them that are in Christ Jesus. Two hours before preaching time, a number of people had assembled. Endeavoured to improve the time in singing and prayer. A little before twelve all the inhabitants of the town who could understand English, being present, preached from Matt. xxiv. 37. "But as the days of Noe were, so also shall the coming of the Son of man be." I felt much liberty, but was quite exhausted at the conclusion. After sermon, spoke to some who appeared under serious impressions. Found two females in a hopeful state, but had no opportunity to inquire at large into their exercises. After an interval, gave some advice to the anxious, and warning to the careless, inviting them to come to the Saviour.

[Mr. Jones here introduces an account of a journey undertaken by him to meet a deputation appointed by the Board to visit his Station. At the French Broad Association, he found the Rev. Iveson L. Brooks who had been designated to this service, and conducted him home, where they arrived the 30th of August. Mr. Brooks entered

immediately upon his duties, and on Saturday Sept. 1, preached.]

The people were very attentive. After preaching, brother Brooks spoke very closely to Ann Judson, a young Catauba girl; he was pleased with her answers, though she could do little more than weep. She said she could not be happy without Christ; nor could she think of living any other than a life devoted to God, even if she were sure of going to heaven at last. He also spoke to a young man, who said he had been in trouble about his soul, for about two months, and acknowledged that he had lived a most profligate life.

A female from Notley, coming in just then, in answer to brother Brooks' interrogation, expressed deep anxiety of mind. She said she would willingly part with all she had in the world to become a christian.

Brother Brooks had some faithful talk with the United States' Interpreter, and a messenger in company with him. The latter seemed very attentive and interested. Finding he could read, and was not in possession of a Bible I presented him with one, which he promised to read, and immediately commenced.

At night some persons from several miles off, arrived, ready for preaching to-morrow.

Sept. 2, Lord's-day. Mr. Brooks attended the Sunday school in the morning; and at the usual hour preached an interesting sermon. The hearers were much affected. He afterwards addressed those Indians who understood no English, through an interpreter.

[Mr. Jones expresses much satisfaction in the visit and labours of Mr. Brooks, which we are confident were productive of great good. On his leaving the establishment, Mr. Jones accompanied him over the mountains, and preached several times on his way out, and returning. Nor were they without the gracious operations of the Holy

Spirit at home, as appears from the subjoined extract from Mrs. Jones' diary.]

17. "Yesterday being Lord's-day, and my dear partner from home, I endeavoured to improve the time, according to my abilities. We had a comfortable sense of the Lord's presence at family worship. After breakfast commenced Sunday school, seventeen present. The subject for religious instruction, was the parable of the ten virgins. Several of the children seemed much concerned; particularly during prayer. After school, an Indian brother, and some other Indians coming in, they and the children amused themselves by singing English and Indian Hymns, till brother John Timson arrived, who held a little meeting with them. Perceiving two of the girls much affected, and earnestly wishing to see the impression deepened, I told them I would converse with those who wished it, on Christian experience, after evening worship. Four attended. And while we were thus engaged, it pleased the Lord to reveal himself to our beloved pupil Ann Judson. Her burden of guilt was gone. Jesus appeared unspeakably precious, and a new song was put into her mouth. Painful as my sufferings have been of late, I felt that moment, more than recompensed for all. While talking to her, I was interrupted by deep sobs from another girl, whom I discovered to be in an agony of distress. We supplicated the throne of grace on her behalf, and I trust our covenant God was present. O! may she not cease crying to the Lord till the Saviour appear to the joy of her soul."

23, Lord's-day. I was very ill during the night with a violent pain in my head,—did not think I should have been able to go through the publick exercises of the day. At the usual hour, however, the

anguish being a little abated, I commenced, expecting only to make a few remarks, but the Lord assisted with regard to body and mind, so that I was carried through with much liberty, and the word seemed to have free course. The whole company was bathed in tears I trust the Lord was present of a truth.

After a little rest, proceeded to the river, and baptized Ann Judson; and afterwards, our little band joined in the celebration of the Saviour's dying love. E. JONES.

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KENNEBEC MISSIONARY SOCIETY,
AUXILIARY TO THE BAPTIST
BOARD OF FOREIGN MISSIONS.

The second Annual Meeting of this Society was held in Readfield, in the Baptist Meeting-house, on Wednesday, Feb. 27, 1828.

At eleven o'clock, Rev. John Butler of Winthrop, delivered the annual sermon, from 1 Cor. ix. 19, in which he considered what Christians might do in extending the kingdom of the Redeemer; and the powerful motives which should excite them to make every exertion. After the sermon a collection was made to aid the cause of missions, amounting to \$7.42.

Rev. Dr. Chaplin, President of the Society, took the chair; Rev. Jesse Martin of Vassalboro', addressed the throne of grace for a blessing on the meeting.

The Report of the Secretary was read and accepted.

The Report of the Treasurer was read and accepted.

The following officers were elected for the year ensuing; viz.

Rev. Dr. Chaplin, of Waterville,	<i>Pres.</i>
Elijah Barrell, Esq. of Greene,	} <i>Vice Pres.</i>
Rev. John Butler, of Winthrop,	
John Hovey, Esq. of Augusta,	
Mr. John Sawtell, of Sidney,	} <i>Treas.</i>
John Hovey, Esq. of Augusta,	
T. D. Scudder, Esq. of Hallowell,	} <i>Assist. Treas.</i>
Rev. Joseph Torrey, of Readfield,	
Rev. D. Chessman, of Hallowell,	<i>Sec'y.</i>
Rev. Ezra Going, of Sidney,	<i>Auditor.</i>

Resolved, That an Abstract of the Treasurer's Report be printed in the American Baptist Magazine.

Rev. Dr. Chaplin was appointed to preach the next annual sermon; and in case of failure, Rev. J. Torrey.

Rev. D. Chessman, J. Hovey, and T. D. Scudder, Esqrs. were appointed a Committee, and authorized to alter the time of the annual meeting, if in their opinion expedient. This Committee have decided that it is expedient to have the next annual meeting on the 2d Wednesday in February, 1829.

Resolved, That the next annual meeting be held in Hallowell, in the Baptist Meeting-house; and that the publick services commence at 10 o'clock.

Resolved, That an Agent be appointed to visit each of the Auxiliaries connected with the Baptist Board of Foreign Missions, and report at the next annual meeting of this Society, their state and prospects; that our hands may be strengthened and our hearts encouraged.

The meeting was closed with prayer.

The season was remarkably pleasant and interesting; for it was evident that the Missionary spirit was increasing; and that the Society felt the importance in some degree of attempting great things, as well as expecting great things in promoting the kingdom of the Redeemer.

REPORT

Of the Treasurer's Account from Feb. 28, 1827, to Feb. 28, 1828, as audited and accepted at the Second Annual Meeting.

Balance in the Treasury Feb. 28, 1827,		40.89
From Bloomfield P. S.	14.20	
Bloomfield F. P. S.	12.23	26.43
Bowdoin 2d Church,	-	6.40
Chesterville P. S.	-	11.52
China P. S.	-	15.50
„ Contribution,	-	3.47
„ Miss Deborah Hanscom	40	19.37
Fayette P. S.	-	10.00
Fayette F. P. S.	-	19.75
Fairfield P. S.	-	5.37

Green P. S. including	\$2,75 F.
Ben. Soc.	12,00
Harmony P. S.	1,00
Hallowell P. S.	18,50
Hallowell F. P. S.	4,40—22,90
Leeds P. S.	10,84
Leeds F. P. S.	10,50—21,34
Monmouth and Wales P. S.	9,01
" "	1,55—11,06
Mount Vernon P. S.	10,56
" " P. S.	5,00
" " F. P. S.	7,06—22,56
New Sharon P. S.	14,90
" " P. S.	12,50—27,40
Readfield P. S.	13,50
" Contribution at an. m.	7,42
Readfield F. P. S.	7,77—28,69
Sidney F. P. S.	18,66
" Col. for For. Miss.	5,59—24,25
Winthrop P. S.	13,00
Cornville, friend to missions,	1,00
Monville, Miss Lucy Fry	,88
Livermore, friend for educating	
Indian Children,	2,00
Waterville, Dr. Chaplin	
and family,	5,00
" " Dr. Chapin and	
family,	5,00
" " Rev. A. Briggs,	1,00
" " Friend to miss.	1,10
" " " "	,50
" " " "	,25—12,85
Vassalboro, Reuben Priest,	,50
" Isaiah Burgess,	,50
" John Collins,	,50
" Holman Johnson, 2d,	,50
" Ira Merrill,	,50
" Jefferson Priest,	,50
" Holman Johnson, Esq.	1,00
" Rev. J. Martin,	,50
" Allatheia Stickney,	,25
" Sally Johnson	,50
" Eliza Johnson	,50
" Coker Marble,	,50—6,25
Total,	\$346,90

I hereby certify that I have carefully examined the accounts of the Treasurer, John Hovey, Esq. as above exhibited, and find them correct.

T. D. SCUDDER, Auditor.

SABBATH SCHOOL EXERCISE BY A CHEROKEE GIRL.

We give the following Sabbath School exercise by a Cherokee, as it was communicated to us in her own hand writing, from the Valley Towns. It is calculated to show with how much care the children are taught to search the Scriptures, and from them deduce important christian principles.

Find proof that Jesus Christ is represented in the Scripture under
SEPT. 1828.

the threefold character, of Prophet, Priest and King; and say in what way our Lord executes each of those offices.

Heb. vi. 20. "Whither the forerunner is for us entered; even Jesus, made an high Priest forever, after the order of Melchisedec."

John vi. 14. "This is of a truth that Prophet that should come into the world."

John i. 17. "For the law came by Moses; but grace and truth came by Jesus Christ."

Matt. ii. 2. "He that is born King of the Jews."

Heb. vii. 26. "For such an high Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Rev. xvii. 14. "These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of Lords and King of Kings."

Luke xvi. 16. "The law and the prophets were until John; since that time, the kingdom of God is preached, and every man presseth into it."

A prophet is a person who foretells future events; it is particularly applied to such inspired persons among the Jews, as were commissioned by God to declare his will and purposes to that people. Jesus Christ executes the office of a Prophet, by the instruction he affords to mankind through the medium of his word, and by the agency of his spirit; a little of the divine nature was known by the work of creation; a little more by Mosaic dispensation; but the full manifestation of God, his nature, and attributes, came only through the revelation of Jesus Christ.

A priest, under the law, was a person set apart to perform the offices and ceremonies of religion, and offer sacrifices; he was but a figure. Under the gospel dispensation, there is but one Priest, which is Jesus Christ, and no sacrifice,

but that of his cross. A king, is a person of supreme rank, therefore it is the duty of all to fear and obey him. Jesus Christ is the King Eternal, Invisible, Immortal, the only wise God, to whom be honour and glory forever and ever. Amen.

ADDRESS

OF THE GENERAL UNION ON THE CHRISTIAN SABBATH.

THE exertions which Christians in general are now making to impress on the public mind, the importance of *keeping holy the Sabbath*, inspire peculiar joy in every pious and benevolent breast. The zeal which is manifested in this sacred enterprise, promises a success to those engaged in it; for they act upon the principle, that the fruition of hope in the accomplishment of a good cause, depends upon a vigorous and pious perseverance.

We were led to these remarks in reading the Address of the General Union for promoting the observance of the Christian Sabbath, to the people of the United States. It was delivered at a General Convention of different Religious Denominations held in New-York, May 1, 1828, for the purpose of adopting measures to promote the better observance of the Christian Sabbath. At this meeting a Constitution was formed, by the Delegates from several States in the Union.

We should be glad to insert the Address entire in this number of the Magazine; but our limits forbid, and we must content ourselves with giving an extract from it, presuming that our readers will not only respond to the tenor of its spirit, but lend themselves as auxiliaries, in giving virtue to the operations of this invaluable Society.

After some general and pertinent remarks, on this divine institution, they say:

"It is the Government of God made effectual by his Spirit, which produces that righteousness which exalteth a nation; and the Sabbath is the chief organ of its administration—the mainspring of all moral movements—the great centre of attraction and fountain of illumination to the moral world.

This omnipresent influence the Sabbath exerts, however, by no secret charm or compendious process upon masses of ignorant and unthinking men; but by calling up the voluntary attention of each individual to those truths by which his knowledge is augmented, and motives are pressed upon his heart, and habits of conscientious actions are formed.

The Sabbath exerts no more moral power upon those who withdraw themselves from the duties of it, than schools and seminaries exert of intellectual power upon the vagrant population who never attend them. The folly of expecting to maintain the religious and moral character of the nation without the Sabbath, would not be surpassed by the attempt to disseminate learning over the nation by empty school-houses and colleges. In proportion, then, as the inhabitants of our nation are withdrawn by business or pleasure from the instructions of the Sabbath, to the same extent will its moral power be impaired, and the temptations of our abounding prosperity prevail, to corrupt our virtue, and to undermine our republican institutions, and hasten us onward to that fearful state of guilt, which will render self-government impossible, and despotism itself the lesser evil.

From statements made to this Convention, as well as from what was before notorious, it appeared that the respect of former generations for the Sabbath was in many places gone, and in all places fast failing before the inundation of

business and pleasure; that commerce, on our sea-board, and rivers, and canals and turnpikes, is putting in motion a secular enterprise, which is fast and fearfully annihilating the national conscience in respect to the Sabbath, and rolling the wave of oblivion over that sacred day.

It was the opinion of this Convention that the time had come in which the moral energies of the Sabbath must be preserved or abandoned, and that God had devolved upon them the responsibility of acting upon a question whose decision will affect deeply and permanently the destiny of this nation and the world. If we yielded to fear, and sent out through the land the appalling declaration, that nothing can be done, we read in the laws of the human mind and the immutable analogy of moral causes, the certain downfall of our republic, the abolition of the world's last hope of civil liberty, and the perpetuity of those fearful despotisms, under whose pressure "the whole creation has groaned and travailed together in pain until now."

This alternative, while a ray of hope beamed on our path, we did not dare to encounter; the cries of our distant posterity assailed our ears; their cruel bondage rose up before us and broke our hearts; we could not endure, without an effort to avert it, the ruin of our beloved country and her blood-bought blessings. And when we perceived the sensation which recent efforts in behalf of the Sabbath have sent through the land, we seemed to hear the voice of our country and our God saying unto us, *Be not afraid, but go forward.* We were cheered by the hope that He, in whose hand are the hearts of all men, was raising up, in behalf of the Sabbath, a publick sentiment, whose decisions would be at once law and its execution. We borrowed hope, too, from the promises of God, that a day of civil and

religious emancipation shall yet arise upon the earth; and from the signs of the times, which seem to announce its rapid advent in the approximation of the distant parts of the earth by the facilities of intercourse, and the intercommunion of knowledge, and the formation of a universal publick sentiment, which, under the guidance of science and the Bible, shall disenfranchise the world.

Thus alarmed, and thus cheered and animated with hope, what, fellow-citizens, could we do, but relying on the favour of Heaven, and presuming on your approbation, to resolve, that we will make the attempt to preserve to the nation the invaluable blessings of the Sabbath-day?

It is not the object of this Union to enforce the laws of the several states in favour of the Sabbath. We have not the madness to think of coercion merely. We know that our countrymen can violate the Sabbath if they will; and our only hope is, that, by the blessing of God, we shall be able to persuade them not to do it. It is by the calling up of a general attention to the subject—by the extension of information—by the power of example—by renovated vigilance in families and among the ministers of Christ and the professors of his religion—and by withdrawing our capital and patronage, as fast as may be, from all participation in the violation of the Sabbath—that we hope to convince the understandings of our countrymen, and awaken their consciences, and gain their hearts to abstain voluntarily and entirely from the violation of that day which God has given to us as the token of his love, and upon which he has suspended all our hopes for time and eternity.

We do not flatter ourselves that no false alarm will be sounded, and no temporary misapprehension of our motives prevail; but we do most confidently expect to be guid-

ed by a wisdom from above, which shall enable us to convince you, at once, of the purity of our motives, and the correctness of our counsels, and the benevolence of our exertions; and to unite our fellow-citizens in one glorious co-operation for the preservation of that day, by whose influence alone is guaranteed the perpetuity of our civil and religious institutions. We are cheered in these anticipations by a fact, well known, that many lament the seeming necessity which drives their secular enterprise over the Sabbath, against their consciences, and with deep regret and much remorse, while a thoughtless public sentiment is urging them on. For the emancipation of all such, this Union arises, and expects to be hailed by them as a benefactor in the formation of a public sentiment, which shall release them and their families, and 'the stranger within their gates,' from a bondage so severe and distressing. We are the more confirmed in these expectations from the well known and often admitted fact, that Sabbath-day earnings are pecuniary losses, besides the appalling array of general evils to families and nations, which attend the violation of that sacred day."

The following appeals to the different classes of society, are written in a strain of eloquence, seldom equalled, and must make a deep impression on a moral and religious community.

"And now we look for co-operation to the government of this nation, the representatives of freemen, to aid us by their conspicuous and powerful example, by their cogent arguments in the cabinet and halls of legislation, and by their manifestation of a sacred regard for the Sabbath in all the arrangements of business at the seat of government, in the army and navy, and upon the highways of our land. We trust that those whom we have clothed with power by our suffrage

to "see to it that the commonwealth receive no detriment," while they guide the destinies of this great nation, will not stop their ears against the supplication, nor disappoint the hopes of millions.

To the entire class of our fellow-citizens who inconsiderately, for amusement or gain, violate the Sabbath, we would say, Alas, brethren! why do you this evil thing? Do not imagine that we shall engage with you in angry controversy of words or deeds, or that we are insensible to the difficulties which by some of you must be encountered, to retrace steps which should never have been taken, and to withdraw yourselves from alliances that ought never to have been formed. But the emergency is tremendous. The liberties of your country, the welfare of the world, are at stake. If this nation fails in her vast experiment, the world's last hope expires;—and without the moral energies of the Sabbath it will fail. You might as well put out the sun, and think to enlighten the world with tapers—destroy the attraction of gravity and think to wield the universe by human powers—as to extinguish the moral illumination of the Sabbath, and break this glorious mainspring of the moral government of God. And when shall we stop, if not now? and how shall we arrest the evil, but by voluntary association and voluntary reformation? Will you then, beloved countrymen, for the pitiful gain of Sabbath-day earnings, rob the animal creation of that rest which their Creator gave to them, when he gave dominion over them? Will you forego the means of grace, purchased for you by the blood of Christ; stop in your families the wells of salvation, and put out the light of life, and teach your children to work out their destruction, instead of their salvation upon the Sabbath-day? Will you besiege the citadel of civil liberty, and un-

determine the pillar which sustains the entire superstructure, and bury yourself and your country in the ruins of its mighty fall? You would not steal nor rob for gain, nor send out pestilence upon the land, nor led out wild beasts and reptiles to poison and rend. You would plead no liberty of conscience to do this, and no children's bread earned by such an enterprise. Why then will you persist so deliberately, so eagerly, so inflexibly, in the violation of the Sabbath, which is but a comprehensive mode of wresting from us all our blessings, and letting out upon the land all manner of evil?

To the labouring poor, particularly, we would say, it was for you especially, that the Sabbath was made; and will you sell your birth-right? In all countries where the Sabbath is not kept, the poor are pressed down beneath a hopeless bondage. The Sabbath duly observed, will raise your families to intelligence, and competence, and all civil honours, as the wheel of Providence rolls; while the violation of it will raise up over you a monied aristocracy, thriving by your vices, and rising by your depression, and dooming you and your posterity to be hewers of wood and drawers of water for ever. If you continue to violate the Sabbath, you may wear the livery of freemen, but it will be in the house of bondage—you may go through the mockery of voting for your rulers, but it will be done under the powerful dictation of masters.

To the Ministers of the sanctuary, we look for abstinence from "the very appearance of evil," for vision eye to eye, and the lifting up together of the voice as a trumpet, to declare to this nation its sin, and to warn the wicked from their evil way. Jealousy can have no place here; we are all sinking together; no denomination can survive the obliteration of the Sabbath.

To the Churches of our Lord,

of every name, redeemed by his blood, and associated to maintain his ordinances and extend his cause, we look for a careful example, a thorough discipline, and a cheerful concentration of their influence, to form an efficient public sentiment which shall rescue the Sabbath from profanation and oblivion. If professors of religion violate the Sabbath, who will observe it? If they do not stand forth united for its preservation, who will defend it? And if, for its violation, "judgment shall begin at the house of God, what shall the end be of them that know not God, and obey not the Gospel?"

To the Great Cities of our land, nurtured by the industry of the nation, and able, by the concentration of their social power and wealth, to send back upon the country purity or pollution, moral life or death, we look for a contemporaneous and decisive movement in behalf of the Sabbath. Oh, brethren! cease, we beseech you, to send out upon us, on the Sabbath-day, the besom of destruction. Rest on the Sabbath, and allow the land to rest; for till the mainspring of evil within you ceases, the land cannot rest. Volcanoes will ye be, until ye cease to violate the Sabbath, pouring out your burning lava over the land. And fountains of righteousness will ye be, when all within your gates shall keep the Sabbath holy, pouring through the land streams to make glad the city of our God.

We commit our enterprise to the God of the Sabbath, whose mediatorial government for our redemption is made affectual only by his word and spirit, associated indissolubly with the Sabbath-day; beseeching him to guide us by wisdom from above, to inspire us with humility in prosperity, with meekness under provocation, with courage in times of peril, with fortitude in circumstances of discouragement, with a single eye to his glory, with

unshaken confidence in his promises, and untiring enterprise in his blessed cause, until the necessity of this Union shall be done away in the voluntary observance of the Sabbath by the entire population of this great Republic."

Should this powerful Address fall under the eye of the unblushing violator of this sacred day, notwithstanding his hardened conscience, he would in a good measure feel the weight of his aggravated offence against the laws of his God, of his country, and of society; and it must indeed, require a great effort of the mind, for him to resist those convictions which generally lead to reformation. Believing this, we trust that these Appeals will not be made in vain; and, to give the Address an universal circulation over our land, it ought to be inserted in every periodical in our country.

(From the London Evangelical Magazine.)

ON THE APOCALYPTICK NUMBER OF THE BEAST.

Sir,

The last number of your Magazine contains what is termed, "An Extraordinary Elucidation of Prophecy," relative to the Apocalyptic number of the beast, Rev. Chap. xiii. v. 18. This, however, appears to me neither perfect in all its parts (the final s in Ludovicus bearing no signification as a numeral), nor does it apply to the French monarchy as giving the whole of the secular power to the beast first mentioned. Neither does it appear as characteristic of any single individual or dynasty; but of a power emanating from a succession of individuals, compelling the world to worship the first beast by means of the sword and fires of persecution. With this view, I was led to examine more closely the description of the beast who gave his authority to the first beast, and

I was much struck with its complete resemblance to the spirit which actuates the Inquisition; and thence I conjectured that possibly the Apocalyptic number 666 might, in conformity with the usual mode of computation by the Roman alphabet, be applicable to some word designating and falsely called the Holy Office. Trying it by this rule I was much surprised and gratified to find that the Latin word *Inquisitori* corresponded in every part with it, according to the following mode, viz,

Alphabet.

A 1	N 40
B 2	O 50
C 3	P 60
D 4	Q 70
E 5	R 80
F 6	S 90
G 7	T 100
H 8	V or U 200
J or I 9	W 300
K 10	X 400
L 20	Y 500
M 30	Z 600
I 9	T 100
N 40	O 50
Q 70	R 80
U 200	I 9
I 9	
S 90	666
I 9	

This power alone has assumed the lamb-like attribute of holy and merciful; whilst with the voice of a dragon, it has condemned to the flames, and the most horrid cruelties, those who had not the mark of the first beast by worshipping its power and supremacy. I have not met with any solution which is less objectionable: and I therefore wish merely to throw out the above hypothesis as a suggestion, to which, at present, I do not perceive any discrepancy in its application to the persecuting lamb-horned dragon. I shall be much obliged by the opinions of any of your Correspondents to this attempted solution of this remarkable prophecy, and am, Sir, yours, &c. R. GILL.

RELIGIOUS DEPARTMENT.

THE INCREASE OF THE CHURCH IN GEORGIA. EXTRACT OF A LETTER
FROM THE REV. IVESON L. BROOKS.

We have great reason to be thankful that God continues to pour out his spirit in a wonderful manner upon different parts of our State; and we fondly hope that he will not permit the good work to cease until all our churches shall participate in its gracious influences, and multitudes of perishing souls shall be brought to exercise comfortable hopes of eternal life through Christ Jesus the sinner's friend. But as yet the same sovereignty has been manifest in those showers of grace which have been dispensed to the churches in Georgia, as has been exhibited in the showers of rain sent upon our farms. For while some neighbourhoods have been blessed with good seasons and have promising prospects of a plentiful harvest, others have been left to languish under the effects of distressing drought. So among some of our churches, God has been pleased to exhibit the displays of his conquering grace, and the souls of his children have been abundantly revived by the showers of mercy poured upon them in such times of refreshing from the presence of the Lord, while churches in adjacent vicinities have to lament the wintry state of religion among christians, and the abounding of iniquity among sinners and carnal professors.

The glorious work which commenced at Bethesda, (Green,) in the spring, still continues in that church, and seems to be spreading among the churches in adjoining counties since the May meeting, at which upward of sixty were baptized; proportionable additions have been regularly made to the Bethesda church; in June fifty-nine were baptized, and the week preceding their July meeting (from which we have not heard,) nearly thirty were standing in readiness, and fair prospects for the number to be more than doubled, as the approaching meeting was for three days continuance, and was looked to with prayerful anticipations.

The churches at County-line (Oglethorpe,) Sardis, Clarke Station, and Philip's Mills, (Wilkes,) Shiloh (Green,) Powelton, Mount Zion, and Island Creek (Hancock,) and other churches in the bounds of the Georgia association, are partaking in the revival, and are securing constant additions. I had the pleasure to attend a meeting at County-line, on Wednesday last, and was surprised that the house should be nearly full of attentive hearers, though in the middle of the week and no special occasion. I mention this as a common specimen of the state of religious excitement among those churches. After attending to preaching about three hours without intermission, a respite was given with notice that after a short space the church would open a door for the reception of members. When the church came together for that purpose, nearly all the congregation re-assembled and remained; till about nine persons had stated satisfactory evidences of God's work of salvation upon their souls. Among that number was an elderly woman, who stated that she had exercised hope in Christ for nearly twenty years, but being not entirely satisfied, she had tried to obtain a better hope, and had staid from the church till she had grown so old without obtaining better evidence, that she was ashamed to go forward to make known her case to the church, until a pressing sense of duty seemed now to urge her to come with her same old hope. Another of the nine, was a little girl of about 10 or 11 years old, who gave as clear and as forcible evidence of deep conviction of sin as I have ever heard. She with overflowing eyes stated in her relation, that although her parents had never suffered her to use bad words, (by which she meant she was free from gross sins;) yet she found her heart to be so bad that she thought old hardened sinners were better in heart than herself, and would stand a better chance to be

saved. But was finally enabled to see that Christ was able to save the greatest sinners. At the last monthly meeting they had nineteen baptized.

The churches of the Ocmulgee association, which was so signally blest last year, continue to receive additions, and late and new works are occurring in churches and vicinities heretofore in a lukewarm state. At Crooked Creek Church, (Putnam,) 17 were baptized on second Sabbath, and at the high shoals of Murder Creek, (in Putnam,) on the 14th inst. forty-two persons were buried in baptism. Among that number was an old woman rendered helpless through the infirmities of age; nine husbands with their wives, and a widow lady and all her household, consisting of perhaps five persons, (but none were infants.) This work is the more remarkable as there was no church in the vicinity, and no means had been employed among them which could constitute an ostensive cause, to which such an effect might be ascribed.

In Monroe County, at their July meetings, I learn the following members were added by baptism—at Blocky Creek church, 42; at Paron 26; at Hunting Shoals, 25. To many other churches at different places, smaller numbers have been lately added, which would be to tedious to mention.

The Methodist preachers are coming more fully into the practice of immersion; and even the Presbyterian divines are compelled to lead their members *down into the water*, and I am apprehensive do not even then at all times fully "relieve their labouring consciences."

Another fact in connexion with these revivals, which may be considered worthy of remark is, that they are almost exclusively confined to those associations and churches which are the avowed friends of missions, and among which are those ministers and members who have been most active in promoting the cause of benevolence. While most of those ministers who have opposed the cause of missions, and induced their churches to set their faces against all efforts for the promotion of public benevolence, are themselves left in a worse than cold state, and are doomed to the mortification of seeing their

flocks in a backslidden condition, and biting and devouring one another in contentious bickerings; those ministers on the other hand, who are actively engaged in works of benevolence, and who stir up their churches to pity and assist the perishing heathen, are enjoying the life of religion, and are comforted in seeing the work of the Lord prosper in their hands.

Our beloved brother Sherwood, has given himself wholly to a course of itinerant preaching—and has been voluntarily labouring day and night, during the greater part of this year through the bounds of the revival.

Another remark worthy of observation, is, that throughout this revival there is but little noise tending to confusion. Congregations are large and solemn as death, and the silent tear frequently flows, and often the whole multitude are seen in humble prostration when propositions of prayer are made. I remain yours truly,
I. L. BROOKES.

[Col. Star.

RESOLVES ON INTemperance.

At the Annual Meeting of the President and Fellows of the Connecticut Medical Society, held at New-Haven, on the 4th and 15th of May 1828, the following Resolutions were passed.

1st. *Resolved*, That in the opinion of this Convention, the use of ardent spirits is unnecessary in health—that the habitual use of the same is destructive of private health and public morality; and their excessive use is one of the most frequent causes of incurable disease.

2d. *Resolved*, That in the opinion of this Convention, although the moderate use of wine, cider, and malt liquors, is not injurious, the immoderate use of the same articles, is like ardent spirits, injurious to health and good morals.

3d. *Resolved*, That in the opinion of this Convention, ardent spirits have no tendency to protect the system from disease; that on the other hand, they render the system more susceptible of contagion and other causes of disease; consequently, that it is the duty of physicians to abstain

entirely from the use of ardent spirits in their intercourse with the sick, and to recommend the same rigid abstinence to nurses and attendants.

4th. *Resolved*, That in the opinion of this Convention, the habitual use of ardent spirits not only renders the human system more susceptible of diseases, but increases their violence and renders them more fatal.

5th. *Resolved*, That in the opinion of this Convention, the use of ardent spirits, by puerperal and nursing women, has an injurious effect upon their offspring, and is frequently the cause of disease and intemperance in both the mother and child.

S. B. WOODWARD, *Sec'y.*

[*Nat. Phil.*

TRACTS FOR BURMAH.

It gives us great pleasure to state that there has been formed in Philadelphia a Society called the *Youth's Burman Tract Society of the First Baptist Church and Congregation*. It is composed of youth of both sexes, who pay not less than a cent a week each into the treasury. Their object is to raise funds, which are to be put into the treasury of the Baptist General Tract Society the whole of which, except the amount necessary to pay for a few Tracts for themselves, is to be applied by the General Society to the publication of Tracts in the Burman language, under the direction of our Missionaries in that kingdom. If our brother Boardman had a supply of such Tracts, exhibiting the way of salvation through Christ, much of his present deficiency from not knowing how to speak the language would be remedied. By placing Tracts in the hands of those who pass by, they might be led to seek the deliverance the gospel purposes. It has long impressed our minds that Baptists in this country should provide means to publish millions of Tracts in Burmah, because they have a mission there where they can be composed and printed, and they possess the means to do this, without deducing from the amount necessary to support these labourers in the gospel field. Tracts have proved eminently suited to the state of things among the

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heathen in the East Indies and elsewhere.

The Burmans are a reading and inquisitive people. By circulating Tracts among them, thousands may be led to examine the truths of the gospel to whom no other method of instruction can possibly be extended. One of Dr. Judson's first efforts after learning the language, was to compose a Tract, and translate portions of Scripture, which are the best Tracts for publication. These were printed at the mission press, and were instrumental of leading several of those who were afterwards baptized, to inquire concerning the way of life. In one instance an individual first heard through the Tract published by the missionaries at Rangoon that there was a Saviour from sin, and that too at a considerable distance from the place. He went to Rangoon, and inquired for the persons who prepared it; he found them, and afterwards became a believer in Christ. The Board of Missions have always been impressed with the obvious duty and necessity of using the press as one instrument of enlightening Burmah. A printer was early sent out, and good was done in this way. At their late meeting in New-York, the Board took measures to obtain an iron press of the most approved construction, to be sent to Burmah immediately the old one, which was of wood, having gone to decay. A found of new type has been ordered in Calcutta, and is supposed to be ready for use. Another printer is to be provided, and in the course of a year or two we trust that Dr. Judson's translation of the New Testament, and thousands of Scriptural Tracts will be given to the Burmans, who are now sitting in the region and shadow of death. As the ordinary receipts of the Board are scarcely sufficient to meet the necessary expenses of their missionaries, they must seek for additional aid to perform this extra but most important work. They therefore at their meeting on the first of May last, appointed a committee, whom they "charged with the services of soliciting from the Baptist General Tract Society and the American Tract Society, aid in the publication and distribution of Tracts in Burmah and Africa." This committee have not as yet made a formal

application; but whenever they do, we must reply, that for the present, we can only give them the aid which may be put into our hands for this specific purpose. The work has been begun by the Youth's Burman Tract Society. Let other Societies be formed for the same purpose, let individuals contribute towards the object as of the ability which God giveth, and in a short time we shall have the happiness to reflect that rays of eternal truth are diffused far and wide amidst the gloom of that land, which shall direct the inquiring eye of thousands and millions to Him who saith, "LOOK UNTO ME AND BE YE SAVED, ALL YE ENDS OF THE EARTH."

[Tract Mag.]

MR. ALLEN'S ACCOUNT OF HIS AGENCY IN VERMONT.

Aug. 1828.

Rev. and dear Sir,

At your request, I have drawn up the following account of my Agency in Vermont, which is respectfully submitted to your consideration.

Until the formation of the Convention in 1825, the benevolent movements of the Baptists in Vermont had been very desultory and inefficient. For the want of information, and a well directed system of concentrated action, no valuable purpose had been accomplished; and probably, not even a tenth part of the moral power of the churches had ever been touched. With their energies nearly paralyzed, while their benevolent sympathies seldom extend beyond the narrow limits of a parish or an association, they remained about twenty years in a state of disgraceful dormancy. At the time of my entering the state last September, some important changes had taken place, and things were evidently in a train of improvement. Several Societies had been formed in different parts of the State, auxiliary to the Convention; and a few Sabbath Schools and Bible Classes had been instituted. A disposition friendly to the benevolent objects of the day, every where prevailed with but few exceptions.

The Convention, wishing to combine the efforts of the whole denomination, and bring them to bear successfully on the

three great objects of their recognition, Education, Foreign and Domestic Missions, found it necessary to establish a uniform and effective system of missionary operations. The system which has been adopted is similar to that of the American Board of Commissioners for Foreign Missions—a system which has been so abundantly tested by actual experiment in England and the United States, as to demonstrate its superior utility to all other means of raising missionary funds. Its results have been glorious. It has augmented the funds of the American Board three fold since its introduction. In the state of Maine we have one hundred and sixty Primary and twelve Auxiliary Societies, all formed on this plan, which raise about two thousand dollars a year for Foreign Missions. Before this plan was introduced, the whole amount raised in Maine for the Baptist Foreign Mission, did not probably exceed \$300 a year. This is a striking instance among innumerable others of the great importance and utility of the new system. Let it once be adopted by the whole denomination throughout the United States, and more than \$50,000 a year would be raised with perfect ease for the Foreign Missions. Ten thousand additional channels of benevolence would at once be opened, and those which are now well nigh dried up, would swell to overflowing with the waters of life.

West of the Green Mountains in Vermont, one hundred Primary and three Auxiliary Societies have been organized. The latter are Auxiliary to the Convention, and the medium through which the former transmit their funds to that body. While these missionary bodies were moulding into form and assuming the principles of life, health, beauty and motion, several Tract Societies started into existence, and various religious periodicals, particularly the Baptist Tract Magazine, obtained a circulation from one extremity of the State to the other. The latter publication has already paved the way for the introduction of Baptist Tracts: a depository of the Baptist General Tract Society having been established at Brandon.

Another work of no inconsiderable magnitude and importance, which has been undertaken and completed the past year, is the establishment of a religious newspaper at Brandon. This occupied an agency of fourteen weeks, which procured one thousand subscribers, and raised \$1600 for the stock. The plan is simply this: The estimated expense of the establishment was divided into shares, which were taken up by individuals throughout the State. The stockholders are the proprietors of the paper. All the nett profits arising from the publication, after paying the interest of the capital invested, will be held sacred to the cause of missions.

In Vermont we have one hundred and twenty-one churches, of which fifty-one are located west of the mountains. The state of religion among them is generally low; though a few, particularly in the north part of the State, are blest with precious revivals. About half of the churches are destitute of a settled minister. Several of these are both able and willing to support the stated ministrations of the gospel among them. But ministers cannot be obtained. The fields are white to the harvest; and the harvest itself is abundant, but faithful labourers are few. How important that the churches should pray the Lord of the harvest to raise up, qualify, and send forth into his vineyard a competent supply of faithful teachers.

Having travelled more than eight thousand miles in New-England, and being extensively acquainted with the state of the Baptist Churches, I can safely say, that no portion of the country over which I have travelled, of an equal extent, is so destitute as Vermont. We have an additional proof of this, from the fact that our Congregational brethren are now making a very laudable and vigorous effort to locate forty missionaries in that State the ensuing year. Shall we let them bear all the burden and heat of the day, and not lift a finger to help them in this work of love? Have we no men who will go up to that land and share with them the trophies of victory? especially as we have sixty churches in that territory famishing for the bread of life! O Sir, there is a cry from that land—it rises from

every valley—it echoes from mountain to mountain with heart thrilling interest—Come over into Vermont and help us.

Respectfully yours in the gospel,

IRA M. ALLEN.

Rev. Dr. Bolles.

OBITUARY.

REV. JOEL BRIGGS,

LATE PASTOR OF THE BAPTIST CHURCH IN RANDOLPH, MASS.

MR. BRIGGS was born in Norton, (Mass.) April 15, A. D. 1757. He was the son of Deacon George, and Mrs. Sarah Briggs, both members of the Baptist Church in Taunton, (formerly Norton.) His first religious impressions were excited by the instructions of his pious mother. He became convinced at five years of age, that he was a sinner, on account of which he was frequently in great distress of mind, from which, however, he obtained temporary relief by forming resolutions to avoid whatever was sinful, and do what was right. But although not addicted to any notoriously vicious habits, he, nevertheless, was sensible that he often broke those resolutions; and at seasons, particularly on hearing faithful preaching, or when death occurred in the neighbourhood, he felt much distressed with fears of future punishment. When in his thirteenth year, an event occurred which tended greatly to increase his conviction. His brother Amos, a gay, sprightly youth of twenty, indulged a hope, after a short period of conviction. As he was absent at the time of his awakening and experience, the family were ignorant of the circumstances, until he came home and related them, accompanied with exhortation. His exhortation pierced the heart of the subject of this obituary like an arrow. He continued in great distress from Thursday evening until the next Monday. During this period he had very different views of his relation to God from what he had previously experienced. His conviction of sin was deep and pungent. He saw himself guilty and helpless, and for a time thought there was no way to escape the wrath of God. Notwithstanding

ing he was convinced that God would be just if he cast him off forever, such was the enmity of his heart, that at times, it rose almost to paroxysms of rage. In describing those exercises he used the following figure: "I had seen a serpent wreathing and venting his spite, and emitting his venom while under the foot of a man unable to help himself, yet in a rage against the power which confined him,—and I thought I discovered in him a picture of my own heart contending with God."

His distress continued to the degree that he found it difficult to eat, sleep, or work. Notwithstanding his enmity of heart, he was constrained to cry, "God, be merciful to me a sinner." He had endeavoured to conceal his anxiety, in which he succeeded until Sabbath evening, when his mother discovering it, called him to her bed side, on which she was confined by sickness, and inquired the cause. He related his exercises to her, after which she prayed with him. His distress continued until near morning, when he fell asleep. On waking, he found it had abated, although he had no evidence of a radical change. He had been persuaded for several days, that this was his last call, and as he had less on his mind this morning, he began to be alarmed least he was already given over to a reprobate mind. His father had set him to work alone, and while musing on his situation, he says, "I felt, at length, to surrender myself into the hands of God without reserve to do with me as seemed him good, believing that if he sent me to hell, it was no more than I deserved for my rebellion against him; and if he saved me, it would be mere mercy in him to a most wretched and unworthy sinner." At that moment the following passage came to his mind with as much force as though spoken by Christ personally:—"My peace I leave with you." His distress was instantly gone, and his soul filled with peace. Soon after, another passage followed: "Seek first the kingdom of God and his righteousness, and all these things shall be added to you." He did not recollect at the time, that either of the above passages were in the Bible; however, they afforded him great comfort.

He was at this time at work alone in his father's corn barn. When he went out of it every thing around him seemed to be praising God—even the trees and birds appeared to be engaged in the delightful employment. He had not, at the time, the most distant thought that he had experienced religion, but could not help wondering at the astonishing change in his views and feelings. He felt humble, peaceful and happy through the remainder of the day. In the evening he had an interview with his pious sister, to whom he observed, that he wondered what made him feel as he did; and upon her request related his exercises, in doing which he experienced fresh manifestations of the love of God, to the degree that he immediately broke out in ascriptions of praise to him, and also in exhortations to the family. Overjoyed at the account which he gave, she observed that he had met with a change, which was the first time that the idea entered his mind.

The above change occurred in January, A. D. 1770, from which time he forsook the vain amusements to which he had been addicted. So precious did time appear to him, that he felt that he ought to improve every moment, either in acquiring some useful information, or in doing good.

His mind, at length, was exercised respecting making a publick profession of religion. Notwithstanding his parents were Baptists, he felt the importance of learning his own duty from the Scriptures rather than from them, and after searching them, and becoming satisfied respecting the mode and subjects of Baptism, he was baptized by the venerable Backus in the following March, and united with the church in his native town. As the church was, for a season, destitute of a pastor, he used occasionally to improve his gift of exhortation in meetings which they held for the purpose of stirring up each other's minds. They at length elected him deacon; not, however, until he became of age.

His first impressions respecting preaching, he regarded as a temptation, and endeavoured to resist them. At this time

he possessed considerable property, and his prospects for increasing it were fair and promising, all which he had reason to suppose would be deranged by his devoting himself to the ministry, he therefore concluded it could not be his duty. But after experiencing various exercises upon the subject, he became convinced that it was his duty to devote himself to the work, at least, so far as to attend to preparatory studies. He spent about two years under the instruction of his pastor, the Rev. William Nelson, and as long under the tuition of the Rev. Mr. Williams, of Wrentham, after which he entered Brown University; and though obliged, during his third collegiate year, to suspend his studies on account of weakness of eyes, he afterwards returned and was regularly graduated, as appears from the records of that institution.

In September, 1784, he was married to Miss Hannah Sprague, who still survives him, and who has, in his life, showed him all that respect, and in his last illness, all that attention and affectionate care and sympathy which his character and circumstances, and her relation to him, seemed to require.

In January, 1785, he accepted a unanimous invitation from the Baptist Church and Society in Randolph, (formerly Brainerd) to settle with them, and entered upon his labours immediately, but was not ordained until December 5th, A. D. 1787. With this people he continued until his death. He lived to witness four or five special revivals among them, in one of which between seventy and eighty were added to the Church. Two churches originated from what was a feeble band at the commencement of his labours in this place, viz. the church in Canton, and the North Church in Randolph.

About three years previous to his death he told his people, that they must no longer depend on him to supply the pulpit. This arose, not from indifference to their prosperity, but from a consciousness that his age and infirmities required it. Indeed, his attachment to the church and congregation seemed from this time rather to increase than diminish, for he most cordially united with them in settling

and supporting a minister with whom he remained satisfied during his continuance.

From this time he preached occasionally with destitute churches when his health permitted, until within a few weeks of his death. His health had been declining for some time; he, however, continued to preach until the fourth Sabbath in November, when he delivered his last sermon to the church in Hanover. Soon after, his recovery became hopeless. When convinced of this, he did not seem in the least disturbed—his mind was calm and unruffled. He made all necessary arrangements respecting his affairs, and his funeral—often spoke of the dear church and people with whom he had been so long connected, and offered many fervent prayers for them. Indeed, his last days seemed emphatically to be his brightest and best. The writer of this article was permitted to visit him repeatedly in his last sickness, and to prove from experience that,

"The chamber where the good man meets his fate
"Is privileg'd above the common walks of virtuous
"life."

It was on one of these occasions, that the substance of the above was taken from his own lips.

Many have spoken with more confidence respecting their own state on a dying bed, and manifested a greater degree of joy. Indeed, he said but little about himself directly, except when it became necessary in order to illustrate the grace of God. He, however, spoke much of his Saviour, and of all the way in which he had led him for many years, and of his wise, holy, and merciful providence towards him. His usual reply when questioned respecting his own exercises, was,—“I feel calm—not my will but thine, O LORD, be done—I am truly resigned if not deceived.” He spoke much of the promises of God, particularly of those in which he first felt interested, observing that they had ever been his support, were still, and he trusted they would continue to be. His strength gradually declined until the 18th of January last, when

"The weary wheels of life stood still."

and his immortal spirit took its flight, as we trust, to mansions of bliss. His funeral was attended on the 24th by a large concourse of people, when a sermon was delivered by the pastor of the North Church, founded on Luke ii. 29, 30. "Lord, now lettest thou thy servant depart in peace," &c. Eight clergymen, four Baptists and four Pedobaptists, attended as Pall Bearers, each of whom have since given one Sabbath's preaching to his bereaved and destitute flock.*

As a Preacher, Mr. Briggs was rather practical than doctrinal. His discourses were strikingly experimental, and usually delivered with much feeling. In doctrine he was Calvinistick, not materially different from the Orthodox divines of New-England in general. His views of the ordinances are well known. Although in principle and practice a conscientious Baptist, he loved all who bore the image of his Master. Although in consequence of the small compensation received for his services, he was obliged to labour with his hands, and economise for the support of his family, he nevertheless laboured much in the ministry, and was honoured of God as an instrument in turning many to righteousness.

Although Mr. Briggs' christian and ministerial character was never tarnished, yet it shone conspicuously in the last three years of his life. When he saw that the good of his people required it, he urged them to obtain a minister, and when they made the attempt, no one was less difficult to please, or more liberal to contribute towards his support than himself. He bore, at least, his equal proportion of an annual salary which was four times as much as he had usually received himself. Besides this, he gave five hundred dollars towards a parsonage. It should be remembered that he did all this at that advanced stage of life in which some good men, under similar circumstances, discover different traits of character. Nothing in him appeared like jealousy. His conduct in this respect has rarely been equalled, and perhaps

never excelled. But he now rests from his labours, and his works will doubtless follow him.

MR. STILLMAN EATON,
SON OF THE LATE MR. LILLEY EATON,
OF SOUTH READING.

MR. EATON was a young man of respectable talents and fair moral character. His equanimity, maturity of judgment, and general correctness of demeanour, are rarely surpassed in persons of his age. But nothing particularly interesting of a religious nature was discovered in him until within a short period of his death.

The disease which terminated his earthly existence, commenced its ravages early in the Spring. Mr. Eaton now became increasingly thoughtful. He complained of a hard heart; but evidently had a deep sense of his own sinfulness and unworthiness, and of the goodness of God. The goodness of God, it is hoped, led him to repentance.

He died at South Reading, on Lord's-day, June 29, 1828, aged 21 years. The following are some of his last expressions as committed to writing at the time they were uttered:—

About half past 9 o'clock, he seemed for a short time in deep meditation; being interrogated what he would have, he made signs for the attendants to be silent, and stand back from his bed.

He then whispered, "A new work, a great work." After a short silence, he spoke out with an audible voice, as follows:—

"I desire to bless God for taking my feet out of an horrible pit, and placing them on the rock of ages, a sure foundation, yes, a *sure foundation*.

Praise the Lord for his goodness, for his *goodness*, his *great goodness*—his goodness is inconceivable by mortals.

I have disregarded religion, spoken lightly of his saints, and, I fear, blasphemed his name, yet his goodness has spared me, a poor vile sinner.

Good God!—Praise the Lord,—rocks, hills, and trees, praise the Lord. Let every thing praise God. How great is his power, justice, and truth. Help me

* The Rev. Oren Tracy asked and obtained his dismission from the pastoral charge of this church a few weeks previous.

"praise the Lord and adore his goodness, who supports me in the dark valley and shadow of death."

He spoke of the compassion of Christ, thus, "He was cruelly slain by wicked men; O that *bloody day*! the rocks rent, the earth clave, graves opened, and the sun hid his face."

He mentioned the *greatness* of God, saying, "In six days God made heaven and earth, and rested on the seventh; I see him on the throne of his majesty."

When asked if he felt as though he could join the happy society of heaven, he said,

"I am at the feet of Christ. I have no strength—I am wholly unworthy—if I might have a *low seat* with them—but I am *unworthy*."

Seeing several of his associates standing in the room, he said, "My mates, I must leave you. Now, while it is a day of salvation, flee to Christ—flee to him—his blood is sufficient for thousands—All may come,

"There is no hard condition,
'Tis only look and live."

But we must *give ourselves up* to him, give him our *hearts*; we are *unworthy*, altogether, but he is good and ready to forgive."

To one of his young friends he addressed himself thus:—

"Bless the Lord with me, if you can, that he has had mercy upon me a *sinner*; when I had been sinning against him so long, yes, more than twenty years, he has spared me, and not cut me down as a cumberer of the ground; spared me from the pit, that dismal place of horror and despair. The rich man desired that his brothers might not come to that place of torment."

He repeatedly mentioned his great *weakness*, and said, "God only can strengthen me in my affliction to speak of his goodness."

"Friends and Physicians cannot save
Our mortal bodies from the grave."

But I trust the great Physician has helped me—I hope I am not deceived."

After making these remarks, he was for some time too much exhausted to converse. He once broke this silence, by saying,

"What sin there is in a sinful heart; but I hope the Lord in his goodness has pardoned my sin." His mind seemed absorbed with a view of the goodness of God, and his own unworthiness. The words "good God," and "goodness of God," he repeated many times.

A short time before he expired, he said,

"Jesus makes this dying bed
Feel soft as downy pillows are."

He was then asked, have you any fears of dying? He answered, "none." These were his last words. His strength continued to fail till a little past one o'clock, when he ceased to breathe, and his expiring breath was without a struggle.

On the day following, his remains were committed to the grave. An address was delivered on the occasion in the Baptist meeting-house, to a numerous and deeply affected auditory; and on the ensuing Sabbath, a sermon was preached to the youth, from Ps. cxix. 9, "How shall a young man cleanse his way? By taking heed thereto according to thy word."

The young people by whom Mr. Eaton was deservedly respected and beloved, seemed much affected by the death of their friend, and it is devoutly to be desired, that, regarding his dying request, they will "flee to Christ."

If youth, if flattering prospects in life, if kind friends and skilful physicians, if modest retiring worth, were any security against "the bold demands of death," this young man had not so soon been laid beneath the sods of the valley.

If any one who shall read this notice, be disposed to put off to a sick bed the things which belong to his peace, let him ask himself the following questions: Am I sure of a sick bed? May I not be hurried into eternity without a moment's premonition? If I have a sick-bed, may not my mind be bewildered? Will not the agency of body be sufficient for me to endure without distress of mind? Is it certain that I shall have a disposition to repent of my sins? Shall I not need the *present* consolations and supports of religion? Do not many die in a state of awful stupidity? If I obtain hope, can the evidence of it to myself or others be so satisfactory, as when the obedience of

the life has borne testimony to the sincerity of the heart? or shall I be prepared, even if the hope be genuine, for so great a degree of felicity as I should be fitted to enjoy, had I been for years growing in grace? Is not God deserving of *all* my time? Is not his service calculated to make me happy and useful as well as safe while I am in health? Has not godliness the promise of the life that *now is*, as well as of that which is *to come*?

It has been well remarked, that we have in Scripture one instance of repentance at the eleventh hour, that none may despair; *but one*, that none may presume.

ANECDOTE.

"What is the use," said the pupil of a medical friend of ours one morning to his master, when on their way to a place of worship; "what is the use of going so often to church, when you only hear the same things over again?" "What is the use," replied his master, "of breakfasting, dining, and supping, every day, when you only eat the same things over again?" "I do not see," said the youth, "that the cases at all resemble each other. I must eat, to support my life and nourish my body, which otherwise would languish and die." "The cases are much more parallel than you are aware," rejoined the master. "What food is to the body, the ordinances of religion are to the soul. As the natural life in the one will languish and decay, unless we maintain it by the bounties of God's providence; so the divine life in the other will wither and pass away, unless we have recourse to the provisions of his grace." "How does it happen, then," inquired the young man of our friend, "that all have not the same relish for religious exercises, while all have the same appetite for their bodily food?" "There," answered his master, "you again mistake the matter. It is very true, that, when our bodies are in health, we desire and relish our daily bread. But when we are sick, it is widely different; we have then not only no relish for our food, but even loathe it; and not unfrequently desire that which is unnatural and injurious. So it is with the soul. When that is at peace with God, through the redemption which is in Christ, it is in health; and not only desires, but relishes, the exercises of devotion, and cannot exist without them. But while the soul continues in sin, it is in a state of disease; and having no appetite for spiritual food, it dislikes both the *ordinances* and the exercises of devotion, considers the

Lord's day a weariness, and avoids the society of his people. Nor does the resemblance stop even here. For as bodily disease, unless removed by the hand of skill, will speedily terminate our present existence; so the continuance of that spiritual disease—I mean sin—which we derive from our first parents, will issue in that spiritual and eternal death, which consists in the everlasting exclusion of the soul from the presence and favour of its Creator." *Evan. Mag.*

ORDINATION.

Rev. Timothy P. Ropes was ordained an Evangelist, at Salisbury, Mass. Aug. 13, 1828. Introductory prayer, by Rev. Josiah Houghton of Newburyport; Sermon, by Rev. Baron Stow, of Portsmouth, N. H. from Heb. iv. 12; Consecrating Prayer, by Rev. C. O. Kimball, of Methuen; Charge by Rev. Ferdinand Ellis, of Exeter, N. H.; Right Hand of Fellowship, by Rev. E. W. Freeman, Lowell, Mass. Concluding Prayer by Rev. Samuel Cook, of Brentwood, N. H.

Account of Monies received by the Treasurer of the Newton Theological Institution, viz.

J. M. Grinell, New Bedford,	-	-	3.00
Henry Robinson, do.	-	-	2.00
John Cogswell, jr. do.	-	-	25.00
Rev. G. B. Perry, do.	-	-	10.00
Benjamin Coombs, do.	-	-	5.00
Joseph Dunham, do.	-	-	2.00
Ann Freeman, do.	-	-	1.00
M. P. Sturtevant, Newton,	-	-	2.00
Rev. J. Aldrich, Dedham,	-	-	5.00
Dea. C. French, do.	-	-	5.00
Benjamin Colburn, do.	-	-	5.00
Enoch Ellis, do.	-	-	5.00
Spencer Fuller, do.	-	-	5.00
Robert Thompson, do.	-	-	5.00
Ephraim Soule, do.	-	-	2.00
Sumner Sessions, do.	-	-	2.00
Jabez Boyden, do.	-	-	5.00
Willard Draper, do.	-	-	2.00
Charles L. Roberts, New-York,	-	-	100.00
Josiah Bacon, Esq. Newton,	-	-	30.00
Dea. Thomas Hovey, do.	-	-	10.00
Asa Wilbur, in payment of his note presented by N. R. Cobb,	-	-	208.00
Aaron Everett, Boston,	-	-	100.00
John A. Lamson, do.	-	-	80.00
Lemuel Porter, do.	-	-	80.00
Charles Bowers, do.	-	-	30.00
Benjamin Kimball, do.	-	-	20.00
Peter Ripley, do.	-	-	20.00
Luther Feltton, do.	-	-	5.00
Aaron Brigham, do.	-	-	10.00
John Symmes, do.	-	-	5.00
Charles F. Eaton, do.	-	-	5.00
Ezra Eaton, do.	-	-	5.00
Frederick Gould, do.	-	-	5.00
R. T. Robinson, do.	-	-	4.00
Jonathan Loring, do.	-	-	5.00
Samuel Meek, do.	-	-	3.00
Robert Fennelly, do.	-	-	10.00
Shepherd Leach, Esq. Easton,	-	-	100.00

\$165.00

LEVI FARWELL, Treas.
Cambridge, Aug. 18, 1828.

THE

AMERICAN BAPTIST MAGAZINE.

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OCTOBER, 1828.

VOL. VIII.

EXTRACTS FROM HEBER'S TRAVELS IN INDIA.

HINDOO IDOLATRY.

OF all the idolatries which I have ever read or heard of, the religion of the Hindoos, in which I had taken some pains to inform myself, really appears to me the worst, both in the degrading notions which it gives of the Deity; in the endless round of its burthensome ceremonies, which occupy the mind and distract the thoughts, without either instructing or interesting its votaries; in the filthy acts of uncleanness and cruelty, not only permitted, but enjoined, and inseparably interwoven with those ceremonies; in the system of castes, a system which tends, more than any thing else the Devil has yet invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the remainder; and in the total absence of any popular system of morals, or any single lesson which the people at large ever hear, to live virtuously and do good to each other. I do not say, indeed, that there are not some scattered lessons of this kind to be found in their ancient books; but those books are neither accessible to the people at large, nor are these last permitted to read them; and in general all the sins

that a sudra is taught to fear are, killing a cow, offending a brahmin, or neglecting one of the many frivolous rites by which their deities are supposed to be conciliated. Accordingly, though the general sobriety of the Hindoos (a virtue which they possess in common with most inhabitants of warm climates,) affords a very great facility to the maintenance of public order and decorum, I really never have met with a race of men whose standard of morality is so low, who feel so little apparent shame on being detected in a falsehood, or so little interest in the sufferings of a neighbour, not being of their own caste or family; whose ordinary and familiar conversation is so licentious; or in the wilder and more lawless districts, who shed blood with so little repugnance. The good qualities which there are among them (and thank God there is a great deal of good among them still) are, in no instance that I am aware of, connected with, or arising out of, their religion, since it is in no instance to good deeds or virtuous habits of life that the future rewards in which they believe are promised. Their bravery, their fidelity to their

employers, their temperance, and (wherever they are found) their humanity, and gentleness of disposition, appear to arise exclusively from a natural happy temperament, from an honourable pride in their own renown, and the renown of their ancestors; and from the goodness of God who seems unwilling that his image should be entirely defaced, even in the midst of the grossest error.

SCHOOLS IN INDIA.

As an useful auxiliary to the missionaries, the establishment of elementary schools for the lower classes and for females, is going on to a very great extent, and might be carried to any conceivable extent, to which our pecuniary means would carry us. Nor is there any measure from which I anticipate more speedy benefit than the elevation of the rising generation of females to their natural rank in society, and giving them, (which is all that, in any of our schools, we as yet venture to give,) the lessons of general morality extracted from the Gospel, without any direct religious instruction. These schools, such of them at least as I have any concern with, are carried on without any help from government. Government has, however, been very liberal in its grants, both to a Society for National Education, and in the institution and support of two Colleges of Hindoo students of riper age, the one at Benares, the other at Calcutta. But I do not think any of these Institutions, in the way after which they are at present conducted, likely to do much good. In the elementary schools supported by the former, through a very causeless and ridiculous fear of giving offence to the natives, they have forbidden the use of the Scriptures or any extracts from them, though the moral lessons of the Gospel are read by all Hindoos who can get hold of them, without scruple, and

with much attention; and though their exclusion is tantamount to excluding all moral instruction from their schools, the Hindoo sacred writings having nothing of the kind, and, if they had, being shut up from the majority of the people by the double fence of a dead language, and an actual prohibition to read them, as too holy for common eyes or ears. The defects of the latter will appear, when I have told you that the actual state of Hindoo and Mussulman literature, *mutatis mutandis*, very nearly resembles what the literature of Europe was before the time of Galileo, Copernicus, and Bacon. The Mussulmans take their logic from Aristotle, filtered through many successive translations and commentaries; and their metaphysical system is professedly derived from Plato, ("Filatoun.") The Hindoos have systems not very dissimilar from these, though, I am told, of greater length, and more intricacy; but the studies in which they spend most of their time, are the acquisition of the Sanscrit, and the endless refinements of its grammar, prosody, and poetry. Both have the same Natural Philosophy, which is also that of Aristotle in Zoology and Botany, and Ptolemy in Astronomy, for which the Hindoos have forsaken their more ancient notions of the seven seas, the six earths, and the flat base of Padalon, supported on the back of a tortoise. By the science which they now possess, they are some of them able to foretell an eclipse, or compose an almanac; and many of them derive some little pecuniary advantage from pretensions to judicial astrology. In medicine and chemistry they are just sufficiently advanced to talk of substances being moist, dry, hot, &c. in the third or fourth degree; to dissuade from letting blood, or physicking, on a Tuesday, or under a particular aspect of the heavens, and to be eager in their pursuit of the philosopher's stone, and the elixir of immortality.

In Benares, however, I found in the institution supported by government, a professor lecturing on astronomy after the system of Ptolemy and Albinazur, while one of the most forward boys was at the pains of casting my horoscope; and the majority of the school were toiling at Sanscrit grammar. And yet the day before, in the same holy city, I had visited another college, founded lately by a wealthy Hindoo banker, and intrusted by him to the management of the Church Missionary Society, in which, besides a grammatical knowledge of the Hindoostanee language, as well as Persian and Arabic, the senior boys could pass a good examination in English grammar, in Hume's History of England, Joyce's Scientific Dialogues, the use of the globes, and the principal facts and moral precepts of the Gospel, most of them writing beautifully in the Persian, and very tolerably in the English character, and excelling most boys I have met with in the accuracy and readiness of their arithmetic.

HINDOO ANTIQUITIES.

During my long journey through the northern half of this vast country, I have paid all the attention I could spare to a topic on which Schlegel bitterly reproves the English for their inattention to, the architectural antiquities of Hindostan. I had myself heard much of these before I set out, and met with many persons both in Europe and at Calcutta (where nothing of the kind exists) who spoke of the present natives of India as a degenerate race, whose inability to rear such splendid piles was a proof that these last belong to a remote antiquity. I have seen, however, enough to convince me, both that the Indian masons and architects of the present day only want patrons sufficiently wealthy, or suffi-

ciently zealous, to do all which their ancestors have done; and that there are very few structures here which can, on any satisfactory grounds, be referred to a date so early as the greater part of our own cathedrals. Often in upper Hindoostan, and still more frequently in Rajpootana and Malwah, I have met with new and unfinished shrines, cisterns, and ghats, as beautifully carved, and as well proportioned as the best of those of an earlier date. And though there are many buildings and ruins which exhibit a most venerable appearance, there are several causes in this country which produce this appearance prematurely. In the first instance, we ourselves have a complex impression made on us by the sight of edifices so distant from our own country, and so unlike whatever we have seen there. We multiply, as it were, the geographical and moral distance into the chronological, and can hardly persuade ourselves that we are contemporaries with an object so far removed in every other respect. Besides this, however, the finest masonry in these climates is sorely tried by the alternate influence of a pulverizing sun, and a continued three months' rain. The wild fig tree, (peepul or ficus religiosa,) which no Hindoo can root out, or even lop without a deadly sin, soon sows its seeds, and fixes its roots in the joints of the arching, and being of rapid growth at the same time, in a very few years increases its picturesque and antique appearance, and secures its eventual destruction; lastly, no man, in this country, repairs or completes what his father has begun, preferring to begin something else, by which his own name may be remembered. Accordingly, in Dacca are many fine ruins, which at first impressed me with a great idea of their age. Yet, Dacca is a modern city, founded, or at least raised from insignificance under Shah Jehanguire in A. D. 1608;

and the tradition of the place is, that these fine buildings were erected by European architects in the service of the then governor. At Benares, the principal temple has an appearance so venerable, that one might suppose it to have stood unaltered ever since the Greta Yug, and that Menu and Capila had performed austerities within its precincts. Yet it is historically certain that all the Hindoo temples of consequence in Benares were pulled down by Aurungzebe, the contemporary of Charles the second, and that the present structure must have been raised since that time. The observatories of Benares, Delhi, and Jyepoor, I heard spoken of in the carelessness of conversation, not only as extremely curious in themselves, (which they certainly are,) but as monuments of the ancient science

of the Hindoos. All three, however, are known to be the work of the Rajah Jye Singh, who died in 1742.

A remote antiquity is, with better reason, claimed for some idols of black stone, and elegant columns of the same material, which have been collected in different parts of the districts of Rhotas, Bulnem, &c. These belong to the religion of a sect (the Buddhists) of which no remains are now found in those provinces. But I have myself seen images exactly similar in the newly-erected temples of the Jains, a sect of the Buddhists, still wealthy and numerous in Guzerat, Rajpootana, and Malwah; and in a country where there is literally no history, it is impossible to say how long since or how lately they may have lost their ground in the more eastern parts of Gundwana.

MISSIONARY DEPARTMENT.

ANNUAL MEETING OF THE ENGLISH BAPTIST MISSIONARY SOCIETY,
HELD IN LONDON, JUNE 17, 1828.

The services connected with another Anniversary of the Society having closed, we sit down to communicate the best account of them in our power; happy that we can employ, with reference to this Annual Meeting, the language of grateful satisfaction, with quite as much propriety as on any former occasion.

Rev. Wm. Yates, from Calcutta, preached in the chapel in John-st. from Rom. i. 28. His discourse was eminently perspicuous and simple, affording a comprehensive and affecting view of the character and influence of idolatry in general, and of the Hindoo superstition in particular. The influence which the ignorance and immorality of the heathen should exert in our minds, formed the subject of the latter part of this admirable sermon.

At six in the evening, a very numerous and respectable congregation assembled at Surrey Chapel, when a very lively and appropriate discourse was delivered by the Rev. Isaiah Birt, late of Birmingham, from Eph. ii. 21. "*In whom all the building, fitly framed together, groweth unto an holy temple in the Lord.*" Mr. B. introduced the sermon by referring to the important principles universally recognized in the Gospel ministry, and to the great objects which it is designed to promote, namely, the conversion of sinners to God, and their preparation in his church on earth for his heavenly kingdom. The metaphors employed in Holy Scripture to illustrate the nature of the church of Christ were then briefly adverted to, and the figure contained in the text

thus submitted to investigation. The preacher noticed, First, the materials of which the building is composed; Secondly, its basis, and the plan of its erection; Thirdly, the means, instruments, and agency employed in its construction; Fourthly, the end for which the edifice is reared; and, lastly, the personal application of which the subject is susceptible. Under the first head, a series of highly interesting remarks were made on the component parts of this building. Their value was estimated; the comprehension of angels and redeemed men in one society alluded to; the diversity that obtains in respect of nation and rank in life; external circumstances and mental endowments were mentioned; and a reference, in passing, was made to the gradations in the angelic scale of being. The number of living stones, their unpromising origin and natural character contributed to render the remarks on the first division of the subject alike ample and impressive. In referring to the basis and the plan of the building, the suitability and sufficiency of Jesus Christ as the foundation and the chief corner stone, formed matter of pleasurable enlargement, while the reflection of the Saviour's glories on the part of his redeemed, conferred the most delightful interest on this section of the discourse. The means, instruments, and agency were next the subject of remark, and subsequently, the inhabitation of God in the spiritual temple drew forth the animating statements and impassioned appeals in which the venerable preacher feels himself at home. In conclusion, the privilege and duty of contributing to the erection of the glorious edifice were earnestly and affectionately inculcated.

At the prayer-meeting on Thursday morning at Eagle-Street, a truly missionary address was delivered by the Rev. James Hoby, of Weymouth, founded on Isa. liii. "*The pleasure of the Lord shall prosper*

in his hand." Prayers and intercessions, with thanksgivings, were offered by the Rev. James Cuttress, of Ridgmount, P. J. Saffery, of Salisbury, and D. Clarabut, of Tring.

At 11 o'clock, the Annual Meeting of this Society was held at Spa Fields Chapel, which was filled with a numerous and respectable auditory before the business began.

After singing and prayer by the Rev. Joseph Kinghorn, of Norwich, the Report was read by the Secretary, in which were many deeply interesting details of the Society's operations, and the success that has attended them; after which an abstract of the cash account for the past year was read by the Chairman.

On this occasion Rev. Dr. Cox observed—Of late years, we have heard much about the *march of intellect*; but I feel a much higher gratification in tracing the *march of holy love*, in the progress of missions. I cannot help, indeed, being delighted with the march of intellect, with the progress of knowledge and general improvement; but this is nothing to the advancement of benevolent and pious exercises, the progress of holy love. We have been frequently reminded, too, of the progress and power of *public opinion*, and it has accomplished much; but I am far more delighted to hear of the progress and power of *public prayer*: and I trust a spirit of fervent prayer has gone forth among our churches. Did we not feel its influence and realize its results? Within a few years what had it not accomplished? Was it not prayer that led to the formation of all our missionary societies? What has assembled us to-day, what has united and stimulated us but prayer? The spirit of supplication has been poured out on the Christian church in Britain, and this has caused our various combinations for usefulness.

We are addressed by many and powerful appeals. There is a voice

from the lands of barbarism and idolatry, saying, "Come over and help us." There is a voice from the regions of death, saying, "Persevere, for the time of action is short, and life is fleeting:" and there is a voice from the excellent glory, saying, "Go ye forth into all the world, and preach my gospel to every creature." Surely you will regard their appeals, and be awakened to more vigorous action under their influence.

The Rev. Mr. Murch, of Stepney, proposed the second resolution, and said: I rise on the present occasion under considerable disadvantages, being totally unpractised in the art of addressing assemblies of this description, and must therefore entreat the candid indulgence of this respectable audience.

The motion in my hand is one of congratulation, and the Report that we have heard this day contains abundant matter for congratulation. I would not, however, call your attention now to its very interesting details; I would wish you for a moment to forget these. I would wish you to go forth into the whole world, and ask, Where is it that missions to the heathen nations have not succeeded? There have been missions to India and to Africa, to frozen Greenland and to the sunny isles of the Pacific, and where have not these labours of love been crowned with success? I rejoice in the labours of every missionary Society, and if I were called to give a decided mark of its having received the divine blessing, I would point to the success which has attended its efforts.

The Rev. Eustace Carey came forward amidst the warmest applause, and spoke to the following effect: In reviewing, my Christian friends, the labours of this Society, we have indeed much cause for thankfulness on account of the past, and of encouragement for the future. We are thankful for the success which has crowned our ef-

forts, but we have reason to hope for much more. Difficulties, it is true, have arisen, great difficulties still exist; but we should remember that the cross of our blessed Lord, all the sufferings he underwent, were but the way to his triumph, the path to his glory. Much money has been expended, as well as hardships endured, but all this money will bear an abundant interest, and if we wait patiently, we shall ere long reap a large harvest. When our friends began their labours in India, there was not a single school, throughout that immense country, where Christian principles were taught; there was not at that time six female children receiving any instruction; but now there are hundreds of schools where the doctrines of the Gospel are inculcated, and thousands of scholars of both sexes are instructed, and many of them, we have reason to hope, are trained up to eternal life. Much has been expended and endured in accomplishing what has been already done; but the lever is now planted on its fulcrum, which in its mighty energy will move the world; it is now in action, and it only remains for us all to put our hands and hearts to the work. There has been much expenditure of life in this mission; it is no uncommon thing to hear of the widows of missionaries, and of their orphan children returning to this country bereft of the guides of their youth; but a great work requires great sacrifices. The harvest truly is great; there is a teeming population, millions on millions of immortal souls perishing, and these comparatively without the means of salvation. What should we think if there were but two or three Christian ministers amidst the crowded population of London? Yet this is the state of destitution in which India now lies; so that how much soever may have been done, it must require accumulated labour and hardship and suffering, before we can realize the prospects

We are taught to anticipate. Those that are immediately engaged in this work have great need of your sympathies and of your cordial co-operations; we cast ourselves, beloved friends, on your Christian consideration, and pray that you will remember us, and that more especially when you are happily engaged at a throne of grace, seeing we are called both to "labour and to suffer reproach."

The Rev. Wm. Yates, of Calcutta, in moving the appointment of officers and committee for the ensuing year, expressed his earnest hope that the individuals, referred to in this resolution, may be enabled to conduct the operations of this society with the same wisdom and christian spirit, with which it has been hitherto conducted.

Have we not reason to feel the importance of this work? Let us remember, that it was this work which employed the counsels of God from all eternity, for the accomplishment of which the world is continued in existence, and when this work is finished, the heavens shall be rolled up as a scroll. It was to effect this great work, that the Son of God bled upon earth, and is now interceding in heaven; and does it become us to grudge our labour, or to shrink from any sacrifice to promote it? This is the work, that the saints of God in all ages, have highly valued, and for the accomplishment of which they have most ardently prayed. When David penned his interesting psalms, he had this full in his view, and when he had expressed his strongest desire for the diffusion of divine truth and the prosperity of Zion, it is added, as if this was the summit of his wishes, "The prayers of David, the son of Jesse, are ended." This is that work which has excited the attention of angels, into which they are represented as looking, and on its completion they will rejoice and shout "Hallelujah; for the Lord God Omnipotent reign-

eth." And there is no great and glorious work that is not attended with great difficulties and great expenditure; so this, the greatest of all works, must have its peculiar difficulties; but let us remember the strong arm of the Lord, and the zeal of the Lord of Hosts, that is engaged to accomplish all these things. Truly we must proceed in a spirit of dependence on God alone: no arm but that of God can rescue an idolatrous heathen from the wretched captivity in which he is enthralled; no power but that which is divine, can produce a change in his benighted and superstitious mind; we must depend on an Almighty arm. At the same time, the difficulties we are called to encounter, require us to be steadfast, to be zealous in doing our duty, ready to sacrifice our feelings, and even to lay down our lives in this good cause.

The Rev. Dr. Henderson, theological tutor of the Missionary College at Hoxton, on rising to second the motion, said, When I entered this place, Sir, I wished to be merely a spectator and a hearer of the interesting things that might be said; but called upon by your worthy secretary to take a part in the proceedings of this meeting, I could not refuse. I am under peculiar obligations to this society, and to the Baptist denomination, since, under the blessing of God, I owe much of the comfort, which I have experienced, to the simple views of the gospel that I learned from the writings of those able men of God, M'Clean, Fuller, and Booth. To the labours of Mr. Fuller in his visits to Scotland, on the behalf of this institution, and to his powerful appeals on the subject, I have to attribute that impulse which urged me to offer myself as a missionary to India. In company with Dr. Paterson I was proceeding to our destination, furnished, through the kindness of your society, with letters of introduction to their brethren

in Serampore, when unforeseen circumstances detained us in the North of Europe, and entirely altered our plans. Having my attention generally much confined to the duties of my own station, I cannot say much about the affairs of this society; but I may be allowed to express my confidence in the men that have hitherto conducted it. It is impossible for us to reflect on the interesting things we have just heard in the report, and not to thank God for the blessings he has bestowed on the labours of your missionaries.

The Rev. J. Blackburn, Secretary of the Christian Instruction Society. The motion which I have to propose, is one of thanks to those ministers who have travelled for the benefit of this society. I fear, there are some persons who think that ministers travel for societies from motives of self-gratification, that it is a very agreeable thing to make the tour of the country, and receive liberal entertainment wherever they go. I know a little by experience, Sir, of what it is to travel on such an errand; and though I rejoice greatly in the manifestations of christian hospitality that we often receive, yet I must say, that it requires almost an iron constitution, to go through the fatigue that must be encountered in travelling by night, and preaching and speaking by day, in order to excite and keep up that interest in the publick mind so necessary to the promotion of our societies. We owe much, Sir, to those who will undertake this labour.

[*Lon. Bap. Mag.*

BAPTIST HOME MISSIONARY
SOCIETY.

The Annual Meeting of this Society was held at the City of London Tavern, on Tuesday evening, June 17, 1828. Thomas Thompson Esq. in the chair.

The Report of the Society's operations in various parts of the country was gratifying and encouraging. The following anecdote excited a very strong sensation in the Meeting, and was followed by an enthusiastic burst of applause:—

“As the circumstances attending the introduction of the Gospel to the village of Berwick, are peculiarly interesting, your Committee venture into some detail, believing that in them will be traced with admiration and gratitude the finger of God. The first seal to the ministry of your Missionary was a poor woman, the wife of a day labourer. Previously to this time they had lived very happily together; but now the husband became a bitter persecutor, and because his wife would not relinquish the service of God, he frequently turned her out of doors in the night, and during the winter season. The wife being ‘a prudent woman,’ did not expose this cruelty to her neighbors, but on the contrary, to avoid their observation, she went into the adjacent fields and betook herself to prayer; and often in a subordinate sense it might be said of her;—

‘Cold winter and the midnight air,
Witnessed the fervour of her prayer,
The desert her temptation knew,
Her conflict and her victory too.’

Greatly distressed, but not in despair, her only encouragement was, that with God all things were possible; she therefore resolved to set apart one hour every day to pray for the conversion of her persecuting husband. This she was enabled to do without missing one day for a whole year. Seeing no change in her husband, she formed a second resolution to persevere 6 months longer, which she did up to the last day, when she retired at about twelve o'clock, as usual, and, as she thought, for the last time. Fearing that her wishes, in this instance, might be contrary to the will of God, she resolved to call no more upon him; her desire not being

granted, her expectation appeared to be cut off. That same day, her husband returned from his labour in a state of deep dejection, and instead of sitting down as usual to his dinner, he proceeded directly to his chamber. His wife followed and listened, and, to her grateful astonishment, 'he who used to mock, had returned to pray.' He came down stairs, but refused to eat, and returned again to his labour until the evening. When he came home, his wife affectionately asked him, 'what was the matter?' 'Matter enough,' said he; 'I am a lost sinner. About twelve o'clock this morning,' continued he, 'I was at my work, and a passage of Scripture was so impressed upon my mind, which I cannot get rid of, and I am sure I am lost.' His wife encouraged him to pray; but he replied, 'O wife, it is of no use, there is no forgiveness for me.' Smitten with remorse at the recollection of his former conduct, he said to his wife: 'Will you forgive me?' She replied, 'O yes.' 'Will you pray for me?' 'O yes, that I will.' 'Will you pray for me now?' 'That I will with all my heart.' They instantly fell on their knees, and wept and made supplication. His tears of penitence mingled with her tears of gratitude and joy. Soon afterwards this pious couple agreed to have their house registered as a place of worship, and the scene of solitary intercession became a house of prayer. In vain did the parish clergyman visit them, to reprove and menace them, and order them to hold no more meetings for prayer. Their house was under the protection of the law, and their hearts under the influence of the Gospel. Like the two blind men that followed the Saviour, saying, 'have mercy on us,' when the multitude said they should hold their peace, they cried the more a great deal. The consequence was, that their little habitation soon became too strait for

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the attendance; and having, by great economy, saved out of their scanty earnings, the sum of five pounds, they resolved to expend this their little all, in the enlargement of their dwelling for the accommodation of those who wished to hear the Gospel. Accordingly, the wall of their house was carried back into their garden, and rebuilt with the wood and stone which their neighbours carried to them for that purpose; and in a little time the enlargement was completed and paid for. There was not a horse or cart used upon the occasion; no loss of time, nor discord among the labourers; 'the wall was built, and the roof thereof joined together, for the people had a mind to work.'

Of this happy couple it may be recorded, that having a church in their own house, consisting of from twenty to thirty members, of which he who once was a persecutor is now a deacon, and in the midst of which he reads the hymns every Sabbath day, they continue with one accord, eating their meat with gladness and singleness of heart, praising God, and having favour with the people. So strong is the conviction that a larger place of worship is needed, that a benevolent lady who belongs to the Established Church, has kindly engaged to erect a meeting-house at her own expense, provided a suitable piece of ground can be obtained for that purpose. *Ibid.*

LONDON AUXILIARY TO THE BAPTISTS' HOME MISSIONARY SOCIETY FOR SCOTLAND.

The Annual Meeting of the above Society was held at the Rev. J. Evan's Chapel, John Street, June 10, 1828. The Rev. Dr. Cox in the Chair. From the report we give the following extract:—

"In conformity with the spirit of a Resolution passed at the last An-

nual Meeting, your Society has changed its designation, and your funds have been remitted to the 'Baptist Home Missionary Society for Scotland.'

Their exertions are chiefly directed to the Highlands and Islands. The Society employs one preacher in Shetland, one in Orkney, one in Galloway, besides fourteen Gaelic preachers in various parts of Scotland, where the inhabitants are either entirely ignorant of, or but very partially acquainted with, the English language.

The distances from which many come to hear—the eagerness with which they listen to the Gospel—the success which has already attended the efforts of the Society, and the assistance which, notwithstanding their deep poverty, the people, have cheerfully contributed in support of the preachers, encourage the Society, in dependance on the Lord, to persevere in their attempts to disseminate the savour of the Redeemer's name.

Your Committee would particularly call your attention to the extreme moderation of the missionaries. Their labour is truly a labour of love! Their incomes, generally, do not exceed from 35*l.* to 40*l.* a year, when wholly employed in the work of the mission.

During the past year the receipts of the Society amounted to 64*l.* 2*s.* 3*d.* the expenditure to 71*l.* leaving a balance, due to the treasurer, of 6*l.* 17*s.* 9*d.* *Ibid.*

CONTINENTAL SOCIETY,

The tenth anniversary of this Institution was held at Freemasons' Hall, on Thursday, the 22d June, the Hon. J. J. Strutt in the Chair.

The Report, after alluding to the way in which it had pleased God during the past year to bless this

Institution, proceeded to detail its foreign operations.

"In France, the preaching of its agents had been attended with the most animating success, not only in the number of conversions which had taken place, but also in exciting and bringing into action the graces of those who were already attached to the church. Great benefit was frequently produced by the numbers who were brought together at a funeral; one of the Society's agents made a point of attending upon these solemn occasions, and preaching to the multitude on a judgment to come. In Paris, the awakening of the Roman Catholics was most striking, particularly amongst the most elevated classes of society; in which the progress towards a better state of things was truly rejoicing. In Germany, one of its agents in travelling had met with a member of the descendants of Abraham, who had found the true Messiah. In Hanover, one of the agents described the churches of that neighbourhood as being in a most lamentable state of spiritual blindness. For the Norway mission, the British and Foreign Bible Society had kindly and liberally supplied many thousand copies of the Scriptures. The formation of the Ladies' Auxiliary Association, under the patronage of her Grace the Dutchess of Beaufort, had rendered very efficient aid to the Parent Institution. Of Ireland, the report spoke in the most favourable terms. The income this year amounted to 2,649*l.* 1*s.* leaving a balance in the Treasurer's hands of 647*l.* 3*s.* 1*d.* for general purposes; 256*l.* 1*s.* for the Norway mission; and 4*l.* towards the distribution of the Scriptures and tracts. It was, however, deemed advisable to purchase a ship for the Norway mission, which would absorb the whole of the 256*l.* and create an additional annual expenditure." *Ibid.*

SANDWICH ISLANDS.

HAWAII.—KAIRUA.

Extracts from Messrs. Thurston and Bishop's Communication.

The date of this letter, in which are a number of very encouraging statements, is Oct. 10, 1827.

The past year has been one of uninterrupted prosperity in the prosecution of our labours among the heathen. A knowledge of the word of God has increased, portions of Scripture have been translated, and schools have been multiplied. Opposition, at this place, has also nearly ceased. There are now about one hundred schools in operation in the three districts of Hamakua, Kohala, and the northern half of Kona, all under our inspection. There have been two general examinations of these schools within the year; one early last winter, the other in June. During an excursion for this purpose, thirty couple were united in marriage. The missionary was every where received with hospitality and kindness. On the Sabbath spent at Kohala, he preached, morning and evening, to congregations of not less than 5,000 people. In the district above named, the Sabbath is observed by abstaining from all labour and diversions. The people assemble in their respective school-houses, and repeat the catechism, decalogue, and such hymns and texts of Scripture as they have committed to memory. The meetings are then concluded with prayer by the teacher.

It is gratifying to add, that most of the schools have not only learned to read, but have already committed to memory most of the Tracts, which the mission has printed. A few private historical catechisms composed by some of the missionaries, and circulated in manuscript, have also been taught to most of them. The precise num-

ber of scholars in the schools under our inspection, we have not been able to ascertain, owing to a failure on the part of the teachers to make returns, but we should suppose there are not less than 6,000.

Thus these islands have externally embraced Christianity, and are rapidly coming under the influence of its rules and sanctions. "You have obtained," said Mr. Young to us one day, "You have obtained in three years, by the preaching of the gospel, what I have laboured in vain for more than thirty years to accomplish." Alluding to the usages of Christian countries, which are now taking the place of their former practices, he said, "These are the very customs which I have so often attempted to persuade the king and chiefs to adopt; I have set before them in the plainest manner the superior advantages of civilized over savage life, but could never gain their assent; the uniform reply of the king was, '*Pela i Hawaii nei*,' '*These are the customs at Hawaii*;' but as soon as you bring them under the influence of the Gospel, you can mould them as you please." It was observed to him, that no country since the promulgation of Christianity has become civilized, but through the preaching of the Gospel. He replied, that in his opinion the Gospel alone is able to save this people from extinction, for till the missionaries came, they were going to ruin as fast as possible.

In the month of August last, the teachers under our jurisdiction were called to Kairua to receive instruction in reading and writing. The school consisted of eighty members. As there was no suitable house for their accommodation, they were instructed daily in the chapel during the six weeks the school continued. It was then suspended in consequence of the scarcity of provisions at this place, with the intention that it be resumed as soon as circumstances will permit. The rapid im-

provement made by the teachers fully evinces the utility of such a school, and it is our intention to establish a permanent one at this station so soon as a suitable house can be fitted up for the purpose, in which all the teachers under our care shall be instructed, from time to time, in those studies which may hereafter be introduced into the schools.

A writing school has just been commenced at this village by governor Adams, composed principally of his own people, of which he is the patron and one of the teachers.

The translation of the Scriptures has occupied the greatest share of our time, since we last wrote you. In connexion with Mr. Ely of Kaavaroa, we have translated the Gospel by John, which we have twice revised, and it is now nearly ready for the press. Besides this, we have prepared the eighteen last chapters of Matthew, from the translations previously made at the different stations. On these, we have bestowed all the time afforded us from the ordinary labours of the station; and perhaps the translations are as correct as our circumstances and the helps afforded us would permit.

Our congregations on the Sabbath consist of between two and three thousand. The weekly lecture on Wednesday is still continued, and well attended. There are also three social meetings held during the week, which are frequented by the more serious part of the people. The one on Friday afternoon, in which the males and females meet by themselves, consists of persons who profess to have forsaken their immoral practices, and to be seeking the kingdom of God. On the evening of the same day, there is a meeting of a more select nature, consisting of males and females, most of whom give evidence of piety. The present number is sixteen. The instructions given to this little company, are more partic-

ularly designed for those who are hereafter to be admitted to the privileges of church-membership. Six of these now stand propounded for admission to the church, and are expecting to receive baptism in a few weeks. There is also another meeting on Saturday evening, designed for all who wish to attend.

[Miss. Herald.]

LETTER MRS. BOARDMAN, OF THE
BURMAN MISSION, TO MRS. B——,
OF SALEM,

*Detailing the exposures and losses
of her family on their settlement
at Maulaming.*

Maulaming, Nov. 3, 1827.

My very dear Friend,

Though no opportunity of sending to Bengal offers at present, yet I will commence a letter, as we are often in extreme haste at the time of sending. In many instances interesting particulars have been omitted on this account.

When I last wrote to you, we had just found ourselves comfortably settled in our little cottage, diligently pursuing the study of the language. I had but recently recovered from a severe illness, and our dear little girl was then suffering from a similar complaint. Through the abundant mercy of our heavenly Father, she is now quite restored to health, and my partner and myself are also enjoying this great blessing. We have no reason to think that the constitution of either of us has suffered any unfavourable change since we left our native land; on the contrary, the climate seems very congenial to us. I think I have, in letters to other friends, spoken of the productions, climate, &c. of this place. I have hitherto refrained from letting you know the extreme loneliness of our situation, and the constant danger to which we have been exposed.

I knew that the mention of these things, would fill the hearts of my parents and friends with anxious fears and forebodings. And I knew that you, my dear friend, would weep when thinking of your Sarah in such circumstances. While we were favoured with tranquillity and peace of mind ourselves, we chose that you should remain in ignorance of our danger. But as our situation is now more favourable and pleasant, I may mention some circumstances that you will probably be interested to hear.

Maulaming, the place of our residence, is separated from the Burman province of Martaban, only by a river. The opposite side is the refuge of robbers, who come over in parties, 20 or 30 in number, armed with muskets, spears, knives, &c. Thus equipped, they break into houses in the most daring manner, seize every thing valuable, and retreat immediately with their booty to the other side, where they are entirely out of the British power. They have, in one or two instances, surprised and destroyed small villages that were left unguarded. And in one place, they even attacked a guard of seapoys. In some cases, persons by attempting to defend themselves and retain their property, have fallen victims to the cruelty of these monsters. Thus surrounded by dangers, we lived alone, in a house of such frail materials that it could be cut open in any part with a pair of scissors,* in the midst of a desolate wood, and at some little distance even from a Burman neighbour. There was then, not one person in the Burman village, in whom we could place the least confidence. It was even intimated to us, that the head man of the village, had, in former times, been at the head of a party of robbers. The military cantonments are about a mile distant, and we are the only

Europeans living outside. Before we took up our abode here, Sir Archibald Campbell intimated that some danger might be apprehended from wild beasts and robbers if we built without the cantonments, and generously offered us a place inside. This kind offer we felt it our duty to refuse, as a residence in the cantonments would have cut off nearly all our intercourse with the Burmans, and thus our dearest hopes and fondest anticipations be blasted. Mr. B. therefore, declined Sir Archibald's proposal, and with the approbation and advice of his brethren at Amherst, erected a house on this spot which we now occupy. We came to this place wishing, I trust, to spend and be spent among this people, and trusting in an Almighty arm for protection. Be assured, my dear friend, we felt happy in our decision. We saw these wretched, deluded people perishing in ignorance of the gospel, we thought of the love of our Saviour to precious souls, we cast a glance towards Gethsemane and Calvary, and that was sufficient. Shall we consult our own ease and comfort? we said; or shall we be willing to take joyfully the spoiling of our goods? This was the question, and I trust the grace of God enabled us to choose the latter. And the spoiling of our goods we were called to take. About a month after our removal, we were awakened one morning just before day-break. Mr. B. called for a light, and to our surprise and consternation, we saw every trunk and box in the room broken open, and robbed of their contents. The bureau also shared a similar fate. The looking-glass we brought from Philadelphia was gone; the watch Mr. B. had kept so long, and our silver spoons, given me by my— They also took our bunch of keys, causing us to fear that they would visit us again; especially as they found only eight or nine rupees in money. After the first

* Their cottage is covered with bark and leaves.

amazement, had a little subsided, I raised my eyes to the moscheto curtains surrounding our bed, and to my indescribable emotion saw two large holes cut, the one at the head and the other at the foot of the place where my dear husband had been sleeping. From that moment, I quite forgot the stolen goods, and thought only of the treasure that was spared. In imagination, I saw the assassins with their horrid weapons, standing by our bedside ready to do the worst, had we been permitted to wake. O! how merciful was that watchful Providence which prolonged those powerful slumbers of that night, not allowing even the infant at my bosom to open its eyes at so critical a moment. If ever gratitude glowed in my bosom, if ever the world appeared to me worthless as vanity, and if ever I wished to dedicate myself, my husband, my babe, my *all*, to our great Redeemer, it was at that time.

On the next morning persons were employed in critically searching the village in order to recover the goods, but to no purpose. To this day, not a trace has been found of them, leaving no doubt that they were taken immediately over the river to Martaban. Since our loss, we have received many kind presents from our friends, so that we now find ourselves comfortable, and we are contented and happy. Yes, my beloved friend, I think I can say, that notwithstanding our alarms, never did five months of my life pass so pleasantly, as the last five have done. The thought of being among this people, whom we have so long desired to see, and the hope that God would enable me to do some little good to the poor heathen, has rejoiced and encouraged my heart. I confess that once or twice, my natural timidity has *for a moment*, gained ascendancy over my better feelings: And at the hour of midnight, when the howlings of wild beasts have been

silenced by the report of a musket near us, we would say to each other, "Perhaps the next attack will be upon us, and the next charge may be aimed at *our* bosoms." Then I have been almost ready to exclaim, "O for one little, *little* room of such materials, that we could (as far as human means go) sleep in safety. But these moments of fear have been transitory, and we have generally been enabled to place our confidence in the "great Shepherd of Israel, who never slumbers or sleeps," assured that he would protect us, and if most for his glory, he would suffer no arm of violence to be raised against us; and we have also felt a sweet composure in the recollection that God had marked out our way, and if it best accorded with his designs that we should fall a prey to these blood thirsty monsters, *all would be right*."

Shortly after the robbery, Sir Archibald kindly furnished us with two armed seapoys to guard our house—also with two guns. A short time since, one of the seapoys while sitting in our verandah, was attacked by a tyger or some other wild beast, but the creature was frightened away before the man was much injured.

But what has contributed more than any thing else to produce the pleasant change in our situation, is the prospect of settlers near us. Our missionary associates from Amherst, will be in our immediate vicinity. I feel very solicitous that they should join us soon, as the rains have just closed, and this is a favourable time for the commencement of schools. I just begin to speak the language a little, and am anxious to be engaged in this long anticipated employment.

Pray for us, my beloved friend, that we may be led to adopt such measures, and pursue such a course, as shall be most for the spiritual good of this benighted people.

Yours, &c. S. H. BOARDMAN.

[For the American Baptist Magazine.]

THE BIBLE INTERPRETED BY MISSIONARY OPERATIONS.

THE reasons which induce people to engage in the support of missions are various, though generally, we would hope, from a conviction that it is agreeable to the will of God. Yet there are those, who, while they pay over their annual subscription, or cast in a piece or two as the contribution-box passes, do it because others are forward in the work, or because they hope some human misery may be mitigated, or perhaps, conscience may not allow them a quiet repose in wealth and knowledge, unless they bestow a pittance on the needy and ignorant. We will not discuss the value of these, and other motives, which possibly might be detected in the hearts of some of our friends; but would fain lead them to higher ones, drawn from the word of the living God.

We will advance, and shall endeavour to prove and illustrate the following proposition, that

There are some portions of the word of God that can be interpreted to our understandings only in connection with an extensive system of missionary operations.

And in fact we are prepared to say, that unless the present plan of evangelizing the world is laid deep in the oracles of divine truth; if it is not an essential and vital principle of the gospel itself; then it is not entitled to the support of christians as a part of their duty. If the Bible throughout can be fairly and candidly interpreted without any recurrence to it, then the missionary cause must depend more on the *generosity*, than on the *duty* which Christians may feel.

But if, on the contrary, we maintain our position, then, as Baptists, and as disciples of Jesus Christ, we shall be bound to yield it an untiring and cheerful support. We shall then be sentimentally, doctrinally,

and practically, the friends of missions; and instead of merely concurring in that which is amiable and benevolent, it will be an essential article of our creed, 'I believe that it is my sacred duty, and high privilege to do all in my power to spread the gospel to every nation and people under the whole heavens.'

I. Some of the prophecies of the Old Testament evidently contemplate a system of missionary effort and itinerant preaching "Many shall run to and fro, and knowledge shall increase." Dan. xii. 4. Now we inquire, what can this mean, but that many preachers shall travel in various directions, preaching the word of God?

And who does not perceive at once the very exact fulfilment of this prophecy in the plan of sending the gospel to the heathen now in successful operation?—and how, we ask, can this prediction be accomplished without such a plan?

The exclamation of the prophet, (Isa. lii. 7.) "How beautiful upon the mountains are the feet of him that bringeth good tidings," &c. which is referred by the Apostle Paul, (Rom. x. 15,) to the proclamation of the gospel, with equal force points to the travelling ambassador of Christ, announcing the good news of salvation both to the dwellers in the valley, and to the inhabitants of the rock. No other easy and sensible illustration offers itself to the mind.

The vision which John saw on Patmos, of "an angel flying through the midst of heaven, preaching the everlasting gospel to them that dwell on the earth," (Rev. xiv. 6.), is prophetic; and how shall it be fulfilled? Most certainly not in a literal way, but in the ordinary method of ambassadors going forth on the breadth of the whole earth, and preaching to every nation under heaven. "The sacramental host of God's elect," engaged in the diffusion of the glorious gospel are

powerfully represented to the exiled apostle by the figure of an angel saying, with a loud voice, FEAR GOD! On the supposition that a plan of missionary operations had never been known or thought of, how would these passages be understood? To be told that many should run to and fro; that the tops of the mountains should be covered with messengers of peace; that an angel should preach the gospel to every nation and people, and yet no means in advancement to fulfil these predictions, no societies or combinations, no evangelists sent, or going, is, in fact, to seal up the prophecy.

II. The commission given by the Prince of Salvation to the Apostles, Mark xvi. 16—"Go ye into all the world, and preach the gospel to every creature."

The question is, What does this mean, and how did the Apostles understand it? The subsequent conduct of the men who first received the command will explain. They went every where, preaching the word of God. They abode not long in a place, but having scattered the seed, and appointed cultivators, they went to preach the gospel in other cities also. They interpreted the command, in strict analogy with the genius and design of the gospel, which is to bring all men to the knowledge of the truth. For indeed, the means being adapted to all, the authorized declaration of it, could not with propriety be limited to any less number.

This command, then, contains the very essence of the Gospel, "good news to all people," and as such is the foundation and pillar of the missionary cause.

In obedience to this injunction, the whole apostolic order were converted into a missionary association; and into active, indefatigable, suffering, dying missionaries themselves. The whole work was not accomplished by them, therefore they laid the hands of the presby-

tery on others, that they should go and preach the unsearchable riches of Christ; and carry on the work they had commenced, until every knee should bow, and every tongue confess the name of Jesus.

They evidently intended that their successors should act on the principles which they had received from the Great Head of the church, and go forth and share with them the reproach and glory of the cross.

III. The manner in which the first preachers were sent forth, evidently requires the aid of a missionary system. "Provide," says Christ, "neither shoes, staff, coat, nor money;" but why? because, "the labourer is worthy of his hire." The Apostle Paul, also, insisted on the right of the ministers of Christ to their support from the churches. 1 Cor. ix.

When Christ sent forth his disciples, he gave them no assurance of any miraculous supply of their temporal wants. They had to depend on the churches for their sustenance. This was often scanty, for Paul suffered by hunger and fasting. The very design of this direction by Christ would be, and actually was, to lead Christians to associate and contribute together for the support of the apostles and early preachers of the gospel. This, and this only, would be working together with God in saving souls.

IV. It is only on the principle here advanced, that we can account for the contributions and charity bestowed by the primitive Christians. The Philippian church sent once and again to the necessities of Paul, while at Rome; and he tells the Corinthian brethren, that to relieve them he "robbed other churches;" i. e. other churches supported him while he was labouring with them. In this way they gave an effective support to the gospel, and fully admitted the principle, (so important in this age,) that the gospel is to be sent forth by the resources of the church. Such was their lib-

erality, that for thirty years they supported a large number of travelling missionaries; and from the history of the church, we are assured that for a considerable time after the days of the apostles, the churches considered themselves bound to engage in spreading the gospel to the ignorant and destitute.

V. A view of the glorified assembly on high, immediately brings into view, this enlarged system of missionary enterprise. Rev. vii. 9. "John beheld, and lo, a great multitude, which no man could number, out of all nations and kingdoms and people and tongues, stood before the throne of God and the Lamb." With the fulfilment of this holy vision, we instantly associate the command of Christ, "Go teach all nations;" and the wide spread, and successful declaration of the gospel, as the great means of faith and repentance.

For as the apostle argues—How could all these souls be brought to glory without the gospel? and how could they hear the gospel, unless it was preached? and how could preachers go, unless they were sent and supported? Ask then, the ransomed of the Lord in Zion, by what means they enjoy so great blessedness? and millions will reply, "A Society of Christians united, and sent a missionary, whose prayers and instructions won my idolatrous heart to love the Saviour." Blot from existence the effect of missionary Societies, and we must look for an age of miracles to fill the height of Zion with the company who will sing the song of Moses and of the Lamb.

Many other passages might be adduced, which stand in equal need of this missionary principle to render them intelligible to the way-faring man. And the plain inference is, that objections against missions, are anti-scriptural, and unreasonable; that, when prudently and properly conducted, are to be considered an essential part of the gospel econ-

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omy. And further, that indifference to the success of missions, is treachery against the King of Zion, whose language is, "Do with thy might what thy hand findeth to do."

C. P.

IRISH READERS.

Extract from Rev. Mr. Thomas' Journal, communicated to the Secretaries of the British Irish Society, April 28, 1828.

John Nash, the Society's Irish Schoolmaster, and Sabbath reader, said in the presence of some persons a few days since, "that before he heard the truth from me, he was an ignorant savage," and expressed the greatest gratitude to the society. He states, that since he entered the Society's service, he has read the Irish Scriptures frequently to 200 families, composing about 1600 individuals, in the most remote and neglected part of Ireland, who never knew that there was a Bible or a Testament in the world until I went among them. He has taught 144 persons to read the Irish Scriptures, of whom 14 are gone to the other world. He says, there are nine men who visit him every Lord's-day morning since the first of Feb. last, for the purpose of reading a chapter in the Testament. Others stay at home reading the word of God, in preference to going to the Mass, and that he has a house full every Lord's-day, hearing the Holy Scriptures read in their own language. This good man fearing a disappointment for want of light, took a candle with him each night where he went to read during the winter, where numbers were assembled to hear him. He has been very useful to persons in dying, and distressed circumstances. His day school, which was so much persecuted and deprived of the Society's books by the priest, has again revived to 61

scholars, and he expects a great increase.

John Burke, Sabbath reader, says, that during the last year, he has made 210 visits to thirty-one families, to whom he read the Irish Scriptures. Situated in the mountains, which separate the counties of Clare and Galway, a district involved in the greatest spiritual darkness, the people scarcely understand a word of English. When they hear the Irish Scriptures read they are affected to tears. He has taught twenty-one persons to read the Irish Scriptures, six of whom he states to have renounced popery, as he has done himself.

John Flanedy, school-master and Sabbath Irish reader. This young man was educated in one of the Society schools, and what may be said of him and family, who have renounced popery, would afford ample matter for an interesting letter. Their sufferings and persecutions, through the enmity of the priests, would make the heart bleed; with a statement of which the society shall be furnished on a future occasion, as it would be too tedious now. I have reason to be greatly pleased with him, though not long in the service of the Society; he has an extensive knowledge of the Scriptures. He has been one of the Society's schoolmasters near two years, and a Sabbath reader for the last three months, during which time he has repeatedly read the Irish Scriptures to seventeen families; has instructed eight persons to read the Irish Scriptures, five of whom have renounced the errors of popery. But his cousin James Flanedy, who is also a pious man, and a Sabbath reader, and his first convert from popery, claims some merit in the conversion of the above.

James says that he has read the Irish Scriptures to 24 families, frequently. Relates visiting a woman at the point of death; she re-

quested him to go for the priest for her; but after hearing him read the Scriptures and speak on them, she desired that the priest should not be sent for.

The statements of Robert Murphy and Robert Best have not yet come to hand, whom I have lately employed as Sabbath readers. I know them to be excellent characters, instead of O'Brien and Costello, who have gone to America. It is pleasing to reflect, that when I began the Society's labours in this part of Ireland, though I had not one pious man, and only one nominal Protestant to begin with, that all those persons whom I have mentioned in the service of the Society have not only renounced popery, with their families, but have, except one or two, become pious and unblameable characters, and I trust they have been made blessings to numbers. What I assert respecting the Itinerants and Sabbath Irish readers, I can say relative to the school teachers, both male and female, with the exception of one, who has not yet experienced the joyful effects of the glorious emancipation. I defy all, or any of them, to say, that I have ever used any coercive measures to influence them to change their religion, or ever asked them to do it. But this I acknowledge, that I have endeavoured to explain and make known the truth on all suitable occasions.

On last Lord's-day week, the 20th inst. I have again received volleys of abuse from off all the popish altars in Limerick. The priest of one chapel at least, after pouring forth a torrent of lava, desired all the people to fall on their knees and pray for the conversion of the lost sheep, which they did instantly, but I think without effect.

"Brethren, pray for us, that the word of the Lord may have free course, run and be glorified."

[*Lon. Bap. Mag.*

MISSIONARIES WANTED.

The Baptist Board of Foreign Missions has recently appointed new Missionaries to strengthen the stations at Carey and Thomas, and more, it is expected, will soon join them. They have also commenced a new establishment at the Sault St. Maries, to be occupied this fall; and the Rev. Abel Bingham, who was lately ordained at Wheatland, N. Y. is now on his way thither, under encouraging auspices.

In Burmah, the field is extensive, and the prospect animating, demanding of us much more labour than has yet been bestowed upon it. The brethren on the ground, have appealed to the Board, and solicited that help might be sent to them, nor could they be refused. Every dictate of christian principle prompted to a speedy compliance. It is believed, that the churches are prepared to sustain the measure whenever it shall be carried into effect; and it is earnestly hoped, that the sons of Zion will gladly offer themselves for the important

service. Where can the qualified servant of Christ hope to do more for his Lord than there? And where can he be more useful to men? Their language has been conquered by our missionaries, and rendered comparatively easy of acquisition by those who shall join them. The New Testament is all translated, and parts of it are in circulation. The prejudices of Burmans are giving way, and a spirit of inquiry is excited among them; so that he who soweth, "receiveth wages, and gathereth fruit unto life eternal."

Far in the West, it is expected an Indian Colony will soon be located, where superior advantages will be enjoyed, for giving to the natives a civilized and christian character. Mr. M'Coy is now in pursuit of this object, and whenever it is attained, labourers will be wanted. Persons who have it in contemplation to devote themselves to missionary work, either in the East or West, will do well to communicate their views to the Secretary, L. Bolles, Salem, Massachusetts, without delay.

RELIGIOUS DEPARTMENT.

FOURTEENTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF THE MASSACHUSETTS BAPTIST EDUCATION SOCIETY, SEPT. 1828.

Every year new Churches are constituted, and their number multiplies as our country increases in population. Since the formation of this Society in 1814, they have exceeded the most sanguine expectations of the friends of Zion. Each of these needs a Pastor. Many of them are destitute of this blessing: And the cry reaches our ears from the north and the south, the east and the west. We hear it with deep anxiety, but can only reply, look to the Lord of the harvest, for he, and he alone, is able to send you help from the sanctuary. Besides the many Churches re-

cently organized, many, very many of those long established, are also destitute. No inquiry is more frequent, than for Pastors and Teachers. Your Committee look upon these multitudes, and are moved with compassion and concern. They behold the harvest truly plenteous, but lament the fewness of the labourers; and on this anniversary of the Churches, and of this Society, most earnestly and affectionately entreat their brethren in the Lord, to continue praying the Lord of the harvest, that he will send forth labourers. We feel, and we trust, you all will equal-

ly feel, he encourages such prayer. During the last year, more young men have offered themselves for our patronage, than in any preceding. Indeed, those we might have assisted in former years, when the demands upon our treasury were less numerous, we have had to deny; because our funds were more than expended on those whose circumstances presented stronger claims. To satisfy our own consciences, we have had to exceed our means nearly two thousand dollars, looking for relief to him, whose providence taught us to act. In no former year has our treasury been thus exhausted. And still applications are continually made; and such too, as we are confident all of you would advise us to encourage. As the almoners of the charities of the Churches, we ask you, What shall we do? May we depend on you to supply the means; or shall we turn them away? Shall they go forth, with all their disadvantages to preach the gospel of the blessed God? Will you receive them? Every Church is looking for men, whose minds are cultivated, and who can judiciously divide, illustrate, and enforce the word of life. You tell us, such men are necessary—that the character of the present age and the state of society among you, demand an enlightened ministry. We are fully aware of this; and for these reasons, (that every Church puts into our lips,) we urge upon you the necessity of directing your thoughts more than ever to this subject. We would not here err; neither do we wish others to err. Guarded on the one hand against the rock, on which thousands have dashed and died, that learning is of primary consequence; and on the other, against that which has been, and is now extremely injurious, that if a person is pious, that is sufficient; we

desire you first to pray, that God would send us young men, who “furnish evidence to the Churches, of which they are members, and to this Executive Committee, of their personal piety, and call to the gospel ministry;” and secondly, to accompany your prayers, with the only testimony of your sincerity, with liberal portions of that bounty of which you have been made stewards. Then will your Committee labour not only with a cheerful heart, but our Churches, and Churches far abroad, will have occasion to praise that God, who has conferred gifts upon men; yea! many will rise up to bless your memory, and eternity will resound with thanksgiving, that you ever enjoyed a privilege fraught with such vast and beneficent consequences.

At the close of the last year, twenty-six students were under the patronage of your Committee. Twenty-seven have been received this year. Fifty-three beneficiaries have been aided from your funds the past year. Besides these, one has been patronized the same as a beneficiary, by loan; who, we expect, will be added to our number in his collegiate course. Two have been discharged; one has been settled in the ministry, whose labours have been attended with the outpourings of the Holy Spirit; three have been located as teachers of youth; six have been graduated at different colleges; six were received at our last meeting, leaving the present number of beneficiaries 47. Of these, 11 are preparing for College, and 11 for the Theological Seminary, at Newton; eight are members of that Institution; thirteen are members of different Colleges; one is a member of the Hamilton Institution; three are pursuing an English course. Many of the beneficiaries are quite young. Of their moral and religious deportment, your Committee, gener-

ally, can speak with much approbation. They have studied diligently, and with considerable improvement. Their pious labours during vacation, as well as term time, have been highly beneficial, both for their own piety, and the comfort of the Churches. It is matter of grateful acknowledgment, that all of them are members of institutions where piety is specially regarded, and every attention paid to their morals and mental habits. This fact inspires confidence in the thoroughness of their education; and invigorates the hope of much usefulness in their future life.

Your Committee deem it proper to notice all those providences, that immediately promote the objects they seek to advance. They have heard with much pleasure the establishment of an Academy, adapted for many of their beneficiaries, at South Reading; of the prosperity of a similar institution at New Hampton, N. H.; of the favourable prospects of the Colleges at Waterville and Providence; and of the very encouraging facts, respecting the Theological Seminaries at Hamilton and Newton. It also gives us much pleasure to state, that by the liberality of benevolent individuals, several scholarships, amounting to \$36,00 each, per annum, for the assistance of beneficiaries, have been established at Brown University, Providence. We think this an example worthy of imitation, by all who have it in their power to provide, both at that Institution and at others, similar means for those, who may apply hereafter.

To devise measures for the support of our beneficiaries, is the chief object that now engages our deliberations. Hitherto the members of this Society have been such, as have been made Trustees for life, together with those, chosen by this Association, and such as pay into the Treasury one dollar

per annum. We have no disposition for changes where public necessity does not demand them; and public advantage cannot be promoted by them. Some measures to create a deeper and more general interest are necessary. What these are, the wisdom of the body must decide. But for ourselves we have contemplated a more extended society, as one means of effecting it. All the New England States at least should be responsible. And we cannot but hope, a Society of this nature will be formed, and every Church brought to feel that, according to its ability, it is bound to support it. Then we might hope for more ample means, and that the object itself, would be magnified in the sight of all the people. At present, students from each of these states, as also from others, come to us. We are willing and rejoice to receive them, but we do think, our brethren of the New-England Churches, should contribute to our treasury equal to their support.

But we return to our immediate concerns. Our treasury, as has been remarked, is exhausted, and obligations for near two thousand dollars exist against us. These sums are daily increasing. We appeal to the conscience of every Christian, and every friend to an enlightened ministry. Can you not individually do something? Let no one decline the small pittance, but send it either through the medium of your Churches and Societies, or by private persons, or directly to the Treasurer. We commend our objects to the great Head of the Church, believing he will not despise our humble attempts to serve him in his holy gospel.

In behalf of the Executive Committee,

HENRY JACKSON,

Sec'y, pro tem.

Annual Account of the Treasurer of the Massachusetts Baptist Education Society.

1827.		RECEIPTS.	
Sept. 17.	By cash on hand to be invested,	- -	4340,00
	" balance from last account,	- -	8,26
			<u>4348,26</u>
18.	" C. H. Snow, Treas. Worcester Co. Bap. Charit. Soc.	-	100,00
19.	" from First Bap. Fem. Ed. Soc. Haverhill,	-	16,00
	" Female Ed. Soc. Beverly,	-	25,00
	" Young Men's Ed. Soc. do.	-	23,00
	" African Church, Boston,	-	5,00
	" Newburyport Bap. Benevolent Soc.	-	3,10
	" First Bap. Church and Soc. Cambridge, viz. Rev. B. Jacobs, 2,00—Elijah Corey, 10,00—Levi Farwell, 10,00—Prudence Farwell, 10,00—W. Brown, 5,00 Charles Everett, 5,00—J. Coolidge, 2,00—E. Hovey, 1,00—Collection, 31,90—Education Box, 18,66,	-	95,56
	" Baptist Church and Society, Methuen,	-	7,00
	" Female Charitable Soc. Littleton,	-	13,88
	" Bap. Church and Soc. do.	-	4,91
	" Second Fem. Bap. Ed. Soc. Salem,	-	32,51
	" Rev. N. W. Williams,	-	1,00
	" Juvenile Ed. Soc. Salem,	-	9,00
	" Fem. Ed. Soc. in First Bap. Ch. and Soc. Salem,	-	59,00
	" First Bap. Ch. and Soc. Salem,	-	27,00
	" Subscription of Gentlemen in Salem,	-	38,50
Oct. 4.	" Fem. Ed. Soc. Newton.	-	31,02
6.	" from members of Bap. Ch. and Soc. Roxbury, to constitute Rev. Wm. Leverett, a life member of Newton Theological Institution,	-	50,00
16.	" interest on United States Stock,	-	18,00
	" Collection of Ch. and Soc. South Reading,	-	3,50
17.	" from Second Bap. Ch. and Soc. Boston,	-	56,85
19.	" Newburyport Bap. Fem. Ben. Soc. by Dr. Bolles,	-	5,00
26.	" Dea. John Clark, St. Johnsbury,	-	2,00
30.	" interest on note,	-	64,50
31.	" Dividend New England Bank,	-	180,00
	" Do. State Bank,	-	87,00
Nov. 5.	" Abiram Morgan, per Rev. E. Nelson,	-	10,00
12.	" Young Men's Bap. Ed. Soc. of Boston and vicinity, by P. Freeman, Treas.	-	150,00
24.	" Dividend North Bank,	-	32,50
1828.	" Miss Molly Fisher, Wrentham, by Mr. Aldrich,	-	1,00
Jan. 17.	" from Miss Ann Buntin, Lowell, by Dr. Bolles,	-	1,00
Feb. 7.	" Interest on Stock,	-	18,00
Mar. 22.	" from females in Federal Street Bap. Church, Boston,	-	8,50
	" interest on notes,	-	64,50
May 7.	" Dividends on United States Stock,	-	18,00
	" Dividend at New-England Bank in April,	-	180,00
	" Do. State Bank, fifty-eight shares,	-	95,70
	" Do. North Bank, ten shares,	-	32,50
27.	" Benjamin Kent,	-	1,00
June 2.	" Interest on Waterville note,	-	60,00
9.	" Note paid,	-	1000,00
	" Interest on do.	-	40,00
	" Note paid,	-	200,00
	" Interest on do.	-	47,00
July 7.	" Dividend United States Stock,	-	18,00
10.	" Do. at Lynn Bank,	-	45,00
			<u>7329,29</u>
15.	By balance charged on new account,	- -	1185,94
			<u>\$8515,23</u>

1827.		EXPENDITURES.	
Sept. 22.	To cash paid Sanderson, for board of Students at Newton,	-	187,59
	" paid John Green, Hamilton Institution,	-	30,00
Oct. 4.	" paid Stephen P. Hill, Brown University,	-	25,33

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Oct. 5.	To cash paid H. J. Ripley, one quarter's salary,	200,00
17.	" per note,	50,00
18.	" Invested in Stock, per note,	1000,00
22.	" paid Julius Bliss, Amherst Academy,	25,00
26.	" sent James Huckens, New Hampton Academy,	25,00
Nov 27.	" let, on note and mortgage,	2500,00
Dec. 6.	" paid G. Sanderson, for board of Students at Newton,	77,00
20.	" Carleton Parker,	15,00
25.	" Edward Mitchell, Hanover,	30,00
	" J. W. Rand, New Hampton,	30,00
1828.	" Silas Lamson, do.	4,00
Jan. 2.	" H. J. Ripley, one quarter's salary,	200,00
11.	" Clark Sibley, for one term Amherst College,	16,00
	" T. R. Cressy, do.	15,00
	" Ezra Fisher, do.	12,00
16.	" Agent of beneficiaries at Waterville College,	65,81
Feb. 7.	" F. W. Emmons, at Brown University,	25,00
11.	" L. Farwell, Treas. for board of Students at Newton,	258,11
Mar. 12.	" Carleton Parker, Amherst Academy,	15,00
	" John Maginnis, Newton Seminary	10,00
13.	" Stephen Coombs, New Hampton Academy,	5,00
	" First Instalment of 10 shares in Atlantic Bank,	250,00
11.	" Wm. Leverett, on account of his brothers,	35,00
Mar. 15.	" paid 2d Instalment on 0 shares Atlantic Bank,	250,00
19.	" H. J. Ripley, one quarter's salary,	200,00
24.	" Levi Farwell, Treas. for Students, Newton,	242,25
May 1.	" Carleton Parker, Amherst Academy,	15,00
	" Record Book, delivered Secretary,	6,00
8.	" Julius Bliss, Amherst Academy,	15,00
	" paid at Newton Institution, for board of Mr. Freeman,	6,12
	" Stephen Hill, Brown University,	25,33
9.	" Silas Lamson, at New Hampton Academy,	15,00
	" Justin Carpenter Amherst College,	40,00
15.	" balance on ten shares in Atlantic Bank,	500,00
	" Interest on do.	2,50
26.	" Secretary, for postage,	1,55
29.	" F. W. Emmons, Brown University,	21,00
	" Treasurer of Bap. Miss. Soc. of Mass. being interest	
	" on the Cornish legacy,	400,00
June 2.	" Ezra Fisher,	20,00
	" Beneficiaries at Waterville,	93,31
9.	" Mark Carpenter,	20,00
19.	" Messrs. Leveretts, beneficiaries,	38,00
	" sent John Green,	30,00
	" Beneficiaries at New Hampton, viz. Mr. Rand,	20,00
	" Mr. Coombs, 7,50—Mr. Huckens, 12,50,	40,00
July 7.	" H. J. Ripley, one quarter's salary,	200,00
14.	" Let, of the Cornish Legacy,	1000,00
	" sent Julius Bliss, Amherst College,	30,00
25.	" paid Mark Carpenter, Amherst,	20,00
	" F. W. Emmons, Brown Univ. being balance for 1828,	21,00
30.	" sent T. R. Cressy, Amherst College,	40,00
Aug. 9.	" Edward Mitchell, Dartmouth do.	30,00
11.	" S. P. Hill, Brown University,	25,33
22.	" Carleton Parker, Amherst Academy,	15,00
Sept. 5.	" sent Mr. Lamson, at New Hampton Academy,	27,00
15.	" Mark Carpenter, Amherst,	20,00

E. LINCOLN, Treas. \$8515,23

The undersigned, appointed a Committee to audit the Treasurer's account, have performed that service, and ask leave to report that they find the same correctly cast and duly vouched. They have also examined the Stocks in the hands of the Treasurer, which correspond with his statement.

Boston, Sept. 15, 1828.

HEMAN LINCOLN, }
LEVI FARWELL, } Committee.

REVIVALS.

LETTER TO THE TREASURER

Of the Baptist Board of Foreign Missions, enclosing \$21.37, for the Foreign Mission.

Sedgwick, Aug. 28, 1828.

Dear Sir,

Enclosed is the sum contributed by the First Female Primary Society in Sedgwick, for 1828. We should have been much pleased had our abilities been such, that we could have enclosed a much larger sum, for so precious a cause, as the cause of missions. We, as a Society, are under renewed obligation to render to God a tribute of praise and thanksgiving, for his mercy bestowed on us the year past, in causing a precious revival among the youth as well as others within our limits. This revival commenced in the course of last winter; since which nineteen have put on Christ by baptism, principally young people; and there has been, we trust, a spirit of prayer among us, that the blessed gospel might run, have free course, and be glorified. A number of young women, the fruits of this revival, have come forward and presented their mite, as a freewill offering; and in some instances, pecuniary aid has been furnished, where, in consequence of temporal circumstances, it was not solicited. It is matter of no small encouragement to us, who have had the management of our little Society for a number of years past, to have those who are in the morning of life come forward and manifest a willingness to assist in the good cause, and more especially so, when it is the fruit of their industry or self denial.

Another source of peculiar encouragement to us, is, that a large proportion of our young friends have connected themselves with a Bible class, and are committing to memory, with much interest, the history of the Lord Jesus, as recorded by the three Evangelists. O! that his blessed example of love and benevolence to the children of men, may be deeply engraven on every heart, and produce in them a more ardent desire that the heathen too, might know the moral beauty

and loveliness of the divine Redeemer, and that his blood alone, and not the Ganges, cleanseth from all sin.

THE REV. J. BALLARD, JR. OF MEDFIELD, MASS. UNDER DATE OF SEPT. 9, 1828, SAYS:—

“Our congregations on the Sabbath are respectable; and a good degree of seriousness seems to prevail among them. I have baptized about every month during the past year; and the prospect is, that more will come forward soon. About fifty, in all, have been added to the church since I settled here, four years ago; and we are now moving on harmoniously and happily.”

EXTRACT OF A LETTER FROM A FRIEND, TO THE PUBLISHERS OF THE MAGAZINE.

Minisink, Sept. 14, 1828.

“A revival of religion commenced in this place in February last. In the early part of last winter, our pastor was absent on a visit to the north; and on his return informed us that the Lord was visiting Zion at Lexington with a shower of divine grace, not being aware that favourable indications existed in this place, but expressed his deep anxiety for a display of God's sovereign power in turning the hearts of the children to the fathers, and the disobedient to the wisdom of the just. But God was mindful of his promise in Isaiah:—*“And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear.”* Previous to his journey he had preached a sermon in the neighbourhood of the church, and the word of truth was attended with divine power, and an arrow penetrated the deepest recesses of the heart of one or two of the congregation, with which he was unacquainted till his return. From this time the work gradually progressed, and sinners appeared to have a deep sense of the evil of sin. A young man, who, at the commencement of the work, treated the subject of religion with

contempt, and was a leader in amusement, was awakened. He began to realize his ruined state, and his efforts to be relieved from his anxiety were vain, for the Lord had begun a work. One evening after meeting, he retired to bed in agony of mind; but being unable to conceal any longer the distress under which he laboured, he arose, and coming to his father, entreated his prayers. The pious father, on this unexpected request, summoned the family, and they surrounded the domestic altar, with mixed emotions of joy and anxiety. After the father had addressed the throne of grace, the young man appeared under deepened convictions, apprehending that no mercy remained for him, and a sense of the justness of his condemnation rested on his mind. Again requesting the prayers of his father, he was directed to pray for himself. He exclaimed, that there was no mercy for him, and that he had been a leader in sin; but prayed that the Lord would have mercy on his young comrades. Such a change, however, was produced in his mind, that in the morning he appeared as in a new world. A brother of this individual was moral in his deportment, and frequented the house of God; not however under a sense of his great need of the Physician of souls, nor conscious that the denunciations of divine wrath were directed to his case. But the Lord stripped him of self righteousness, and swept away the refuges of lies; and he then considered his case more critical than others. The Lord, however, who has mercy on whom he will have mercy, having given this man a sense of sin, gave him also a sense of pardon. The revival here has not been very extensive, but I trust genuine. It has not been attended with confusion, but I trust with the Holy Ghost and with power. Twenty-four have been baptized, six of whom belong to one family.

The Warwick Association met in June last at Latintown. The increase by baptism, since our last session, is 79; total number 1471.

WATERVILLE COLLEGE.

The Sixth Annual Commencement of Waterville College, in Maine, was held on Oct. 1828.

Wednesday, Aug. 27. The Governor and suite, with many of the distinguished citizens and public functionaries, were present, and expressed a high degree of satisfaction in the interesting services. The graduating class consisted of 12 young gentlemen, and their performances on this occasion manifested mental discipline, sound judgment, and cultivated taste, scarcely to be expected in an institution yet in its infancy. The degree of A. B. was conferred on twelve, and that of A. M. on five in regular course, and the honorary degree of A. M. on the Rev. Charles Otis Kimball, of Methuen.

The very favourable location of this institution, on the fertile bank of the Kennebeck, near to Augusta, the destined capital of the State, and in the very centre of this young but flourishing republic, has already given it a measure of success fully equal to the most sanguine expectations of its founders. It has already shared in the munificence of the Legislature, and it is presumed, will not be forgotten hereafter, in the appropriations which the State has power to bestow by means of her public lands, on all her literary institutions. The acknowledged capability and faithfulness of the instructors, and their strict but truly parental discipline, and the high tone of moral feeling which has as yet been uniformly preserved, together with the economical arrangements which enable a student to procure board and defray his college bill for 75 dollars per annum, will all have their effect in turning the attention of young men, especially in that immediate vicinity, to that institution. Its accommodations are ample for at least one hundred—and the number has not yet increased to more than fifty or sixty. The Library is very select and valuable, containing about 2,000 volumes, carefully and judiciously chosen. The Philosophical Apparatus imported from London, and partly selected by the direction of the Rev. Dr. Prince, is one of the most perfect and elegant in the United States.

ANNIVERSARY OF THE NEWTON THEOLOGICAL INSTITUTION, SEPT. 11, 1828.

It gave us great pleasure to be present at the Anniversary of this interesting institution, and observe its progress. The assembly, which at its first public examination could be accommodated in a private room, now nearly filled the Meeting-house of the Rev. Mr. Grafton, and was of an elevated character for piety and intelligence. The names of the students, and the subjects illustrated by them, will be found in the order of exercises, and while it would be easy to indulge in discriminating remark respecting them, it might seem to be an invidious task,

where so general excellence was discoverable. It is due to the young gentlemen, to say, that they approved themselves to the audience, for application, talents, and intelligence; and reflected much credit on the ability and untiring assiduity of their teachers.

ORDER OF EXERCISES AFTER THE EXAMINATION.

- I. Singing of a Hymn.
- II. Prayer.
- III. Reading of Essays by the Students.

JUNIOR CLASS.

1. On Places of Worship among the Hebrews. J. S. LAW.
2. On the Poetry of the Hebrews. J. HALL.
3. On the Climate of Palestine. E. BAKER.
4. On the Red Sea. F. MASON.
5. On Mount Sinai. A. MORSE.
6. On the Hebrew Commonwealth. W. HEATH.
7. On the Importance of studying the Scriptures in their original Languages. F. A. WILLARD.
8. On the Affection of superior critical Learning. J. PRATT.
9. How may a theological Student guard against the Dangers incident to Habits of retired Study. J. FREEMAN.

MIDDLE CLASS.

10. Genuine religious Feeling requisite in an Interpreter of the Scriptures. B. C. WADE.
11. Importance of a correct Application of Proof Texts. W. W. HALL.
12. Interpretation of Eph. v. 26. H. FITZ.
13. Interpretation of Rom. viii. 19—23. W. HAGUE.

SENIOR CLASS.

14. On the Preacher's endeavouring constantly to improve his own Character. T. W. MERRILL.
- IV. Address before the Society for Missionary Inquiry, By Mr. JOHN STEVENS.
- V. Prayer, Singing, and Benediction.

NOTICE.

The Newton Theological Institution is "adapted to the instruction of graduates and others, whose attainments enable them, along with graduates, to proceed profitably in theological studies." It is "open for the admission of those persons only, who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced

by proper motives in wishing to pursue theological studies; and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry."

The regular course of study occupies three years, and embraces Biblical Literature, Ecclesiastical History, Biblical Theology, and Pastoral Duties. There are two Professors, who are required to "devote their time and talents to accelerating the progress of their pupils in the acquisition of those attainments which shall be most conducive to their usefulness in the ministry." No charge is made to any student for tuition, room-rent and furniture, or use of the Library. It is the determination of the Trustees, to reduce the necessary expenses as much as possible, so that the advantages of the Institution may be generally enjoyed. They have also consulted for the health of the students; and are making arrangements for regular bodily exercise by labouring on the farm, when the weather is suitable, and by various sorts of work within doors, when the weather forbids working without a shelter.

The Institution has been in operation three years; and the churches are already beginning to reap its benefits. Several persons who have been connected with it, are now occupying important stations, and are rendering valuable aid to the cause of the gospel.

During the present year, the Trustees have been enabled, through the liberal donations of various individuals, to erect a commodious brick edifice for the use of the students. It is eighty-five feet long, and forty-nine wide; in height three stories, exclusive of the basement story; and has for the students' apartments thirty-four rooms, to each of which is attached a bed-room. It also contains a chapel in which the students will attend worship every morning and evening, and an apartment for the Library. This building is not yet quite finished; but is expected to be completed in season to be occupied by the students at the opening of the next term.

This Institution, at its first being contemplated, was an object of special prayer among several who felt deeply for the welfare of the churches; and it has since shared largely in the prayers of Christians in its vicinity. God has evidently answered those prayers. And it is to be hoped, that the same spirit of confidence in God, and of dependence on him, and of noiseless moving forward in the path of duty, will characterize all the operations of the Trustees and of the Instructors. They have undertaken a great and a good work. They look to the Head of the church for his blessing; they look to their brethren for prayer and co-operation.

The next term in the Institution will open on the 24th of October; on which day, it is desirable that those who intend to enter the Junior Class, should present themselves for examination.

FIFTY-NINTH COMMENCEMENT OF
BROWN UNIVERSITY, R. I.

A very gratifying exhibition of talent, both in composition and delivery, was presented on this pleasing anniversary. Twenty-five young gentlemen received their first degree, and several their second. The honorary degree of D. D. was conferred on Rev. Daniel Sharp, of Boston, and Rev. Alva Woods, Pres. of Transylvania University. About thirty entered the Freshmen Class.

This ancient and venerable Institution presents to the friends of learning a most gratifying aspect. The strict but parental discipline—the number of students of professed piety—the superiority of several of its professors, and especially the high character and laborious habits of the President, form cheering inducements to parents who mean to give their sons the best education. The location of the University is healthy and delightful, overlooking one of the most flourishing towns in N. England, and the ordinary expenses of board and tuition as low as at any similar establishment.

We are pleased to learn that provision has recently been made by several benevolent gentlemen to meet the charge for tuition of more than thirty students, who may be unable to sustain the expense themselves, affording the fairest opportunity for such as may now apply for the proffered aid.

SOUTH-READING ACADEMY.

We are happy to announce to our readers that this Seminary, located in the very healthful and delightful village of South Reading, (Mass.) has recently been opened for the reception of students: and Mr. JOHN STREVEES, late tutor in Middlebury College, and Mr. WM. HEATH, late tutor in the Columbian College, two gentlemen well qualified for preceptors, have been engaged, and entered upon the duties of their office. We rejoice, too, to learn that it has already received about forty scholars. This auspicious beginning is highly promising; and we trust that the originators of this Academy will be supported by a prompt and increasing patronage.

The friends to this Institution, have now an opportunity to give it permanent success, by filling it with their sons, and thus confer on them the blessings of a superior education; and, if the important design of its founders, the character of the Instruc-

ters, and the pleasant site of the edifice, have their proper influence, this will be immediately effected.

BOSTON BAPTIST ASSOCIATION, AND
THE WIDOWS' FUND.

On Wednesday, Sept. 17th, ult. the seventeenth anniversary of this body was held with the First Baptist Church in Cambridge. Rev. PROFESSOR CHASE, of the Newton Theological Institution, preached the introductory discourse from Rom. vi. 3. *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?* DANIEL SHARP, D. D. was appointed Moderator, Rev. EBENEZER NELSON, Clerk, and Rev. HENRY JACKSON, Assistant Clerk. The letters from the churches were generally encouraging; several of which mentioned considerable accessions by baptism during the past year: and all the business of the Association was transacted with the utmost good feeling and harmony. The concluding discourse was preached on Thursday, P. M., by DR. SHARP; after which the ministers and messengers, with a large number of baptized believers, sat down together and partook of the Lord's Supper.

Two respectable collections were taken up during this session, one for the widows of deceased Baptist ministers, and the other for the Burman mission. We are happy in believing that the interest felt in these, and other kindred objects, is rather increasing than diminishing amongst us: but there is still need of *more feeling* and of *more action*. We are not sufficiently impressed with the fact that nothing which we possess is our own; that we are stewards: nor are we sufficiently united in the plans of our operation. "Union is strength; and a threefold cord is not quickly broken." These sentiments were very ably maintained and enforced, especially in relation to Missions, by the Hon. H. Lincoln, in an address of some length, just before the Association adjourned.

Our readers need not be informed, (though some of them perhaps need be reminded,) that a Society still exists, which was formed some years since by several of the ministers and other valuable brethren in Boston and vicinity, by the name of "the Massachusetts Baptist Charitable Society, for the relief of the widows and children of deceased Baptist ministers." This Society originated from a bequest of a lady in Boston, to the above-named object, of *one thousand dollars*. An act of incorporation was obtained; and notice generally given that the moneys of every Baptist Association or other body, that might be raised expressly for the benefit of ministers' widows and children within their own limits, would be received by this Society and invested in the best manner.

they could, and that they would manage the same to the best of their judgment; and having done so, would pay over to any person or persons authorized by said Association to receive it, all the income which might arise annually upon the money so funded by them. The Boston Baptist Association then had a small fund of this description, which has since considerably increased. At their last session it was unanimously voted to place it in the hands of the said Massachusetts Baptist Charitable Society. The Salem Baptist Association having also a fund of this description, it is believed will do the same.

Will not other Associations follow this commendable example? Will not all the Associations of the State unite in it?

The funds of this Charitable Society, by this late investment, and the one anticipated, will amount to about \$2700, the proceeds of which, or so much of them as is called for, will be annually expended.

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The General Association of Virginia, held its last session in the city of Richmond, May 30, 1828. Its Minutes have just come to hand. Nine Associations were represented, and five Missionary Societies. The Associations are Dover, Portsmouth, Meherrin, Goshen, Appomattox, Albemarle, Strawberry, Greenbrier, and District of Columbia. There are several other Associations in the State, viz. Accomac, Ketocton, Middle District, Roanoke, Shiloh, Tease's Valley, and Union. Some of these belong to the General Association, but were not represented at this meeting, and the rest of which we hope will soon attach themselves. The amount of receipts was \$914.14. Ten missionaries were employed, whose aggregate labour amounted to about two years.

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By cash from the Juvenile Society in New Stockbridge, - - -	7,50
Mrs. Sarah Douglass, - - - - -	1,00
Mrs. C. Welles, Trenton, - - - - -	1,00
Elder Robert Williams, Trenton, - - - - -	1,00
Arnold Welles, Elbridge, for Bur. Miss. - - - - -	3,00
Collection in Second church in Utica, - - - - -	6,37
Do. at Oneida Association, - - - - -	10,43
Juvenile Society, New-Stockbridge, for Bur. Miss. - - - - -	5,00
Church in New Stockbridge, - - - - -	8,50
Do. Lenox, - - - - -	8,62
Second Church in Westmoreland, - - - - -	7,00
Place unknown, - - - - -	84
Nathan Robinson, - - - - -	50
John G. Stearns, - - - - -	1,00
Elder Jesse Elliot, - - - - -	50
	<hr/> 104,33
By cash collected at Worcester, August 13th, at Prayer-Meeting in the Baptist Church, - - - - -	3,85
From Miss Susan Thomson,* per Rev. Dr. Bolles, - - - - -	15,00
	<hr/> 18,85
From Norman Warriner, Esq. Treasurer of the Evangelical Benevolent Society in the westerly part of Mass. per Rev. Mr. Barrett to be appropriated as follows, viz.	
For General Convention, - - - - -	15,16
Translations, - - - - -	15,10
Foreign Missions, - - - - -	7,77
Burman, - - - - -	10,87
Carey Station, - - - - -	1,70
	<hr/> 50,60
From Agreen Tingley, Sackville, N. B. - - - - -	1,00
Charles H. Chandler, Esq. Amherst, N. S. - - - - -	,40
Rev. Roswell Mears, Georgia, Vermont, per Mr. Wm. Nichols, - - - - -	,43
	<hr/> 1,83
From the First Female Primary Society, Sedgwick, (Maine,) Rebekah Pinkham, Pres. Sally Allen, Treasurer, Ruth S. Allen, Sec. per Capt. Tibbets, - - - - -	21,37
	<hr/>
HEMAN LINCOLN, <i>Treas.</i>	\$878,18

* Who has just left her friends and repaired to the Thomas Station, M. T. for the purpose of instructing the Indian children.

LETTER TO THE TREASURER.

Rev. Henry Stanwood of Bristol, (Con.) lately sent a box of clothing, to the care of Dea. Lincoln, of Boston; and in hopes of inducing other benevolent individuals to include the African Station among the objects of their charities, we insert the note accompanying the donation.

"Sir,

We have been making up a box of clothing, containing ten suits for boys and girls, besides some articles for Mr. and Mrs. Carey, for the school recently established by brother Lott Cary, at Big Town, Grand Cape Mount, Africa. And not knowing any way to convey it to Africa, more direct than by way of Boston, I take the liberty to forward it to your care, requesting that you will ship it as early as possible."

☞ This box, together with one from another source, has been shipped to Liberia.

ARTICLES NEEDED FOR MISSION STATIONS.

School books, Sabbath school books, writing paper, quills, inkpowder, inkstands, slates, pencils, &c. Printing paper, for portions of the Scripture, and Tracts, to be published in India. Bed ticking, bed covers, as sheets, blankets, quilts, &c. Clothing, cloth not made up, which may be made to meet the wants of pupils and others at the Stations—shoes, hats, &c

Any of the above named articles forwarded to the usual places of deposit, or to the care of Mr. Calvin Haven, Boston, or Rev. Spencer H. Cone, N. York, will be gratefully received for the Stations, under the superintendence of the Baptist Board of Missions.

THE
AMERICAN
BAPTIST MAGAZINE.

No. 11.

NOVEMBER, 1828.

VOL. VIII.

MISSIONARY DEPARTMENT.

COMPARATIVE CLAIMS OF FOREIGN AND DOMESTIC MISSIONS.

ADDRESS,

Delivered before the Society for Missionary Inquiry of Brown University, on Monday evening, September 1, 1828.

PERHAPS at no period since the days of the Apostles, have christians, generally, been more zealous and actively engaged in the cause of their divine Master, than at present; and in no country have they ever been more favoured with the means of doing and enjoying, than in our own.

I need not here attempt to draw a picture of our prosperity; for you, brethren, know the reality—you know that we are blessed with civil and religious liberty; that the sun of science is far above our horizon—is still rising, and diffusing among all classes, not excepting the poor, the genial influence of his beams. And more than this, you know that the Sun of righteousness is dispelling among us the shades of moral death, and rendering all upon whom he shines ineffably happy. No need I attempt to portray before you the wretched state of other countries—that most of them are groaning under oppressions, that the fruit of their industry is wrested from them; that in point of intellectual culture, they are barbarous, or semi-barbarous; and

Nov. 1828.

as for religion, that they are groping in the darkness of midnight—worshipping gods of earth, wood, and stone, the works of their own hands. All this you know. And the day when a laboured defence of the object and practicability of Christian Missions was called for, has, as we trust, gone by. It is now generally understood, that their object is no other than that for which the Son of God came into this world, and suffered, and bled, and died—viz. the salvation of sinners. And God has so blessed them by the effusions of his Spirit, as to give abundant evidence, both to those who have entered the field as labourers, and to those who contribute to their support, that he owns and approves them.

The object of missions is the *salvation of sinners*—the rescuing of souls from everlasting death. This is the object of *all* christian missions, wherever may be the field, whether at home or abroad. The means used to effect this object, is the exhibition of Christ crucified—a means, though in the view of human wisdom, weak and despicable,

mighty through God, and all-sufficient. "Go," says the divine commission, "and preach the gospel to every creature, and lo, I am with you alway, even unto the end of the world." In obedience to this commission, the Missionary goes forth; and yet, strange to tell! there are those who bear the Christian name, who openly declare themselves opposers. Yes, there are those, in this our highly favoured land, who profess to be the disciples of him, who being rich for our sakes became poor, that we through his poverty might be made rich—*profess* to have received the forgiveness of their sins, and the Saviour's love shed abroad in their hearts, who will not give *one cent* to extend the knowledge of this Saviour to those who have never heard of him, and are perishing for lack of vision! Can these, indeed, be Christians? But many of them say, "We are in favour of *domestic* missions; it is only to *foreign* missions, that we are opposed." And what is the difference? There is no difference. They are the same; and identical in fact with preaching the gospel in our own town. They are *identical*, in being the same means used on people of the same moral character, to produce the same moral effects. And such have been their effects. We point for proof to Greenland, to India, to the Islands of the sea.

No sooner did the Moravian Missionaries to Greenland begin to tell the wondrous tale of a crucified Jesus, than the attention of the nations was arrested. They wished to hear more of him. Their frozen hearts were melted. They wept. They declared that this was just such a Saviour as they needed. And many of them embraced him as their Lord and their God. Since the establishment of Christian Missions in India, (a period of less than forty years,) the Bible in whole, or in part, has been translated into

tracts have been published, the gospel has been preached; and converts have been multiplied. Look now at Otaheite! Look at others of the Sandwich Islands! . . . No one, who reads at all the religious publications of the day, can be ignorant of the moral transformations which the gospel has wrought among them. Shall I point also to the Mission Stations among the aborigines of our own country? . . . Everywhere, wherever the gospel has been faithfully preached, it has proved to many the power of God unto salvation. It is true also, that to others it has been a savour of death unto death. But "what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: 'yea, let God be true, and every man a liar.'"

We are certain, that the cause of missions is the cause of God: and no *Christian* can be opposed to them—that is, can be so *understandingly*—can oppose the object and the grand means for its accomplishment. Some may oppose ignorantly, in unbelief: for such we pray: God grant them repentance. But there is another question which has doubtless occupied the minds of most of you, in reference to THE COMPARATIVE CLAIMS OF OUR OWN AND FOREIGN LANDS. Which should have the preference? Which should be first in our thoughts, in our prayers, and in our exertions? Which, if we could do nothing only for one, should that one be?

The questions involved in our preliminary remarks, viz. in reference to the object and practicability of Christian Missions, and the duty of Christians to be engaged in them, and in the support of them, I presume are already settled with you. And perhaps, also, this last. But this last should not certainly be answered without consideration. And so important do I consider it, that I will, for the present, suppose you undecided, and that you are wish-

ing to hear what can be said on both sides. And

1. THE CLAIMS OF FOREIGN LANDS.

And here I avail myself of the reasoning of one* who had become convinced that it was his duty to spend his life as a missionary abroad. "The main argument," says he, "on which I would insist, is founded on the commandment of our Saviour; 'Go ye and teach all nations.' Not only do I look upon this little verse as the great foundation on which all arguments for missions must be received, but as the only scriptural authority which we can have for preaching the gospel at all. I can conceive many other inducements, which lead men in our own land to profess, or pretend to be the ministers of God. But I believe, that every truly christian minister in the land, must rest the whole authority of his commission on this and similar commandments. Now you must all perceive the bearing of this argument. It places our own country exactly on the same footing with the other nations of the earth; and it makes the work of the missionary abroad, and the minister at home, one and the same work. *The world is the field*, and the preaching of the gospel is the work to be accomplished. And it is only in as far as our own country is one of the '*all nations*', specified in the terms of the commission, that we have any warrant from scripture to preach the gospel here. Grant me but this view of the subject, and the question comes home with irresistible force. How comes it that all the labourers have contrived to cluster together in one little corner of the vineyard? In what does the vast superiority of its claims consist?

"Let us imagine that instead of the world a single country had been pointed out by our Lord as the field of action. And since we

are most familiar with our own land, let us just suppose that the particular country specified was the state of Rhode-Island;† and that instead of the command to go forth into all nations, and preach the gospel to every creature,—the order had been, to go throughout all the counties of the state and preach the gospel to every inhabitant. Only conceive that all who had received the above commission, somehow or other had contrived to gather themselves together within the limits of one county. Imagine all the other divisions of the state immersed in heathen darkness; and that by these christians, who had had so unaccountably happened to settle down together in one little spot, no effort was made to evangelize the rest of the land, except by collecting a little money, and sending forth two or three itinerants to walk single handed through the length and breadth of the country. . . . Were I to ask you what, in the case we have supposed, you would imagine to be the duty of the ministers who had clustered within the limits of a single county, when their commission embraced every county in the land? You would at once reply, that they ought to spread themselves over the face of the country, till every corner of the field shared equally in the benefit of their ministration.

"I have thus tried to set before you the present state of the missionary cause, and the loud call which there is for efficient labourers. I have stated the great argument, that the world is one field, and that our Saviour's command is not fulfilled so long as the distribution of his ministers over this field is so very unequal. . . . I have therefore resolved with the help of God, to devote my life to the cause."

"It is impossible," says Mr. Orme, remarking on the above,

* John Urquhart.

† "Rhode-Island," is here substituted for "Great Britain."

"not to be struck with the deep earnestness of the advocate, the cogency of his reasoning, and the affection and simplicity of his manner."—Let us now hear the other side.

2. THE CLAIMS OF OUR OWN COUNTRY.

Suppose that another person, who had been much impressed on the subject of going to the heathen, but became convinced that it was his duty to remain in a christian land, should answer thus:—

I acknowledge that the field is the world: that one country in itself considered, has no claims above another: that every truly christian minister in the land, must rest the whole authority of his commission on "Go teach all nations, and similar commandments." And I find no particular fault with your supposing a state or country to stand for the world; and its counties for the different kingdoms, &c. provided you also suppose the number of ministers in that one country is proportionably diminished with the territory. But in reply to your question, "How comes it that all the labourers have contrived to cluster together in one little *corner of the vineyard?*" I answer they were born there. It is the place where it pleased their Creator to give them existence. But you say, that "our Saviour's command is not fulfilled, so long as the distribution of his ministers over this field is so unequal"—that "they ought to spread themselves over the face of the whole country, till every corner of the field shares equally in the benefit of their ministration." *This needs proof.* That those who are in the field might considerably extend their labours, and were they supported, as they ought to be, and were they sufficiently faithful, they would do it, there can be no doubt: but that the time ever has been or is now, when the existing labourers should be dispersed equi-distant from each other over the whole

world, I not only see no grounds for believing: but much to the contrary. And

First, I adduce the command of our Saviour to his disciples: "Pray ye the Lord of the harvest that he will send forth labourers into his harvest." And the reason—"for the harvest truly is plenteous, but the labourers are few." This language plainly declares the need of more labourers: and if those who were then already in the work, were located in any manner whatever that they could not cultivate the whole field, so that "every corner would share equally in the benefit of their ministrations." And if they could not cultivate the whole field; and if our own country is placed, by the divine commission, exactly on the same footing with other nations of the earth: why should we leave regions—vast and inviting regions, in our own country, famishing for want of the bread of life, to cultivate the moral wastes of another? Rather, should we not pray that the Lord will send forth more labourers; and then be ready to support them, whenever he, in his providence, may direct them? But,

Secondly, Though one country, in itself considered, has no claims above another: yet the circumstances, connexions, and impressions of the labourer, may give to one for him, a decided preference—may make it manifestly *his* duty to labour in one, before all others. "As they ministered to the Lord and fasted, the Holy Ghost said, separate me, Barnabas and Saul, for the work whereunto I have called them."* Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Missia, they assayed to go into Bythinia, but the Spirit suffered them not.† From these Scriptures it appears, that formerly God

* Acts xiii. 2. † Acts xvi. 6, 7.

exerted a special agency in locating his ministers. Why should he not do so now? It further appears, that the time for the word to be preached in Asia had not yet come, subsequently, however, these same men did preach it there; and constituted many churches. But, it is added, in this connexion: "And a vision appeared to Paul in the night, &c. And after he had seen the vision, immediately, we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them." To conclude this argument. As God, in his providence, has cast my lot here; as no one can act only where he is; as I behold around me thousands, and tens of thousands of my fellow men destitute of a preached gospel—all speaking the same language—easily accessible; and the prospect is, that with \$100, at home, I might be able to effect as much good, as with \$1000, in some foreign land;—I am convinced that it is my duty to spend my life in this country.

Thus far in reply,—

"*The claims of our own, and of foreign lands—which should have the preference?*" In view of what has been offered on both sides of this question; and in view of our introductory remarks; I think, we may now safely repeat the conclusion, *both have claims*: God approves of evangelic labours in *both*. No Christian, I am sure, can read the origin of the first Baptist English Mission to India; or of the American Burman Mission; or of many others; and then candidly go through with the pages of their subsequent history; without seeing manifestly displayed, the approving, directing, and over-ruling providence of God. It is plain, that God calls many of his ministers to labour in their own country—that there are in this, and in other christian lands, many inviting fields, white already to the harvest. And it is equally plain, that he calls

others to go to the heathen. Let all, therefore, survey the ground before them. Let them examine themselves, and correctly estimate their talents, and means of usefulness—and above all, let them at every step they take, commit their way unto the LORD. And if HE impresses them to go to the north, or to the south, to the east, or to the west; even to the ends of the earth, LET THEM GO: and if HE in any way indicates his pleasure that they should labour at home, LET THEM STAY.

UNITARIAN TESTIMONY IN FAVOR OF MISSIONS, &c.

A writer in the "Christian Register," a Unitarian paper, published in Boston, of the 11th ult. says:—

"It is certainly as proper to endeavour to obtain converts to christianity as it is revealed in the Scriptures, by addressing the enlightened reason of men, leaving them free to embrace or reject it, as they shall, upon a thorough investigation of its evidence and doctrines, be satisfied of its divine origin, as it is to endeavour to obtain converts to any new system in the natural or abstruse sciences. And the same means may and ought to be employed in the one case as in the other. And as the former is of infinitely greater importance in relation to the present and eternal welfare of mankind, than the latter, so ought the effort to discriminate it, to be prosecuted with much greater zeal and industry. Every means which can be fairly applied to this object, ought to be used, and the whole soul and energy of the human character put in requisition for this purpose. Societies for the dissemination of the Scriptures and religious tracts, corresponding with them, and for sending abroad *Missionaries* for this purpose, ought to be extensively formed and encouraged, and individual bounty ought to flow largely into this channel of be-

nevolence. Public attention ought, in every possible way, to be called to this subject, and the interest of individuals strongly excited in its behalf. It is time that mankind should be made to know and feel that *religion* is the great concern of the human soul, and that every thing else is comparatively insignificant and useless; that upon this not only their present welfare, but their future destiny, hangs suspended. This life is intended, merely, as a preparation for another and an *eternal* one, and it is quite time that this truth was felt in all its powerful reality, and had all the influence which it so pre-eminently deserves."

PERSECUTION OF REV. MR. BIRD.

It will be seen by the following letter of denunciation, that the Patriarch of Antioch is furiously enraged against Mr. Bird, Missionary at Beyroot, for circulating the Scriptures and teaching the people the way of the Lord, within the sphere of his influence. And impotent as we might in this country deem his unchristian excommunication, of persons friendly to the Mission, yet in the region over which his ecclesiastical function extends, it conveys terror and alarm. So long have the Scriptures been withheld from the people, and the privilege denied them of examining the subject of religion for themselves, that they are now the veriest dupes of superstition, and deserve our commiseration no less than the heathen. Mr. Bird has been obliged by threatenings of personal violence to leave his station, and has arrived at Malta. We hope that a more favourable influence will soon justify his return.

"Proclamation to all our children, the people of the villages of Ehden and Zgarta, and to all our children, the inhabitants of the district of Gibbet, Besharry, clergy

and laymen, rulers, and subjects universally, to wit:—

That we have knowledge of the infernal hardihood, to which the unhappy, wretched Latoof El Ashi and his sons have arrived, in having dared to associate themselves with that deceived man, and deceiver of men, Bird, the Bible-man. They aid him in his object, and have brought him to Ehden against the severe prohibitions which we had before issued, threatening every one who opposed our orders with immediate excommunication. We, therefore, make known to all, that those sons of wickedness, Latoof El Ashi, and his sons, together with all the rest of his family, both male and female, except domestics, have fallen under the heavier excommunication; and now we, by the word of the Lord which is almighty, confirm upon them this excommunication. They are, therefore, accursed, cut off from all Christian communion; and let the curse envelop them as a robe, and spread through all their members like oil, and break them in pieces like a potter's vessel, and wither them like the fig tree cursed by the mouth of the Lord himself; and let the evil angel rule over them, to torment them day and night, asleep and awake, and in whatever circumstances they may be found. We permit no one to visit them, or employ them, or do them a favour, or give them a salutation, or converse with them in any form; but let them be avoided as a putrid member, and as hellish dragons. Beware, yea, beware of the wrath of God.

And with regard to Bird, and all his children, and all his family, we in like manner grant no permission to any one to receive them: but on the contrary, we, by the word of the Lord, of almighty authority, require and command all, in the firmest manner, that not one visit them, nor do them any sort of service, or furnish them any sort of assistance whatever, to protract their stay in

these parts or any other. Let no one receive them into his house, or into any place, whatever, that belongs to him, but let all avoid them, in every way, in all things temporal as well as spiritual. And whoever, in his stubbornness, shall dare to act in opposition to this our order with regard to Bird, and his children, and his whole family, shall fall, *ipso facto*, under the great excommunication, whose absolution is reserved to ourself alone, in the same manner as has happened to the miserable Latoof El Ashi, and his sons:—from which may the Lord preserve you all, and the blessing be upon the obedient.

The ignoble JOSEPH PETER, Patriarch of Antioch, and all the East,"
Aug. 4, 1827.

TRACTS FOR BURMAH.

In distributing moral and religious instruction, tracts are certainly the most cheap, available, and sure means ever devised.

Infidels, as well as christians, have allowed their utility, and both have made them the engines of their zeal. This fact then being admitted, let us for a moment look at the results which might be expected, should the Burman Empire be furnished with Scriptural, Evangelical, and Historical Tracts.

It is hardly necessary to advert to the fact, that the Burmans are generally, a reading, inquisitive people; yet this in reality is the foundation of our hopes, so far as tracts are concerned. We may easily conjecture the surprise with which such a people would view their whole country filled with a set of neatly printed books, on subjects of the highest interest to them; and that too, wholly novel in their nature. Suppose such were our own case; every man, woman, and child, would be anxious to get one of the little books. The same would be true of them.

The advantages of the press in Burmah, under full operation, will be immense. And where the voice of the missionary cannot be heard, or where it is silent in death, the press will speak forth the truth.

Should the press be well supported, these silent messengers of truth would find their way into hundreds and thousands of families, where, for years to come, no missionary would be likely to enter. We will compare the aggregate amount of preaching of four missionaries, with the amount of reading furnished by one press.

Suppose that four preachers address each day of the year, ten different hearers; the total amount will be about 15,000 persons. Suppose the press to furnish (as it may do,) 50,000 copies of Tracts per year, and that each of these tracts is read by only two individuals; we have a total of 100,000, who read those truths which can make them wise unto salvation.

But another motive for furnishing Tracts to the Burman population, is, that they are an efficient auxiliary to the missionary, who can leave them at the houses, distribute them on public occasions, and give them to those who call to inquire of this new doctrine. Reading also promotes inquiry, so that often from perusing a tract they will be led to seek for "the Teacher."

And here we might stop; for who can calculate on the mighty effect, when a reading community, who have been confined to a few bundles of palm leaves, are supplied with a variety of works; on all the elementary parts of knowledge.

On this subject, I rejoice to notice a simultaneous effort in different parts of the United States. In Maine, Pennsylvania, and Georgia, Societies have recently been formed, to enable the new press that is soon to go out, to engage in the process of Tract-printing on a liberal scale. It will require from \$2 to

3,000 per annum, to support the press; and it is most ardently hoped, that sufficient encouragement will be given to the Foreign Board, for the prosecution of this laudable enterprise. We would suggest to all Tract Societies, who have disposable funds, to look across the ocean and see 18,000 people waiting for Tracts. A FRIEND TO BURMAH.

REVIEW.

Lectures on Infant Baptism. By LEONARD WOODS, D. D. *Abbot Professor of Christian Theology in the Theological Seminary, Andover.* Mark Newman. Flag & Gould, Printers. 1828. pp. 174 12mo.

THE remark is frequently made, "that mankind cannot all think alike, any more than they can all look alike." And on many subjects this is doubtless true. It is true on all subjects to a certain extent. Such is the nature of the human mind, that custom, that habit, and the prejudices of education, blind the eyes and sway the judgment of every one more or less. At the same time on RELIGION—on its great principles—on every thing that is necessary to salvation, and to membership and communion in the Christian church; all, we believe, are bound to be of the same mind. Christ prays for this: "That they all may be one, I pray for them. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are: Sanctify them through thy truth: thy word is truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one in us: that the world may believe that thou hast sent me." And union is the effect, the natural and legitimate effect, of experiencing his religion. It was the effect which the day of Pentecost showed in a very wonderful manner. Here we behold "Parthians and Medes, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in

Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians—all these, with one accord in one place; and we do hear them speak in our tongues the wonderful works of God." And notwithstanding their necessary diversities in character and sentiments, from natural causes, the preaching of "Christ crucified" made them ONE. Many gladly received the word and were baptized; the same day there were added unto them about three thousand souls—they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Divisions and contentions among Christians are the tares of the adversary. They are not authorized in the word of God. They do not arise from a careful and prayerful examination of it for the truth in the spirit of little children. If they were authorized in the word of God, we should not find the Saviour praying that they might not exist: we should not find the Scriptures abound for unanimity. "Now I beseech you, brethren," says the Apostle to the Corinthians, "by the name of our Lord Jesus Christ, that ye all speak the same thing, and that

there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." What! perfectly joined together in the same mind and in the same judgment? Paul must have regarded the terms of Christian union as very simple and very plain! Yes, and he not only beseeches them in this language; but proceeds in the very next verse, to blame them for not being united. "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I had baptized in mine own name." No; divisions are not authorized in the word of God. They do not originate in that heavenly principle of "charity, which believeth all things; which beareth all things, endureth all things, which rejoiceth not in iniquity; but rejoiceth in the truth." The Apostle very satisfactorily accounts for them from another cause, and on another principle. "For ye are yet carnal; for whereas there is among you, envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith I am of Paul; and another, I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." And to this also agrees the testimony of James. "But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in

peace to them that make peace. From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?"—Yes, here is the cause—a carnal mind—the remains of depravity—even your lusts that war in your members. The adversary of our souls, however, would persuade us, if he could, that there is some defect in the volume of inspiration; that it is a dark and difficult book to understand; and hence, it is necessary that we embrace different sentiments; that it cannot be expected that all Christians should see alike; and therefore they are justifiable in dividing into different sects—of hating and anathematizing one another. But believe him not. Christ our Lord, and Paul, and James, have decided the point. All divisions among Christians are wrong. They should be perfectly joined together, in the same mind and in the same judgment. There should be no middle walls of partition—no different sects. And they who have caused these divisions, and put up unscriptural bars to christian fellowship, and who continue to perpetuate them, ought to be known, and marked. "Mark them who cause divisions and offences contrary to the doctrine ye have learned, and avoid them."

On these data, suggested by reading the work whose title page heads this article, we now proceed briefly to notice it. We do not propose giving any thing like an analysis of the work; but to present so much of it as we can, by way of extract. The first Lecture commences thus:—

"The doctrine of *Infant Baptism* has been the subject of long-continued controversy in the Christian world, and has given rise to more contention and asperity among the followers of Christ, than almost any other subject. It has been the occasion of separating into different communions, those who have been united in their belief on all other subjects, and animated by the same spirit of love to Christ and his cause."

This testimony is doubtless TRUE. It is "the doctrine—the teaching of *Infant Baptism*," which has "given rise to," and been "the occasion of" all that is here asserted. But for this doctrine, and many of the followers of Christ, who now march under different standards, and commune at different tables, might never have been separated. But for this doctrine, and they might now be united—might "love one another with a pure heart fervently, and diligently co-operate for the advancement of their common cause." What a pity that *Infant Baptism* should ever have been taught! What a pity that there are any who find it for their interest still to advocate it. But so it is.

Such being the tendency, and such the actual effects of *Infant Baptism*—"contention and asperity among the followers of Christ, the occasion of separating them into different communions"—We might safely conclude, if we had no other data than that exhibited in our preliminary remarks, that *Infant Baptism* is not a doctrine of the Bible. But we are happy here to avail ourselves again of the testimony of our author :—

"Whatever may have been the precepts of Christ, or his apostles, to those who enjoyed their personal instructions; it is a plain case, that there is no express precept respecting *Infant Baptism* in our sacred writings. The proof, then, that *Infant Baptism* is a divine institution, must be made out in another way.

"The foregoing remarks are not made to prove, that it is in fact the appointment of God that children should be *baptized*.

"There is no mention made in the New Testament of any definite instructions of Christ to his Apostles, or of the Apostles to Christians, in regard to the baptism of little children.

"Here it is not to be concealed, that all the evidence we can have is circumstantial, or by way of inference.

"The mode of reasoning which I have adopted, does not require, and does not lead us to expect any thing like a *positive declaration*, that they baptized infants, or considered them proper subjects of baptism.

"There is no passage in the Acts of the Apostles, or in the Epistles, which ex-

pressly declares it, as a historical fact, that the Apostles did baptize children, or which directly affirms that they understood their commission to baptize, as extending to children.

"But it is evident that *Infant Baptism* is not introduced as a subject of *particular discussion* in the New Testament; that is neither explicitly enjoined nor prohibited; and that neither the practice of baptizing children, nor the *absence* of such a practice is *expressly* mentioned."

The concessions of an opponent have ever been regarded as evidence, if not of the best kind, as worthy to be set down on the side which he impugns. Must we then consider Dr. W. as an *opponent*?—as an *advocate* for the doctrine of *Infant Baptism*?—Yes; for he tells us in his preface :—

"The reader will perceive, that the doctrine of *Infant Baptism* is a doctrine which I very seriously believe, and which I feel it to be my duty earnestly to maintain. He will perceive too, that the doctrine is dear to my heart, and is associated in my contemplations with the most sacred truths of religion, and the most precious interests of Christ's kingdom."

Notwithstanding the tendency and actual effects of this doctrine, are, confessedly, so bad; notwithstanding, "it is a plain case, that there is no express precept respecting *Infant Baptism* in our sacred writings;" notwithstanding, "there is no passage in the Acts of the Apostles, or in the Epistles, which expressly declares it as an historical fact, that the Apostles did baptize children, or which directly affirms that they understood their commission to baptize, as extending to children;" and, notwithstanding "it is evident that *Infant Baptism* is not introduced as a subject of particular discussion in the New Testament;"—yet, Dr. W. "*seriously* believes it"—"feels it his *duty* earnestly to maintain it," and "it is a doctrine *dear* to his heart!"

Now, as we believe according to the Protestant confession, that "Holy Scripture containeth all things necessary to salvation; so

that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite to salvation." And that "the Supreme Judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined; and in whose sentence we are to rest; can be no other but the Holy Spirit speaking in the Scripture." We might here take our leave of these Lectures; but as some of our readers may not have seen them, and may feel some curiosity to be informed what is that "other way," by which Dr. W. would advocate the climbing up of unconverted children into the fold of Christ; we are disposed to gratify them in his own words :—

"Now if Baptism comes in the place of circumcision, and is, in all important respects, designed for the same purpose; what is the natural inference respecting the extent of its application? Plainly this; that it is to be applied as extensively at least, as circumcision was. Under the former dispensation, if any, who had been aliens from the commonwealth of Israel, were made proselytes to the Jewish religion, they were circumcised. Accordingly, if, under the present dispensation, any who have been enemies to the spirit of Christianity, are converted, and made disciples of Christ, they are to be baptized. This conclusion, which we should naturally adopt from the circumstance, that Baptism was substituted in the place of circumcision, perfectly agrees with the particular instruction we have in the New Testament. The command to be baptized related primarily to those, who became proselytes to Christ, whether they were Jews or Gentiles. It related to *believers*. These were to be baptized, just as adult proselytes to Judaism had before been circumcised. And what is the natural conclusion respecting the *children* of believers? It is plainly this; that as the children of Abraham, the father of believers, and the children of all proselytes to the true religion, were formerly circumcised; so the children of all believers are now to be baptized.

"But it is said, that *the circumcision of children was expressly commanded*, and that, without this command, no one could

have inferred from the institution of circumcision for *adults*, that *children* were to be circumcised. I grant, that an express command was necessary *at first*, to authorize the application of the seal of the covenant to children. And if Baptism had been the first seal, such a command would have been necessary in relation to this. But the principle having been once established, *that the seal of the covenant is to be applied to children*, there is no occasion for the repetition of a divine command to justify an adherence to that principle. In respect to circumcision, an express command was necessary; because circumcision was the *first* rite which was appointed to be the seal of God's covenant. Had *Baptism* been the first seal, and had *Infant Baptism* been settled by divine command, as *Infant Circumcision* was; and had the practice of God's people been for ages conformed to it; and had circumcision been then introduced in the place of Baptism, as the seal of the Christian covenant; it appears evident that no new command would have been necessary to authorize the circumcision of infants. But, on the other hand, if so great a change was to be made, as the *withholding* of the seal of the Covenant from the seed of believers: *such a change* would surely require a new divine command to authorize it."

Here we have the sum and substance, the root and essence, of the whole matter—the *Abrahamic covenant*! This "way" is an *old* one. "The defenders of Infant Baptism," said Dr. BELLAMY, many years ago,* "have *always* built their arguments on a supposition that the covenant with Abraham was the covenant of grace. This I look upon to be the grand turning point on which the issue of the controversy very much depends; for if Abraham's covenant, which included his infant children, and gave them a right to circumcision, was not the covenant of grace, then I freely confess that the main ground on which we assert the right of infants to baptism, is taken away; and consequently, the principal arguments in support of the doctrine are overturned." And so, if we rightly understand the above extracts, says Dr. Woods.

Dr. EMMONS, however, a Pedobaptist divine of no less eminence,

* See his Works, Vol. iii. p. 130.

than either of the above, has "*another way*" still. In a Dissertation on the Scriptural qualifications for admission and access to the Christian Sacraments, published in 1793, he maintains that the Abrahamic covenant and the covenant of grace *are not the same*; for,

1. "Faith is a condition of the covenant of grace; but circumcision was the principle condition of the covenant of Abraham. Gen. xvii. 10.

2. "The covenant of grace respects the believer only, but the covenant of Abraham chiefly, and ultimately his posterity. Ver. 7, 8, 18, 19, 20, 21. Exod. iii. 6—17. Deut. i. 8. vii. 7, 8, 9. Neh. ix. 7, 8. Such a donation of the land of Canaan to Abraham's seed, clearly distinguishes the covenant which God made with him from the covenant of grace which extends to the believer only, without any respect to his present or future offspring."

He says, "that baptized infants, whether sanctified or not, do not belong to the visible church for

1. They cannot belong to it, by virtue of their own act; as they cannot accept proposals.

2. They cannot belong to it by virtue of their parents' act: For, covenanting is a personal act. And no person can lay any one under covenant obligation but himself. The visible church is a voluntary society, formed by voluntary compact.

3. They cannot belong to it by God's act, because from the nature of covenanting, it has been proved, that it lies not within the province even of divine sovereignty, to take any of the human race into covenant, without their own personal knowledge and consent."

What is Dr. EMMONS' "other way," it concerns not us, as Bible Christians, to know. It is plain, however, we think, from what Dr W says, that Infant Baptism is not in the *New* covenant; and from what Dr. E. says, that it is not in the *Old*.

Lecture viii. the last in the volume, under consideration, is on the *mode* of Baptism. After some introductory remarks, Dr. W. says:—

"It must not be forgotten, that the particular mode of Baptism is regarded by Pedobaptists generally, as a subject of no essential consequence. For myself, I could, without any serious scruple of *conscience*, adopt immersion, as the usual mode of Baptism. And it would afford me real pleasure to conform in this respect to the views of my Baptist brethren, and thus to do all in my power to put an end to a controversy, which so unhappily divides the friends of Christ, and proves such a hinderance to the spread of the Gospel. With Pedobaptists, the question as to the mode of Christian Baptism, is a question of *expediency*. *Are the reasons for making immersion exclusively the mode of Baptism sufficient to overbalance the reasons, which exist against this, and in favour of some other mode?*" Again,

"Our Baptist brethren undertake to prove from Ecclesiastical History, that immersion was the prevailing mode of Baptism in the ages following the Apostles. I acknowledge the validity of the argument. And I am very willing to acknowledge also, that immersion was *one* of the modes of Baptism used in the time of Christ and the Apostles, and that the Christians in the following ages probably derived it from them."

Having made these concessions in favour of immersion, which, in our view, amount to about the same on the *mode* that his former concessions do on the *subjects* of baptism, Dr. W. labours hard, very hard, to make it appear that "there is no *express declaration* in the New Testament, that every one who was baptized was *completely immersed* in water"—that there is "no command of Christ, or of his Apostles, expressly requiring that christians should be baptized by *total immersion*"—and that "the particular manner of administering Baptism is not described." The following, may answer for a specimen:—

"The circumstance mentioned John iii. 23, does not prove this. 'John was baptizing in *Aenon*, because there was much water there.'

"And what evidence of this can be derived from the Baptism of the three

thousand converts, as related in Acts ii. ? The place of those numerous Baptisms was not by the river Jordan, nor at Ænon where there was much water; but at Jerusalem.

"The Baptism of the Ethiopian eunuch, Acts viii. 38. 'They went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, &c.' Every one acquainted with the Greek language knows, that the passage may be just as well rendered, 'they descended to the water, and ascended from it.' Besides, it has often been remarked, and not without reason, that if going down into the water proves that the eunuch was wholly immersed in the water, it proves the same of Philip; which no one supposes to have been the case.

"It is evident then that the argument which has been urged in favour of immersion from the Baptism of Jesus, and of the Ethiopian eunuch, is founded on the mere sound of the words used in the common Version. On the slightest examination, the argument vanishes.

"There are two places in the Epistles, which contain allusions to the right of Baptism, and which have been thought by some to prove that immersion was the mode. Rom. vi. 3, 4. Col. ii. 12. In these texts, believers are said to be *buried with Christ in, or by Baptism*. I remark, first, that the language is figurative. In this, all are agreed. Secondly, The word, *συντάφηναι*, *we were buried*, does not relate to living men, but to dead men; not to water, but to earth. It does not mean, we were immersed or plunged in water, but, as dead bodies, we were interred or covered up in a grave, or laid in a tomb. The figure of speech is the same, as in the expressions used in connexion with this, in which Christians are said to be *crucified and dead*. It designates the character which they sustain in consequence of their union to Christ. They are *crucified to the world; dead to sin*; and, to make it more forcible still,—dead and buried. And this mortified temper of Christians, and their conformity with Christ, is signified by Baptism; and equally so, whatever may be the mode of Baptism. According to the representation of the Apostle in the context, it is as true that believers are *crucified with Christ, and dead with Christ in Baptism*, as that they are *buried with him in Baptism*. And so far as I can judge, there is nothing in the language employed in these passages, which implies, that Baptism has any more resemblance to Christ's burial, than to his crucifixion and death.

"The argument in favour of immersion, which some derive from this passage, is

founded on the supposition of a real resemblance between *Baptism* and *death*. This supposition, we think, is very unnatural, and far different from what the Apostle had in view."

We had marked other passages, but our limits will not permit us to insert them, nor to offer upon these any particular remarks. The work, as a whole, is probably as ably written, and with as good a spirit, as any thing which has ever appeared on the doctrine of Infant Baptism. "That they will form a standard work on this subject," says a leading Pedobaptist paper, "there can be no doubt; and the more widely they are circulated, and the more extensively they are read, the better will the public mind be informed, and the public feeling regulated." Let them be circulated—Let them be read—And we would join with our Pedobaptist friends in recommending to all, who consider themselves under the Abrahamic covenant, and would like to have a *water seal* put upon their children, according—not to any express command of Christ, or example of the Apostles, but—the "other way," which Dr. W. tells about,—to read these Lectures.

Finally, we rejoice in the "signs of the times," that the night of Papal darkness over christendom is far spent, and the day is at hand. "We do trust," (to adopt the language of a late very respectable Pedobaptist writer,) "that the great Head of the Church is teaching all who love his simple truth, as he has revealed it to men, to guard well against exposing it to rejection and scorn, by superadding too much costume of their own invention." "We do rejoice that God is bringing his Church to the more simple credence of his word." "For ourselves, the simplest and most scriptural method, as remote as may be from all the reigning metaphysics of the day, (which are perpetually changing,) will ever be the subject

of highest approbation." "We congratulate our readers, and the Church of God in this country who are contending for evangelical truth"—and for the ordinances of the gospel as delivered by Christ and his Apostles—"that the question is here soon to be, whether the Bible is an inspired book, and its decisions final and authoritative in the Christian Church."

[For the Am. Bap. Mag.]

HOUSEHOLD BAPTISMS.

Pedobaptists insist much on the *three* only instances of household baptism mentioned in the New Testament; viz. (of the *Jailer*, *Lydia*, and *Stephanas*.) to justify their practice of sprinkling infants; and that too, notwithstanding the scriptures expressly declare, "They"

(Paul and Silas) spake unto him (the Jailer) the word of the Lord, and to all that were in his house"—and when they had baptized them, "he rejoiced, believing in God with all his house." Acts xvi. 32, 34:—that Lydia's household consisted of "brethren," verse 40; and that the house of Stephanas was "the first fruits of Achaia," and "had addicted themselves to the ministry of the saints." 1 Cor. xvi. 15. But it is not uncommon, even in these days, for *whole households of believers* to be baptized. I recollect to have seen accounts of several such instances. The following is taken from a communication dated, Richmond, Virginia, June 23d, 1827:—

"Elder Eli Ball, has baptized about 60 persons, the largest part of them respectable white people; and among them one whole household, of six white persons."

SCRUTATOR, Sen.

RELIGIOUS DEPARTMENT.

To the Editor of the Am. Bap. Mag.

The following article, from the Rhode Island Investigator, if I am not mistaken, will be judged by you, on perusal, as worthy of being re-published.

Yours respectfully, S.

RELIGIOUS LIBERTY.

RELIGIOUS liberty is so constantly the topic of declamation, and so many alarms are given of its being in danger, that it seems desirable to attain clear and definite views of its nature, in order to know the peculiar characteristics of the principles and the dispositions which are hostile to its existence.

By *Religious Liberty*, we understand the liberty given by human laws to every *every sect of religionists* to worship according to the dictates

of their own consciences, to exercise and to promulgate in any manner not inconsistent with the equal rights of others, the religion of their own choice, without being thereby subjected to molestation or punishment, at the hands of the government, or its subjects.

Religious Liberty, then, presupposes the existence of different *sects*, and does not *frown* on their existence. On the contrary, it *protects* them. Their protection is indeed its sole object. If all the world were perfectly joined together in the same religious sentiments, affections, and practices, there would be no need of the laws establishing Religious Liberty.

As *Religious Liberty*, therefore,

wholly consists in *protecting* sectarianism; so *religious intolerance* wholly consists in *opposing* sectarianism.

Sectarianism consequently can never be opposed to Religious Liberty. Nothing can be opposed to Religious Liberty but *anti-sectarianism*. To assert the contrary would be a contradiction in terms.

How can *sectarianism* be opposed to Religious Liberty, which is the very foundation on which it rests? Can it be opposed to its own existence?

How can *anti-sectarianism* support Religious Liberty? Who will trust a man to protect that which he hates? Can that *protect* sectarianism, which regards it as an intolerable evil?

Different sects, it may be said, have mutually and alternately persecuted each other. This may be true. But their persecutions have always been owing, *not* to their *sectarianism*, but wholly to their *anti-sectarianism*. The principle of *sectarianism* is the principle of liberty and independence. But the principle of *anti-sectarianism* is the principle of dictation and passive obedience. It was so in the days of Luther. It is so still.

The Pagan persecutions of Christianity were all founded on *anti-sectarianism*. The Pagan Priests invited the fellowship of the Christians, and offered to add the name of Jesus to their catalogue of 30,000 gods. Nothing but the independent, conscientious, exclusive and sectarian sentiments and feelings of the primitive Christians prevented their accepting the offer. Some of them indeed, did so, and mingled with the pagans, and lived very quietly. But those who remained *sectarians* were persecuted by the *anti-sectarian* spirit of the liberal and enlightened Greeks and Romans.

And the persecutions of papal Rome have always been founded on

the same spirit of *anti-sectarianism*. The Romish Church claimed to be Catholic, that is—universal—liberal. Accordingly it was *anti-sectarian*. It could not tolerate *schism*. It frowned on *sectarianism*. It could not permit its existence.

Whenever protestants have persecuted, they have done so, precisely upon the same principle. They have been impatient of *schismatics*, *heretics*, *sectarians*. These three terms (so far at least as persecution is concerned) express very nearly the same thing.

Paradoxical as it may at first sight appear, it is demonstrably certain in theory, and historically true in fact, that no general persecution ever did, or ever can arise, from any other cause than from a spirit of excessive catholicism, which cannot tolerate sectarianism. The unity of one indivisible body, which it is deemed exclusive and sectarian not to embrace in the bonds of fellowship, has ever been the Utopian Moloch to which the liberty of sectarianism has been sacrificed.

Just as much as we have of a spirit of *sectarianism* among us, just so much we have of the bold, manly and unconquerable spirit of religious liberty; and no more.

Just as much as we have of a spirit of *anti-sectarianism* among us, just so much we have of the spirit of religious intolerance; and no more.

Ascertain the amount of exertions to put down *sectarianism*, and you ascertain the amount of exertions against religious liberty. Ascertain by whom these exertions are made, and you ascertain from what quarter "our religious liberties are in danger."

Those exertions are here intended, which would 'put down' sectarianism by outcry, clamor, or intimidation. Persuasive arguments to vol-

untary union and catholicism do not come under this head. There are some who entreat their brethren all to speak the same thing, and to be perfectly joined together in the same mind and judgment; and there are others who entreat them to speak nothing at all, and to be perfectly joined together without being of the same mind and judgment. 'Such entreaties are not necessarily connected with such exertions to put down sectarianism, as imply the spirit and principles of intolerance. Mild and persuasive arguments against sectarianism, are not persecutions.' But whenever sectarianism comes to be regarded as intolerable, religious liberty is in effect proscribed as intolerable. Hence a violent clamor against sectarianism is much the same thing as a violent clamor against religious liberty. Accordingly we find those publications which are bitter against sectarianism, "*solemnly protesting*" against sectarians, for managing their own affairs in their own way.

If, in a land of liberty, a popular indignation should be raised against sectarianism, religious liberty would be in danger. To be indignant towards sectarianism is the same thing as to be indignant towards religious liberty.

If this clamor and this indignation should rise so high that the lawful efforts of sectarians to promulgate their peculiar religious sentiments, should be regarded *and treated* as an infringement of religious liberty, the disastrous result is self-evident. No class of citizens have a right to infringe religious liberty. American freemen do not intend to *permit* any class of citizens to infringe religious liberty. If, therefore, American freemen can be made to regard sectarian efforts as infringements of religious liberty, they will of course

prohibit such efforts, and liberty will be DESTROYED in the mistaken effort to PRESERVE it.

ON THE BAPTISM OF THE HOLY GHOST.

Free inquiry into any subject is of great importance, and the importance of inquiry grows with the importance of the subject. Heathen as they were, it should be spoken to their honour, that certain philosophers at Athens sent for Paul (who was preaching in the market) to come from the place of commerce to the court, where the senate of the illustrious city assembled, that they might know what his doctrine was,—what the things meant which he set forth. And nothing could have been more suited to lead these men to further inquiry than the Apostle's address. It was also upon this principle that Philip said to Nathanael, *Come and see*, when Nathanael asked him, "Can there any good come out of Nazareth?" Our Lord likewise encourages free inquiry, when he says.—'*Search the Scriptures.*' The Jews had entertained wrong notions of the character and kingdom of the Messiah; and in order that they should not be misguided by opinions, handed down from father to son, he exhorts them to search the Scriptures. Prejudices were deeply rooted in the minds of the Jews, and it is not an easy task to remove them from the minds of Christians. While many opinions pass down from age to age incased in prejudice, which no hand ventures to disturb, so, many passages of the word of God, as they have passed from the hand of one interpreter to another, have received a comment which has become equally sacred with the text itself.

If I mistake not, the subject of the Baptism of the Holy Ghost has passed along, carrying with it an interpretation, the correctness of which has not been sufficiently examined. Nothing is more common than to hear, and to read, of "the Baptism of the Holy Ghost," in connexion with Christian experience; or, in other words, to find it used as if it were synonymous with the influence of the Spirit upon the heart. We often hear persons express their hopes that they have been baptized by the Holy Ghost; in the same way they express their opinion as to the conversion, or spiritual enjoyment of others. If such a mode of expression, should lead persons to form an erroneous opinion respecting the *Baptism of the Holy Ghost*, it may be worth while to examine what the Scriptures say about it. This subject is first mentioned by John the Baptist. Mat. iii. 11; Mark i. 8; Luke iii. 16; John i. 33; John says, "he was sent to baptize with water unto repentance, but one was coming after him who would baptize with the Holy Ghost and fire," The declaration here made by John, that one would baptize with the Holy Ghost is, according to our Lord's words after his resurrection, "*The promise of the Father*," which the disciples were to be endued with from on high, while they tarried in the city of Jerusalem, Luke xxiv. 49, "Behold, I send the promise of the Father upon you; but tarry ye in the city of Jerusalem, till ye be endued with power from on high." And thus Luke writes in the first of Acts, when relating the same circumstance as he records in the conclusion of the gospel,—"*Commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me;*" (it was heard from John.) "For Nov. 1828.

John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." John had something to *do*, and something to *teach*. He baptized with water; and told them, as a prophet sent from God, that one should come and baptize them with the Holy Ghost. This Christ confirmed by telling them, after his resurrection, this baptism of the Holy Ghost should take place *not many days hence*. He would do it, but the time was not yet come, for he had not ascended into heaven; but Peter tells us, "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." It seems that it was to be understood, that there should be some resemblance between the work of John, and something which Christ was to do, at some particular season. The resemblance was, each being a baptism: "I indeed baptize you with water, but he shall baptize you with the Holy Ghost, and fire." This came to pass on the day of Pentecost, and the propriety of the descent of the Holy Ghost being called a baptism, will appear immediately as our minds are transported to the spot by the beautifully simple description which is given of the event. When the 'cloven tongues of fire' rested upon the disciples, the light emitted by these lambent flames enveloped the whole company, so that they were immersed in supernatural fire, just as the persons whom John baptized were immersed in water. The next place we find this expression, is in Acts xi. 16, and it was brought to the Apostle Peter's remembrance, as used by our Lord, when he saw the Holy Ghost fall upon the Gentiles at Cesarea, in the same manner as on the Jews at Jerusalem. "The Holy Ghost fell on them, as on us at the

beginning. Then remembered I the word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." From what has been said, it would appear that John was the administrator of one baptism, and Christ of another. Here two questions may arise:—Is it not confounding, what ought to be kept distinct, to speak of John's baptism, and Christian baptism as the same? This has been a subject of dispute. I therefore pass on to ask,—Is it not confounding what ought to be considered perfectly distinct, to consider the "Baptism of the Holy Ghost," and that Divine influence which is exercised over the heart of every believer by the Holy Ghost, as one and the same thing? It may be asked, what will be gained by the admission? I reply, a correct mode of expression, the want of which, keeps the most sublime subjects in obscurity, and often the best men at a distance from each other. Suppose, for instance, some good men should believe there is a baptism spoken of in the New Testament, which will be continued as long as the Church is upon earth, and upon inquiry, he is found to suppose this to be the baptism of the Holy Ghost. It would be of importance to convince him, that he confounded the baptism of the Holy Ghost, with Divine influence, and that the former ceased with the Apostles' ministry. Barclay, in his apology, says,—"If there be now but *one baptism*, as we have already proved, we may safely conclude, that it is that of the *Spirit*, and not of *water*; else it would follow, that the *one baptism*, which now continues, were the *baptism of water*." I should like to see this subject fairly discussed; and should the pages of your Magazine open to it, I shall have no objection more fully to go into it.

[*Lon. Bap. Miscellany.*]

DIFFICULT SUBJECTS.

It is not unfrequent that the Editors of religious papers find themselves "plied with many knotty points in metaphysics and theology." The following specimens, with very pithy remarks upon them of our valued Brother, the Editor of the *Columbian Star*, will, we doubt not, be read by many with pleasure and profit.

A worthy correspondent not long since, submitted this query—"If the salvation of the elect is determined by predestination, what is the use of preaching?" It will be easy to perceive then, by the hypothetical manner in which our inquirer introduces his doubt that he has made up his mind to abolish preaching, should predestination be demonstrated to his satisfaction. And on the other hand, should preaching appear to be right and proper, he will discard predestination. It avails nothing to tell such an one, that He who ordained the end, also ordained the means, that it is by preaching God accomplishes his purposes, and that it is by this method he designs to bring many sons and daughters to glory. This solution of the case does not satisfy him, and he charges us with cutting the knot instead of untying it, and still persists in preaching, but utterly denies predestination. He never will believe in the intervention of any means and agencies to accomplish that which depends on absolute decree. Our good querist, however, forgets that Deity is immutably and eternally disposed by the benignity of his nature, to grant to his creatures all those good things that constitute the proper objects of PRAYER; and yet prayer has never been precluded or discontinued, by any persuasion of the unchangeable inclination of the Most High to

grant, even before we ask him, that for which we pray.

Another of our inquisitive friends wishes to be informed on the subject of human impotency in the work of salvation. He accordingly lays before us the following question: "Admitting that there is a difference betwixt natural and moral inability, is not the one as great an obstacle to the sinner's salvation, as the other; or in other words, is not a moral impediment as hard to be overcome as one that is natural?" To this interrogatory, we should feel no hesitation in giving an answer in the affirmative, but we are aware, at the same time, that our intelligent querist would turn upon us with another question, and would immediately perplex us with such demands as these: What do you mean, Sir, by such an answer as this? Do you intend to say that men are as devoid of power to obey the word of God, as stocks and stones are to move themselves, or to think? Has a rational being no more ability to conform to a rational motive than a clock or a watch has, to regulate its own movements? When thus hemmed in by our critical correspondent, we can only say in explanation, that whilst we consider what is usually called moral inability, as insuperable a hinderance to salvation, as that which is natural, yet the method of overcoming these respective hinderances, is not the same. A natural impediment which is complete in itself, and invincible by human power, is only removed by a process which reverses the law of nature, and that process therefore is called a miracle. But the impediment which is denominated moral, but which is as natural as the other, is removed by persuasion, and spiritual impulses exerted upon pre-existing faculties, and is therefore not a

miracle in the common acceptation of that term. We thus conclude that there is a difference betwixt the two *inabilities*, because they are conquered by operative means in themselves distinct and unlike; and though they are both equal to impossibility, yet the one is an impossibility, that is overcome by the application of an extraneous power to pre-existing faculties, and the other is an impossibility that is overcome by the creation of *new* faculties, and by the addition of those faculties to the old ones. Beyond this we presume not to carry the distinction.

Among other questions with which we have been posed is the following: "At what age do children arrive at the period of accountability, or when do they pass the line that separates a state of irresponsibility from that in which they are accountable agents?" We have had but little experience in that system of religious education which may be termed *sponsorial*. We know, however, that some denominations of Christians deal with infants by proxies and sponsors who are understood to occupy their place, and to assume their accountability until they pass the boundary of nonage. After that the sponsors are exonerated from their obligations, as they are devolved upon the proper persons of the supposed adults. We are not aware that there is any [particular] age at which this transition of accountability takes place. For our own part, we doubt the possibility of fixing a boundary line, or of determining the number of years after which a child shall be answerable for itself, and prior to which time it was not answerable. Any one who should undertake to settle such a limit would require helps in the investigation beyond what reason or Scripture could afford. He would stand in need of

some new light which might throw an occasional beam upon this unexplored region of metaphysics, and conduct his doubtful research to a safe conclusion. But it will probably be best for us to omit all those inquiries in which we have occasion for more light than God has given us. Every step we take towards a topic thus removed from the ordinary aids, will but bewilder us the more, until we step off from all solid ground, and fall ten thousand fathoms down into unsubstantial darkness.

One rule may assist us in reference to the accountability of children, and that is, to make them understand *as soon as possible*, that they are answerable for all their conduct to the *Judge of quick and dead*. We certainly cannot begin too soon to plant in their minds the seeds of knowledge and virtue. We may begin too late, and this we fear is an error among us of no common magnitude.

The difficulties in religion and in all theological speculations, are addressed to our FAITH. What would be the province of faith, if every subject were rendered perfectly transparent to the eye of reason? Faith in such a case would be a superfluous faculty. But we have to learn by experience, how blessed it is in many cases, *to believe*, although we have not *seen*. We were once struck with an observation made in one of the extemporaneous sermons of John Martin. Said he, "You ask me what I am on the doctrine of justification, what on the doctrine of the atonement, what on the Trinity, and what on the decrees and purposes of God as connected with free agency. I reply that on these subjects I am nothing—nothing—nothing but a *believer*." Were we generally more contented with this nothingness in ourselves, we should be better believers.

AN IMPROVEMENT IN CALVINISM.

OUR Puritan fathers adhered to the doctrine of original sin, as consisting in the imputation of Adam's sin, and in a hereditary depravity and this continued to be the received doctrine of the churches of New England until after the time of Edwards. He adopted the views of the Reformers on the subject of original sin, as consisting in the imputation of Adam's sin, and a depraved nature transmitted by descent. But, after him, this mode of stating the subject was gradually changed, until long since, the prevailing doctrine in New England has been, that men are not guilty of Adam's sin, and that depravity is not of the substance of the soul, nor an inherent physical quality, but is wholly voluntary, and consists in the transgression of law, in such circumstances as constitutes accountability and desert of punishment. This change was not accomplished without discussion. It was resisted by those who chose to be denominated old Calvinists, and advocated by those who were called Hopkinsians, and New Divinity men, until, for many years, these views of original sin have been the predominant doctrine of the ministers and churches now denominated Evangelical. These, while they disclaim the language held by Calvin and Edwards on the subject of imputation, do in accordance with the Bible, and the Reformers, hold that there is a connexion, of some kind, between the sin of Adam and the universal, voluntary, and entire depravity of his posterity, so that in consequence of Adam's sin that all mankind do sin, voluntarily, as early as they are capable of accountability and moral action.

The pamphlets and treatises on this subject were written, chiefly

before my recollection. But I have read them, and have searched the Scriptures, and have, from the beginning accommodated my phraseology to opinions which had been adopted as the result of an investigation which commenced more than seventy years ago, and which is now, with some variety of modification, received substantially, as I apprehend, by two thirds, if not by three quarters of the evangelical divines in the United States.

[Dr. Beecher.—*Spir. Pil.*

NATURAL AND MORAL ABILITY.

It is plain, that the *Scriptures* recognize in man *two kinds* of ability and inability; which it is all important should be apprehended by us, and distinguished.—There is a “CANNOT,” or *inability*, consisting altogether in a “*will not*.” It was this, that Joshua charged upon the children of Israel when he said to them: “Ye *cannot* serve the Lord; for he is a holy God.” It was this, which the Saviour *subsequently* charged upon them, when he said: “Why do ye not understand my speech? Even because ye *cannot* hear my word.” At the same time there is co-existing with this *cannot*, a CAN, or an *ability*, consisting in the possession, with perfect liberty to exercise, all the faculties of body and of mind, which we are *required* to exercise. It is this “*can*,” which renders man a proper subject of law, and accountable for his actions. The “*cannot*,” which is only another name for a *will not*, being of a *moral* nature, we call *moral inability*. The “*can*,” which is the possession with the liberty to exercise *natural* powers, we call *natural ability*. In other words, moral ability, is *disposition*, and moral inability, is the

want of disposition; natural ability is *natural power*, and natural inability is *want of natural power*.

[For the American Baptist Magazine.]

ON DEPORTMENT IN THE HOUSE OF WORSHIP.

“KEEP thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools.” This impressive and solemn command of Heaven is communicated through the medium of the wise King of Israel, and the subject to which it refers demands our most serious consideration. “Take heed how you hear,” is an injunction of the Lord Jesus that should never be forgotten. Whatever is connected with the worship of Jehovah should excite in our bosoms the deepest and most solemn reverence. “How dreadful is this place! This is none other than the house of God, and this is the gate of heaven. The place whereon thou standest is holy ground.” From these passages, with others of similar import, we infer the importance of the *manner* in which we should prepare for and attend to the sacred duties of the sanctuary of the Lord. It must often be a matter of grief to the pious worshipper when entering the sacred temple, to see crowds assembled around the doors, and to know that while they are waiting the arrival of the minister, they are often engaged in conversation relative to their various avocations, and the common concerns of life. Happy would it be if this conduct were confined to those who are not professors of religion; but to our sorrow we have not unfrequently seen *members of the church* thus wasting some of the precious moments of the holy Sabbath of the Lord. It is certainly desirable that the congregation, as far as

practicable, should assemble and be seated before the preacher enters the pulpit, and that they should occupy some time in ejaculatory devotion, and in suitable reflections preparatory to the public service, or in reading the Scriptures, with which every pew ought to be furnished. Some denominations of Christians are in the habit of offering up a short prayer immediately after they enter the tabernacle of the Lord. No doubt this is attended with beneficial results; but we should guard against that degeneracy in devotion, which forms of long continued habit are apt to engender.

When the minister rises to lead in the solemn service of prayer for the great congregation, every heart should unite with him, and feel a deep personal interest in this most important part of the public solemnities. In ancient days, "they bowed their heads and worshipped the Lord with their faces to the ground." But alas! what do we now see in our churches? How often do vacant countenances and gazing eyes manifest that God is not in all the thoughts of many of the congregation, and that their hearts are with the fool's eyes in the ends of the earth. Is it not unhappily the case that many such seem not to consider that *they* have a part in the confessions, supplications, and thanksgivings that are offered—and suppose that, as the *minister prays*, this service is not required of them, forgetting that they are presenting themselves before God in the humble attitude of devotion? "I, the Lord, search the heart!"

It must be very gratifying to the servant of God, when he rises to "preach the word," to find the attention of an assembly fixed and prepared to hear the truth; and when in the authoritative language of Scripture he declares, "I have a

message from God unto thee," to perceive that a deep interest and intense feeling are produced.

"Be ye *doers* of the word, and not hearers only." To obey this command requires great vigilance, with humble prayer, not only while hearing, but in our reflections upon what we have heard. How often is the preaching of the gospel like water spilled on the ground, which cannot be gathered up. "With the heart man believeth unto righteousness." To hear profitably we ought to treasure up in our hearts "the engrafted word," and therefore should carefully avoid whatever has a tendency to lessen that deep religious feeling which is the natural and legitimate consequence of the preaching of the glorious gospel of the blessed God. It is therefore desirable that at the close of the services the congregation should immediately repair to their habitations. While we would not object to the friendly salutations of Christian friends when retiring from public worship, great care should be taken that no trifling subject be introduced; and that silence be observed, or that the conversation be confined *exclusively* to religious subjects. In a word, after hearing the messages of salvation, we should go to our secret chambers, and there meditate upon them, and pray that the word of God may be "quick and powerful, and sharper than any two-edged sword."

In some congregations, many are in the habit of remaining occasionally after the benediction, and uniting in singing hymns, and frequently such as are not at all adapted to the subject that has been discussed by the preacher. The effect of this course must be, to lessen, if not destroy, the beneficial effects that might otherwise result from the truths which have been advanced.

The faithful minister prays much

on his knees, and with the word of God before him, that his labours may not be in vain in the Lord; in this service he should be sustained by the prayers of all his brethren. We know little of the many wakeful hours of night that the true servant of Christ spends in meditating on those subjects that are connected with the welfare of his people. "They watch for souls as those that must give account;" and often in the silence of the night does this prayer ascend from their hearts, "Spare thy people, O Lord, and give not thy heritage to reproach."

After the lapse of years, the regular routine of the public services of the Sabbath, becomes so formal, as to lose, with many, much of its interest. To prevent this evil, would it not be well for the minister, occasionally, after he rises to engage in prayer, to make a few brief remarks on its nature and importance, and the necessity of uniting in the service with the whole heart? and occasionally, also, before preaching, for the purpose of securing the attention of an assembly, to offer some pertinent observations on the responsibility of each individual to whom the gospel is addressed? Appeals thus made to the heart and conscience, would, we are satisfied, be attended with much benefit.

Finally; as it cannot have escaped the notice of an attentive observer, that there is often great remissness in the house of God, we would present the scriptural admonition, "He that hath ears to hear, let him hear."

LAITY.

BUTTERWORTH'S CONCORDANCE.

Mr. Editor,

The great merits of Butterworth's Concordance, have given it celebrity and an extended circulation; and I

was pleased to see it announced that the work was to be stereotyped in Boston, and furnished at a moderate price, believing it would be a great benefit to the Christian community. But I was much disappointed on examining the new edition, to find prominent alterations in the work, repugnant to Mr. Butterworth's sentiments. It is well known that he was a distinguished Baptist Minister, of sound religious sentiments, and in his own edition of the Concordance gave such definitions of Scripture terms, as he believed to be agreeable to the Sacred Word. The present edition is stated to contain considerable improvements, by Dr. Adam Clarke.

The following definition of Baptism, I find in the previous editions of Butterworth, to which I have had access; and I also annex the definition in Dr. Clarke's edition, that the variations may be noticed.

Mr. Butterworth's Edition.

"BAPTISM, s. is, (1.) an ordinance of the New Testament, instituted by Jesus Christ, Matt. xxviii. 19, *whereby a professed believer in Christ, is, in the name of the Father, and of the Son, and of the Holy Ghost, immersed in, and covered with water, and then raised up out of it,* as a sign of his fellowship with Christ, in his death, burial, and resurrection, and a sign of his own death to sin, and resurrection to newness of life, here, and to life eternal hereafter, Rom. vi. 3, 4, 5. Col. ii. 12, &c."

Dr. Clarke's Edition.

"BAPTISM, s. is (1.) an ordinance of the New Testament, instituted by Jesus Christ, Matt. xxviii. 19, *whereby the person is, in the name of the Father, and of the Son, and of the Holy Ghost, immersed in, or sprinkled with water,* as a sign of his death to sin, and resurrection to newness of life here, and to life eternal hereafter, and of the influence of the Holy Spirit, Rom. vi. 3, 4, 5. Col. ii. 12, &c."

However desirable it may be to incorporate improvements in new editions of works, it is in the highest degree unjustifiable to make an author contradict himself, or inculcate the reverse of his own sentiments.

In the present edition, Dr. Clarke has given notice in the preface of the alterations he has made in the articles, *election, predestination, conversion, covenant, &c.* but no notice is given of an alteration in the article of Baptism. Thus, Mr. Butterworth is made to say, that baptism is immersion, or *sprinkling*, at which he would have been indignant; and in a few years, he may be quoted as an authority to this effect.

Such prominent alterations might be made in Scott's Commentary, or Henry's Exposition, as would entirely neutralize them, and leave the world in uncertainty what were their real sentiments; or they might be made to teach the contrary of what they believed; but would the Christian community tolerate such a measure? Doubtless men of all denominations would frown upon the proceeding. With as little propriety, can Mr. Butterworth be made to say that baptism is sprinkling; and the public will no doubt demand an edition of his Concordance, conforming in its prominent points to the original.

PAULINUS.

IMPRESSION OF THE FIRST SACRIFICE.

When the parents of our race, recent from their guilty fall, were abased by the divine rebuke, driven from their blissful seat, and filled with dismay at the threatening of DEATH! a threatening piercing through their souls, but of the nature and effects of which they could form none but vague ideas: And when, directed by

stern authority to apply some instrument of death to the lamb which with endearing innocence had sported around them, an act of whose effects they as yet knew nothing, they heard its unexpected cries; they beheld the appalling sight of streaming blood and struggling agonies, and life's last throes; they gazed upon the breathless body, and they were told, THIS IS DEATH,—how stricken must they have been with horror, such as no description could ever paint! When, further, they had to go through all the other process of the sacrifice, their hands reluctant, and their hearts broken, and all their soul crushed down by the sad consciousness that these horrid things were the fruit of their sin, and yet contained the hope of their deliverance;—who can imagine the extremity of their feelings?" Dr. Smith.

EDUCATION.

"Knowledge is power."—Lord Bacon.

It has been said, that "knowledge is power," and it is so in the very best sense of the word, because obedience to it is voluntary, not compulsory. It does not require the exercise of brute force, the arm of lawless violence, nor the despot's iron rod to support its pretensions. The irresistible influence of mind subjects both animate and inanimate creation to its dominion. Nature is compelled to open her storehouse, and pour out her wealth at the feet of this Minerva. The savage ferocity of predatory animals crouches in her presence, or seeks refuge and safety in the coverts of forests, or the fastnesses of rocks. And the combined physical strength of mankind united in society, yields to the guidance of some master-mind, of some directing soul.

Every community, in its progress from savage to civilized life, has attached more or less importance to education; and in proportion to the cultivation of literature has the influence of every country been great, or small over the neighbouring nations. This was pre-eminently exemplified in the Hellenistic republics. Athens, emphatically denominated the eye of Greece, owed her superiority to the intelligence of her citizens, and their eager thirst for knowledge. The fruits of this mental taste and culture shed a halo of glory around her when the sun of her political existence was fast declining; and the dark night of slavery and ruin was frequently illuminated by gleams of genius, just as the sunless atmosphere of the frozen regions, is, during the long winter's gloom, occasionally cheered by the beautiful coruscations of the Aurora Borealis.

Compare the description of the ancient inhabitants of Britain given by Cesar and Tacitus, with her history for the last three hundred years; the influence she now possesses on the theatre of Europe, with her former petty and discordant state, and her abject submission to the Roman yoke. Imagine to yourself a country overgrown with forests and morasses; the inhabitants a rude and savage race, with their painted bodies, partially clothed in the skins of wild beasts, addicted to the most cruel rites, subject to the most debasing superstitions, and enveloped in the grossest ignorance: See the same people emerging from their barbarity, in a semi-civilized state, under the Saxon kings: Read of, and admire, the virtues and abilities of an Alfred, struggling with the difficulties of the times, using every effort to introduce the order of regular government, and infuse a taste for literature and science among his

people; and you must sympathize with him, when he complains, that on his accession he knew not one person south of the Thames, who could interpret the Latin service. Mark the ignorance, barbarism, and tyranny of the Norman kings, and all the evils of the feudal system. Then, turning to the present page of our national history, ask, What powerful, what mighty agency has accomplished this great, this wonderful change? What is it, which enables this small and sea-girt land to give laws to one-fifth of the population of the globe; to claim a chief seat in the counsels of Europe; and to cause an overwhelming preponderance into which ever scale she casts the weight of her influence and arms? Again, what is it which has broken the fetters of civil and religious tyranny; set the serf free from his lord; liberated the lord himself from the thralldom of spiritual domination, and spread the principles of liberty and knowledge from shore to shore, of this *pearl of the sea*? Education has done all this—and more than this. She has unsealed the *volume of inspiration*, and proclaimed its tidings to “the way-faring man.” She has uttered the words of life in almost every language, and clime of the world, and has told of the “day-spring from on high,” to nations that had long sat in darkness and the shadow of death.” [Lon. Bap. Mis.

REFLECTIONS OF THE CHRISTIAN IN
VIEWING THE WORKS OF NATURE.

The ancients contemplated their groves, grottoes, fountains, &c. as consecrated by the presence of some tutelar deity. To the Christian every object of nature

“Prompts with remembrance of a present God.”

However desirable it may be to incorporate improvements in new editions of works, it is in the highest degree unjustifiable to make an author contradict himself, or inculcate the reverse of his own sentiments.

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at three hundred years;
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THE CHRISTIAN IN
RES OF NATURE.

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He realizes the truths so admirably expressed by the bard of feeling—

"One spirit—His
Who wore the platted thorns with bleeding brows,
Rules universal nature.
His presence, who made all so fair, perceived,
Makes all still fairer."

He regards the course of nature as subservient to the accomplishment of the divine purpose in the scheme of human redemption, when evidence is afforded that permits him to appropriate to himself its inestimable advantages. He derives from each natural phenomenon some useful monition, to advance his moral and spiritual improvement. In those tremendous engines of Omnipotence, the volcano, the earthquake, the hurricane, and the thunderstorm, he recognizes the mighty arm so capable of protecting him from every menacing danger. "The pillars of heaven tremble, and are astonished at his reproof." The Christian, with child-like confidence reposes on that awful agent,

"Who rides upon the whirlwind and directs the storm."

When the tempest gathers over the vast expanse of ocean, and the waters thereof roar and are troubled, he views its rolling waves as a transient yet touching memorial of the moment when his spirit was overwhelmed by the billows of sorrow; he remembers the omnipotent arm that restrained their fury, and the voice that proclaimed, "Hitherto shalt thou come, but no farther." His faith is firmly fixed on the veracity of those promises which he knows are more immoveably secure than the rooted rock that bids defiance to the beating surge.

When he walks in the luxurious wilderness, or on the plain enamelled with flowers, he traces the footsteps of that benevolent Parent, who "replenisheth the earth with his goodness, whose paths drop fatness; they

drop upon the pastures of the wilderness, and the little hills rejoice on every side." Each gentle zephyr bears on its wing a token of divine beneficence, and returns when the heart is suitably affected, laden with a contrite sigh, a heavenly hope, a fervent prayer to the adorable Creator. And in a season of mental dejection and disquietude, when the eye is less attracted by the gayer scenes of creation, the murmur of the limpid stream, the placidity of the noiseless lake, the soft warbling of the feathered choir may serve to soothe and tranquillize his troubled spirit. As the sun spreads its beams over the lowly vale, or the gentle showers descend to restore its fading verdure, so may the Sun of righteousness irradiate his darkened soul, and showers of grace descend to impart new animation and strength to his Christian character. Whilst he sojourns on this fair spot of the universe, shaded as it is by sin and sorrow, he believes that the hand that with so much facility continues in operation the laws of Nature, has power to sustain him in his Christian course faithful unto death. To the direction of that infinite wisdom which in his works employs the best means to secure the best designs, he commits the complicated interests of his mortal life. Some mysterious providence may baffle exploring reason, as natural phenomena often do the most acute researches of the man of science. Yet for the development of these mysterious dispensations, he is satisfied to wait for the revelations of a brighter day; confiding in the assurance "that all things work together for good to them that love God, and who have committed their interests into his hand as unto a faithful Creator," he anticipates the period fast advancing when good will be unalloyed with

evil, purity no longer subjected to temptation, and life crowned with immortality.

Nothing can impart so rich an interest to the study of Nature, as the pleasing assurance that we are living in amity with its divine Author, and in virtue of the provisions of his mercy, sustaining towards Him the most intimate and endearing relations. Hence his attributes, however awful the aspect they may sometimes assume in the works of Nature, always smile upon our interests, and are engaged on our behalf; and hence, also we are allowed to claim a propriety in every object we contemplate, whatever be its beauty, and whatever its grandeur. "For all things are yours," says the voice of inspiration, "and ye are Christ's, and Christ is God's." [Ib.

THE CHRISTIAN ALMANAC.

The advantages we have received, in common with the community, from this interesting manual, has led us to look forward with pleasure to the period when a new Number would be issued. The Number for 1829 has appeared, and the matter it contains, fully answers our anticipations. We shall not risk much by saying that it excels former Numbers. Many periodicals of the day have, every year, been constrained to acknowledge its merits, and to recommend it to every family in the Union. Perhaps no work, of its size, was ever published, which has communicated such a mass of condensed intelligence, given a higher tone to the feelings of those Christians, who are engaged in the various benevolent operations abroad in the land, and has contained so many admonitions to every class of readers, as the Christian Almanac. Its character, however, is so well established, that it does not require a laboured commendation of ours; we, however, are so much pleased with the Preface for the ensuing year, that we present it to our readers, hoping that their exertions to extend the circulation of the work will be increased in

proportion to the richness of its contents. The Almanack is now sold by the hundred, at \$3,50—even cheaper than the price of Tracts. This consideration, surely, will induce many friends to the spread of truth, to purchase this work as a Tract suitable for gratuitous distribution.

PREFACE.

THE CHRISTIAN ALMANAC for the present year, differs materially in its plan from those which have preceded it. Variety in the plan and character of the successive numbers, it is believed, will give the work additional interest with its Patrons. One of the characteristic features of the present Number, is the introduction of laconic sayings and pithy maxims on a multitude of subjects, selected from the writings of ancient and modern sages. This plan, it is believed, is peculiarly adapted to Almanacs, which, as they are our constant companions for a year, should contain such matter as will bear repeated perusal, and such, too, as will rather suggest to the reader topics of thought, than gratify him by following out any particular train of reflections.

In thus widening the range of subjects treated of in the Almanac, we may perhaps have devoted a larger space than has been common to what may be termed "human wisdom;" but, still, we trust, we have not forgotten that a principal object of this little work, is to give impulse to the effort which is now making for the conversion of the world. Vain, indeed, is all human wisdom, except as it is connected with the wisdom which is from above—that wisdom which, with all truly serious and reflecting men, will ever be "the principal thing." That this true wisdom may fill the hearts and govern the actions of all who read these pages, and that the facts which are here recorded may excite them to active and unceasing effort in the great work of raising the world from sin to holiness, is the first wish of the Committee.

Who, indeed, can witness what is now going on in the religious world, and not be excited to effort? When we reflect, that, forty years ago, although *Paganism* reigned over three-fourths of the families of the earth, scarcely a single Bible was seen, or the voice of a single Protestant Missionary heard, in all her wide domain; and that now, there are more than two thousand Missionaries and Assistants scattered over this vast territory, constantly employed in preaching and teaching from the Book of Life; that their schools contain 170,000 pupils; and that already 300,000 of their hearers have renounced idolatry, of whom 25,000 have become members of Christian churches:—when we consider that *Religious Tracts* were scarcely heard of, thirty years ago; and that now, two

Associations in Britain and America have sent one hundred and twenty millions of these little messengers, into all parts of the world, while every year adds fifteen millions to the number:—when we reflect, that 20 years ago, only one in six of the young men in our colleges were preparing for the Ministry; and that now, through the influences of the Holy Spirit on the Churches, and the divine blessing on *Education Societies*, the proportion is one in three:—when we consider, that only fifteen years since, *Sabbath Schools* were scarcely known in this country; and that now, one Society has under its care 260,000 children:—when we reflect, that only four years ago, a few Christians in Monroe county, N. Y. resolved to supply every family in that district with a *Bible*; and that, since that time, a similar resolution has been adopted in districts embracing more than half of the population of the United States, in many of which the work is already done:—when we consider, that although *Intemperance* rages to such an extent in the United States, that more than 50,000,000 gallons of ardent spirits are consumed annually, a Society has, nevertheless, been formed, within two years, on such principles, and backed by such a tide of public opinion and prudent zeal, that it has already given a serious check to the progress of this evil in some parts of our land:—when we consider, that, although the *Sabbath* is profaned by the travelling of stages through all our principal towns, and by the passage of steam-boats, canal-boats, and other conveyances, along the lines of our most flourishing villages, a band of devoted men, have, within one year, resolved, in the spirit of Nehemiah, to build again the broken wall, and restore the fallen glory:—when we consider these things, we ask again, who, that calls himself a Christian, will not join with his whole heart in the glorious enterprise of delivering the world from the thralldom of sin and Satan? and who, that has faith but as a grain of mustard seed, does not see in the movements to which we have adverted, the approach of that day, predicted in Holy Writ, when “the deserts shall rejoice and blossom as the rose,” when “the mountain of the Lord’s house shall be established in the top of the mountains, and all nations shall flow into it,” when “the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever?”

SALEM ASSOCIATION, AND THE WIDOWS’ FUND.

The first Anniversary of the *Salem Association* was held at Lynn, on the 25th. and 26th. days of September ultimo.

Rev. A. DRINKWATER, preached the introductory discourse from John xv. 5. “Without me ye can do nothing.” A collection was taken up for the relief of the Widows of deceased Baptist Ministers; and the Association organized by the choice of Rev. LUCIUS BOLLES, D. D. Moderator; and Rev. GUSTAVUS F. DAVIS, Clerk.

The intelligence received from the churches was, for the most part, very encouraging. About 327 had been added during the past year. The state of Sabbath Schools and Bible Classes, flourishing; and the cause of Missions, Bible, Tract Societies, and the like, as their letters and contributions fully showed, rising in their estimation. More than \$800 for these objects were paid in, during the session.

At 7 o’clock, the first day evening, Rev. HOWARD MALCOM, preached. After which several spirited exhortations were given by the other ministering brethren present. The early prayer meetings the next day morning, were well attended, solemn, and interesting.

At 11 o’clock A. M. the second day, Rev. Mr. LOOMIS, from Connecticut, preached. The afternoon discourse, previous to the celebration of the Lord’s Supper, was delivered by our venerated father in the ministry, Rev. JOSEPH GRAFTON; and the concluding discourse after the adjournment of the Association, by the Rev. Mr. FREEMAN of Lowell. The utmost good feeling and harmony prevailed during the whole meeting, and, it is believed, the season, by many, will long be remembered.

We are happy to add, that our anticipation, expressed in the last number, concerning the disposition of the *Widows’ Fund* belonging to this body, has not been delusive. The subject having been fully discussed, and all inquiries satisfactorily answered they adopted the same resolutions with the Boston Association. We copy the following from the Boston Minutes:

The Committee on the expediency of transferring the funds of this Association to the Massachusetts Baptist Charitable Society, reported as follows:

The Committee appointed to consider the expediency of transferring our funds for the relief of destitute widows and children of deceased Baptist Ministers, have attended to that subject, and respectfully submit the following Report:

It appears that the Treasurer of the Massachusetts Baptist Charitable Society, has in his hands about \$1500, designed for the benefit of all persons of the above description, throughout this Commonwealth; that the same individual, acting as Treasurer of this Association, has in his hands about \$600, raised by annual contributions, for the relief of destitute widows and children of deceased Baptist Ministers within our own limits; also that the same person, acting as Trustee for the Old Colony Association, holds the funds of that body collected for the same object. Here then are three separate funds, designed for the same benevolent purpose, held and managed by the same man. Your Committee are unanimously of opinion, that these funds can be managed more easily, safely, and profitably, by an incorporation than by an unincorporated Society; that it would serve to draw more closely the bonds of christian union, and more effectually accomplish the object which all have in view, if every Baptist Association in the Commonwealth was to place its funds, raised for this general purpose, in common stock; and your Committee accordingly submit the following Resolutions:

1. *Resolved*, That the Treasurer of this Association be, and he is hereby, authorized to transfer all our funds, intended for the above charitable purpose—also, all moneys which shall hereafter be collected at our annual meetings for the same purpose, to the Treasurer of the Massachusetts Baptist Charitable Society, for the general benefit of the widows and children of deceased Baptist ministers within the limits of every Association in this Commonwealth, which shall adopt the same course, and remit their collections annually for this benevolent purpose.

2. *Resolved*, That this subject be recommended to the attention of our sister Associations in Massachusetts, that they

may act in relation to it as they may think proper. Per order of the Committee,

C. TRAIN.

This Report was accepted, and the resolutions adopted.

The following **RESOLVE ON TEMPERANCE**, was also passed by the Association.

Whereas the use of ardent spirit is injurious to the interests, the morals, and the plety of our country, and totally unnecessary except as a medicine,—

Resolved, That it be recommended to the members of the Churches composing this body, to abstain from the use of it in all its forms, except as medicine, and that they employ all prudent efforts to discountenance its use by others.

A. DRINKWATER, *Chairman*.

THE NOVA-SCOTIA BAPTIST ASSOCIATION, AND THEIR LITERARY AND THEOLOGICAL SEMINARY.

The Nova-Scotia Association held its annual meeting at Horton, N. S. June 28d, and 24th ult. There are in this body 30 churches, 17 ordained ministers, 6 licensed preachers, and 1772 members. A very pleasing attention to religion has existed in several of the churches the year past; whole number baptized, 334. We find the following in the Christian Watchman:

"The brethren of this Association, are taking vigorous measures for the establishment of a Literary and Theological Seminary, to be located in Horton, N. S. A Committee of Directors, consisting of 37, and a Managing Committee of seven, are appointed. The two leading objects to be accomplished by this Seminary, are, 1st. the providing of suitable instruction, within the reach of young men, who give satisfactory evidence that they are called to the gospel ministry, that they may come forward to the service of the churches, as "scribes well instructed unto the kingdom of God;"—and 2d, to afford adequate means for the general instruction of youth of every class in society, that thus the advantages of education may be more widely diffused, and not be confined to the wealthy. To accomplish these laudable purposes, a Society is organized called *The*

Nova-Scotia Baptist Education Society, having a President, two Vice-Presidents, a Treasurer, and two Secretaries."

And we join in the wish, that in their noble enterprize, they may meet with much success.

WOODSTOCK BAPTIST ASSOCIATION,

Held its annual meeting at the Baptist Meeting-house in Ludlow, Vt. on the 24th and 25th ult. The Rev. R. M. Ely, of Springfield, preached the Introductory Sermon, founded upon Rev. iii. 19. The Rev. Aaron Leland, was chosen Moderator, and Rev. Ira Person, and Rev. Gibbon Williams, Clerks.

The Association, embraces twenty-five Churches, and nearly three thousand communicants. From many of the Churches the most cheering intelligence was received, especially from Newport, and Cornish, N. H. and Mount Holly, Vt. in which places the Lord has been pouring out his Spirit, and creating a people for his praise; and from most of the Churches, the information brought to the Association was interesting.

The following article, from the Christian Watchman of last week, which we insert with pleasure, pays a just tribute of affection and respect to the President of Columbian College, to which his numerous friends will readily subscribe. The vacuum which his removal from New-England made in the circles of friendship, and in his professional and religious associations, was sensibly felt by them.

We rejoice in the safe arrival of his interesting family at Washington; and hope that the sunshine of prosperity will light their future path, as well as irradiate and rest upon the College over which he has been called to preside. Mr. Chapin, in all his intercourse with society, has invariably sweetened, harmonized, and strengthened the hands of Christian and social fellowship; and we know that he will shed around his new connexions, the influences which arise from chaste thought, faithful admonition, and fervent devotion.

COLUMBIAN COLLEGE.

We learn that the Rev. Stephen Chapin, D. D. President of this Institution, having arrived at the City of Washington, has entered on the duties of his office under favourable auspices. He has our best wishes for his increasing success. His long experience in a sphere of usefulness at Waterville, added to the many advantages which his experience as a literary gentleman and a Minister of the Gospel, have given him, peculiarly qualify him for the station he now occupies. We doubt not, that whilst he conscientiously discharges all his appropriate duties as President, he will continue to be useful, as opportunities may present, in occasionally preaching that gospel of which he is an able Minister, and of the purity of which he is a living example. We congratulate the friends of the College on the acquisition of such a man.

ORDINATION, &c.

At New Britain, Pa. on the 27th of September, ult. Mr. SAMUEL AARON was ordained to the work of the gospel ministry. Sermon, by Rev. John L. Dagg, of Philadelphia.

Baptist Meeting-houses Opened.

At Athol, Mass. a new Baptist Meeting-house was opened for public worship, on Thursday, Oct. 2, ult. The Introductory Prayer was offered, and select portions of Scripture were read by Rev. Asaph Merriam, of Royalston; an appropriate Hymn was sung by the choir; the Dedictory Prayer was offered by Rev. Elias Mc Gregory, of Leveret; a Psalm was then sung; after which, Rev. Elisha Andrews, of Templeton, preached a discourse from Psalms lxxxiv. 1; an Anthem was then performed; and the closing prayer was offered by Rev. Thomas Marshall, of Petersham.

On Wednesday, the 8th of Oct. ult. a new Baptist Meeting-house was opened in Reading, Mass. with appropriate services, and the Rev. JOSEPH M. DRIVER, ordained Pastor of the Baptist Church in that place. Select portions of Scripture were read by Rev. S. S. Mallory, of Woburn; Dedictory Prayer, by Rev. H. Jackson, of Charlestown; Dedictory Sermon, by Rev. Gustavus F. Davis, of South Reading, from 2 Sam. vi. 12; Ordaining Prayer, by Rev. C. O. Kimball, of Methuen; Charge, by Rev. R. Babcock, jr. of Salem; Right hand of Fellowship, by Rev. G. Leonard of Salem; Address to the Church and Society, by Rev. Dr. Bolles, of Salem; Concluding Prayer, by Rev. J. O. Choules, of Newport, R. I.; Benediction, by the candidate.

It is worthy of remark, that though the means of the Society are very small, they have, at their own expense, erected this house of worship, and have a subscription nearly filled to procure a bell.

The same day, (Wednesday, Oct. 8th.) a new Baptist Meeting-house was opened for public worship, in Weston, Mass. The religious services commenced by singing an Anthem—"I was glad when they said unto me," &c.; Introductory Prayer, by Rev. Amasa Sanderson; Reading of the Scriptures, by Rev. Charles Train; an Anthem, "O praise the Lord," &c.; Dedictory Prayer, by Rev. Joseph Grafton; Sung 176th Hymn, Winchell's Supplement; Sermon, by Rev. Elisha Williams, from 2 Chron. vii. 1; Concluding Prayer, by Rev. C. Train; an Anthem, and Benediction closed the services.

The Worcester County Baptist Charitable Society, in account with Carlo H. Snow, Treasurer.

	DR.	
1827.		
Sept. 10. To cash paid for printing, per order,	5,00	
" paid for transporting clothing to Boston, 3,10		
15. " paid Treas. of Bap. Gen. Convention, 100,00		
" paid Treas. of Mass. Bap. Ed. Society, 100,00		
To amount of clothing forwarded to Boston, by Charles C. P. Crosby, for Indian schools,	129,06	
Nov. 2. To cash paid Treas. of Mass. State Convention,	100,00	
24. To amount of clothing delivered Haven & Forbes, by Mrs. Louisa Conners for the Carey mission station,	21,44	
1828.		
Jan. 2. To clothing distributed among beneficiaries at the Newton Theol. school,	10,78	
To bedding sent to M. Peck, of Illinois, by Rev. J. Going,	51,50	
	dolls. 521,78	
1827.	CR.	
Aug. 15. By amount of money and clothing received from sundry persons and Societies, and published in connection with the minutes of the Worcester Bap. Association,	491,08	
16. By balance of clothing received of former Treasurer, for Education,	10,78	
Sept. 27. By cash returned by Rev. E. Andrews,	25,00	
Nov. 12. By bedding from female friends in Holden, for J. M. Peck, Illinois,	8,00	
16. By bedding from female friends in West Boylston, for J. M. Peck, Illinois,	8,00	
1828.		
Jan. 2. By cash from mission box, by Mrs. Crosby,	1,02	
10. By interest received of D. White,	1,51	
By amount received from friends in Milbury, for J. M. Peck,	4,00	
By amount received from friends in ——— for J. M. Peck,	31,50	
By interest on 50 dolls. for one year,	5,00	
Total for the year,	dolls. 583,79	
Amount paid out by order,	521,78	
Balance due from Treasurer,	dolls. 62,01	

The Committee appointed to audit the account of Carlo H. Snow, Treasurer of the Worcester County Baptist Charitable Society, hereby certify, that they have examined the same, and found it correctly cast and properly vouched.

JOHN WALKER,
JOSEPH WHITE.

Account of money and clothing received by Otis Converse, Treasurer of the Worcester County Baptist Charitable Society, Aug. 20 and 21, 1828.

From Female Mite Soc. Templeton, for For. miss.	6,25
Box of clothing, from the same,	18,10
From Rev. Moses Harrington, Sutton,	2,00
Female Miss. Soc. Princeton,	11,29
Worcester Female Bap. Charitable Soc.	38,39
The same in clothing, for Education,	11,04
Do. for Indian mission,	48,69
Rev. Jonathan Going, Worcester,	1,00
John Stiles, Boylston,	1,00
Joshua T. Everett, Princeton,	1,00
Joel Merriam, do.	1,00
Wm. Everett, do.	5,00
Israel Everett, do.	1,00
Joshua Everett, do.	1,00
Daniel Foskett, do.	1,00
Gamaliel Beman, do.	1,00
Wm. Howe, do.	1,50
Simoon Foskett, do.	1,50
Abraham Everett, do.	1,00
Wm. S. Everett, do.	1,00
Aaa W. Howard, do.	1,00
Unknown persons in the same place,	77
Fem. Bap. Char. Soc. Spencer,	12,25
Amount collected at monthly concert of prayer, by brethren in Gardner and east part of Templeton, for Indian mission,	11,85
Solomon Marble, Milbury,	1,00

Rev. Benj. N. Harris, Leicester,	1,00
Ebenezer Dunbar, do.	1,00
Unknown persons, do.	1,32
Leicester Fem. Bap. Char. Soc. (education),	4,00
The same in clothing,	5,04
Westborough Female Bap. Ben. Soc. for For. miss.	6,54
Dorcas Society, same place, cash for Dom. Miss.	
3,48, and in cloth 56 cts.	4,04
Sally Forbush, Southborough, clothing,	1,00
The same in cash,	1,50
Pedy and Milly Johnson, Southborough,	1,00
Amount collected at concert of prayer, Bellingham,	1,01
Dea. David Gleason, Ward,	1,00
Dea. Samuel Warren, do. for Foreign miss.	1,00
Benj. Wiser, do.	2,00
David Hosmore, do.	1,50
Jona. Rice, do.	1,00
Jona. G. Warren, do.	1,50
David Scott, do.	1,00
Rev. John Paine, do.	1,00
Ward Female Bap. Char. Soc. for For. Miss.	7,50
Rev. Abisha Samson, Harvard,	1,00
Jacob Haskal, do.	5,00
Dea. C. Chase, do.	1,00
Amariah Wood, do.	1,00
Silas Haynes, do.	1,00
Job Howard, do.	2,00
Doct. E. Stone, do.	1,00
S. W. Burbank, do.	1,00
Two friends, do.	1,00
Benj. Barnard, do.	1,00
Jeremiah Dyer, do.	1,00
Asa Farr, do.	1,00
Abel Willard, do.	1,00
Henry Houghton, do.	1,00
Joshua Tucker, do.	1,00
Fem. Bap. Ben. Soc. do.	12,02
Joshua Tucker, do. clothing, Carey Station,	10,25
Elizabeth Tucker, (now deceased), a bequest in clothing,	13,76
Bellingham Fem. Bap. Charitable Soc.	13,42
The same in clothing and bedding,	14,00
George Scott, Gardner,	1,00
Two females in Leominster, by J. Merriam,	1,20
Rev. John Walker, Holden,	1,00
Samuel Demmon, do.	1,00
Hezekiah Walker, do.	1,00
Joel Walker, do.	1,00
Jonathan Flagg, do.	1,00
Wm. M. Hubbard, do.	1,00
Benj. Hubbard, do.	1,00
Dea. J. Woodbury, do.	1,00
James E. Cowden, do.	1,00
Dea. S. Walker, do.	1,00
Asa Goddard, do.	1,00
Joseph Davis, do.	1,00
Collected at monthly concert of prayer, Holden,	8,35
Agricultural and Mechanical Society, do.	24,45
Mrs. Walker's Missionary Box, do.	1,77
Children of Sabbath School, do.	1,80
Bap. Female Cent Society, do.	12,19
Bap. Fem. Dorcas Society, do. in clothing, for Thomas Station,	23,19
Rev. Charles C. P. Crosby, do.	1,00
Dea. Nathaniel Stowell, Worcester,	1,00
Dea. Daniel Goddard, do.	1,00
Collected at monthly concert of prayer, do.	1,00
Sutton and Douglas Fem. Bap. Char. Soc. in bedding and clothing,	18,34
The same, for Indian Mission,	5,38
Juvenile Soc. in cloth, for the same,	2,74
Contribution collected by Mrs. Boomer,	2,00
Rev. J. B. Boomer, Sutton and Douglas,	1,00
Salmon Burden, do.	1,00
George Nolon, do.	1,00
Joshua Lackey, do.	1,00
Collected at monthly concert of prayer,	2,89
Obed Taylor, do.	5,00
Rev. Abial Fisher, Jr. West Boylston,	1,00
Contribution after Miss. Sermon, Templeton,	70,70
Dea. Eliab Wight, Bellingham,	1,00
Rev. Jonathan E. Forbush, Southborough,	1,00
West Boylston Fem. Bap. Char. Soc.	22,34
Dea. Joseph White, West Boylston,	1,00
Dea. Mark Bacheller, Grafton,	1,00
Samuel Prentice, do.	1,00
Oliver Rice, do.	1,00
Dea. James McLallen, do.	1,00
Otis Converse, do.	1,00
Parson Bemis, Milbury,	1,00
Stephen Brown, do. cloth,	1,00
Mr. Cutting, do. do.	1,56

Cyrus White, Milbury, cloth, - - -	.88	Amount collected by the Bap. Soc. in Worcester,	
Charles Smith, Grafton, - - -	1.00	for Leonard Slater and Miss Thompson, for the	
Collected at monthly concert of prayer, Grafton,		benefit of Thomas Station, - - -	7.00
for the Bible Society, - - -	3.50	Collected at the communion of the Worcester	
Grafton Fem. Bap. Char. Soc. fifty cents of which		Bap. Association, for dom. mis. - - -	11.10
is for domestic Miss. - - -	6.04	Templeton Fem. Bap. Char. Soc. clothing, - - -	.50
From the same in clothing, - - -	13.10		dolla. 624.53
Mrs. Converse's charity box, for foreign missions,			
97 cts.—Dom. miss. 85 cts.—Education, 50 cts. - - -	2.32	OTIS CONVERSE, Treas.	
From a person in Templeton, - - -	.50		

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination for Foreign Missions, from the 3d to the 24th Oct. 1828.

By cash from H. B. Rounds, Esq. Treas. of Utica Bap. For. Miss. Soc. per Mr. E. Lincoln, - - -	23.00
From Wendell Miss. Soc. (Mass.) for Bur. miss. per Rev. E. Andrews, - - -	50.00
Middlesex Baptist Miss. Soc. by Mr. Calvin Blanchard, Treas. - - -	70.00
H. B. Rounds, Esq. Treas. of Utica For. Miss. Soc. per Mr. E. Lincoln, - - -	25.00
Female friends belonging to Rev. Dr. Sharp's Chh. and Soc. per Mrs. Sharp, - - -	50.00
Rev. Otis Converse, Treas. of the Worcester Co. Bap. Char. Soc. - - -	150.00
Levi Farwell, Esq. Treas. of the Boston Bap. Association, it having been received by him at the last annual meeting in Cambridge, and was contributed as follows, viz.	
From Male Primary Society, Woburn, - - - - -	10.00
Nathan Alden, Esq. Abington, - - - - -	5.00
Joshua Tucker, Burman Mission, - - - - -	10.00
Littleton Baptist Church and Society, - - - - -	9.56
A Friend, Littleton, - - - - -	1.05
Female Friend, Roxbury, - - - - -	7.00
Female Mite Society, Framingham, to educate a Burman youth, - - -	14.00
Female Missionary Society, Malden, - - - - -	12.36
Collected at monthly concert, Dedham, - - - - -	25.00
Mrs. Aldrich's missionary box, - - - - -	1.80
Cambridge Female Benevolent Society, for Burman mission, - - -	35.50
Collected at the close of the Association, after a sermon from the	
Rev. Dr. Sharp, - - - - -	85.31
	216.58
From H. B. Rounds, Esq. Treas. of Utica For. Miss. Soc. per Mr. E. Lincoln, - - -	25.00
	\$609.58
HEMAN LINCOLN, Treas.	

LETTER TO THE TREASURER.

[] We readily comply with the request of the Treasurer to publish the following communication addressed to him, because we think it breathes a truly Christian spirit, and because in the closing part, it expresses a confidence in the wisdom of the Board, to which we trust they will always be entitled.

Dear Sir,

Middleboro', Aug. 18, 1828.

THE Female Benevolent Society of the Third Baptist Church and congregation in Middleborough in view of the happy influence of the precepts and doctrines contained in the Bible, in the hearts and lives and on the condition and prospects of men; and being animated by the bright example of others, in the means employed by the benevolent of all Christian nations, in their endeavours to civilize and evangelize the heathen nations, have felt a desire to commence and continue an effort to contribute our mite in aid of the same important objects; though it may be as a drop to swell the flood of blessings which is now issuing from the fountain of charity to fertilize the barren fields of this sinful world.

In conformity with this desire we formed ourselves into a Benevolent Society on the 16th of May, 1827; and have forwarded to the care of your Agents, Messrs. Haven & Forbes, the avails of our first year's labour, consisting of a box of articles, valued at \$57.15. It was originally designed for the Carey Station, but believing that the missionary Board are the best qualified to determine which of the Western Stations are the most needy, we have thought proper to submit its destination entirely to their decision.

Respectfully yours,

In behalf of the Female Benevolent Society in Middleborough,

HEPZIBAH B. BLOSS, Secretary.

HEMAN LINCOLN, Esq. Treasurer of the B. B. F. M.

THE
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BAPTIST MAGAZINE.

No. 12.

DECEMBER, 1828.

VOL. VIII.

MISSIONARY DEPARTMENT.

EXTRACTS FROM THE NINTH ANNUAL REPORT OF THE CALCUTTA MISSIONARY SOCIETY, SHOWING THE STATE OF THE ENGLISH BAPTIST STATIONS IN INDIA.

UNDER the exercise of lively feelings of gratitude to the Author and Giver of all good, and with mingled emotions of pleasure and regret, the Committee address themselves to the duty of affording to their constituents a succinct account of the operations of the past year.

CALCUTTA.

1. *Native Church.* A short time after the departure of Mr. Yates, Mr. C. C. Aratoon was appointed to the office of pastor of the Native Church during the interval of Mr. Yates' absence. The duties of this office he has continued to discharge with assiduity and attention, and with much care for the spiritual welfare of his flock. The residence of two or three of the members being fixed at Howrah, and there being also others living there, who were desirous of church communion, it was deemed advisable to give them a dismissal, in order to form a branch church on that side of the river. They are now united under the care of Mr. Kirkpatrick, by whom the gospel and its ordinances are statedly administered.

An addition to the church has been granted of two females, one
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of Portuguese extraction, the other a Hindoo. There are also two or three inquirers, concerning whom they have hopes, one of whom stands as a candidate for baptism. The change of sentiment produced in this individual, was, under the divine blessing, in a great measure brought about by her observing the superior conduct of some Christians who resided in the neighbourhood. The Committee would notice this circumstance, as affording a pleasing refutation of those attacks, which of late have been summarily made on the character of native converts. There are also two or three other inquirers concerning whom they have hopes.

2. *Preaching to the Heathen.* There are at present belonging to the Society, four Bungalow chapels in Calcutta. During the past year, the message of salvation has been statedly and diligently proclaimed by Mr. Carapet C. Aratoon, assisted by two younger brethren, who are candidates for missionary service, and a native christian, formerly attached to the church at Dinagepore. Thus has the word of life reached the ears of multitudes of our fellow sinners, both

Mussulmans and Hindoos. On several occasions, very interesting conversations have occurred, which we trust may have been the means of conveying to the minds of the inquirers much information respecting the doctrines of revelation. And though as yet we hear not of their saving conversion to God, it will not be thought unreasonable to admit the hope, that in some instances it may have proved effectual to the accomplishment of this blessed purpose. The missionary who in the midst of a vast and ever varying population, stands as the mouth of that wisdom which "crieth without, which uttereth her voice in the street, in the chief places of concourse," is as a fisherman, who casts his net, but has it not in his power to wait and watch the result; or as the sower, who in the morning sows his seed, and in the evening withholds not his hand, knowing not which shall prosper, whether this or that.

To the preaching of the gospel has been added an extensive distribution of the Sacred Scriptures, and of Tracts. It is pleasing to reflect, that the importance of this very easy and interesting mode of disseminating divine truth is daily increasing, in proportion to the more extended establishment of schools, and the impression thereby communicated in favour of the Christian religion.

Doorgapore. The Committee feel happy in recording, that this station, which since the departure of Mr. Eustace Carey, has been destitute of a European missionary, is now occupied by Mr. G. Pearce. Native services have been held in the chapel near the Bungalow, at Boronogor, and adjacent places. It has also been regularly visited on the Lord's day, by Mr. W. H. Pearce, and Mr. Aratoon, alternately, principally with a view to the further instruction of the native Christians.

The prospect of raising an in-

teresting seminary for native youth appears encouraging. Although the school has been but lately opened, the number of children at present amounts to fifty. It is proposed to afford instruction in English, as well as in Bengalee; and for this purpose a youth of good talents, whose knowledge of the English language is respectable, and who for some time past has been favoured with religious instruction, has been engaged. As the school will be under the immediate inspection of the missionary, and as from the nature of its establishment the scholars will be enabled to continue for a much longer period than is usual, it is hoped, that hereafter it may prove an interesting field for missionary labour, and thus reward the efforts of the Society.

STATIONS OF THE PARENT SOCIETY.

Besides Calcutta, and its vicinity, the Society has missionaries at the following places. Digah, Monghyr, Beerbhoom, Cutwa, Sylhet, and Howrah. The remaining Baptist stations in Hindoosthan, are under the patronage of the missionaries at Serampore. Owing to the scantiness of information hitherto received, the Committee are enabled to give only a brief and imperfect notice.

Digah. From this station very gratifying intelligence has been communicated, respecting the success with which it has pleased the great Head of the church to crown the efforts of Mr. Burton. Within the last few months he has baptized fourteen individuals, the greater part Europeans.

Monghyr. To the church at this place, Mr. Leslie states, no additions have recently been made. Amongst circumstances of an interesting nature which have transpired during the last twelve months, are the following. A few months ago, a family comprising six individuals, of their own accord, and without any previous concert with the mis-

sionary, publicly avowed their renunciation of Hindooism, and a short time after, applied for baptism. Mr. L. not being sufficiently assured of the reality of their Christian profession, the application was not granted. Not long afterwards, the father of the family was taken ill, and died. During the course of his illness, he was visited by Mr. L. who feels satisfied, from the nature of his conversation and behaviour on those occasions, that he now occupies a place in the abodes of the blessed. The remaining members of the family still continue to avow themselves Christians, and afford considerable evidence of their being under the influence of Christian principles.

Cutwa. Of this station Mr. W. Carey, who has long occupied it, has sent us the following account, in a letter lately received:—

“I am happy to say, that opportunities for preaching the gospel at this station have not been neglected. The annual fairs in our neighbourhood, which are three, have been attended to as usual; many books and tracts have been distributed, and thousands have heard the word of life, and that with much attention. O that the seed thus sown may soon spring up to the glory of God! At these fairs, I am also happy to say, that the general and anxious desire to get books has not in the least abated, although thousands have been given away for nearly thirty years; the desire to get tracts is so great, that the native brethren are not able to distribute them for fear of being trodden under foot. This work, therefore, falls upon me; and I assure you I have at times enough of it. The gospel has also been preached at Cutwa, in two or three stated places, where we take it by turns; also at Dewangunge and other places. Sometimes we have large congregations, and at other times but small ones. But I am happy to say, that the people attend with

great seriousness and attention; sometimes I have seen some in tears; this is encouraging to me; but alas! where does it all end? None seem convinced, none converted!

I have also regular worship at our house every morning, at which times great numbers attend, and with great desire and seriousness; so much so, that I am often much enlarged in spirit, and melted with love to their souls.

Our stated times of preaching and expounding the word through the week, are about fourteen, besides other exercises. The native brethren and sisters, upon the whole, have been as consistent in their walk and conversation as could be well expected. Mrs. Carey's school for girls has got on much to our comfort in the last year. The boys' schools I have been obliged to give up for the present.”

Sylhet. Mr. Fenwick observes, that several obstacles had arisen in the way of preaching the gospel to the heathen. In his labours in English, he has been more successful. Two or three individuals appear to be subjects of serious impressions, and at the date of his last communications, were candidates for the ordinance of baptism.

The Parent Society has also extended its operations to the Asiatic Islands, and the West Indies, a succinct account of which is contained in the following extract from the Society's last Report:—

Ceylon. At Colombo, in the Island of Ceylon, the congregation supplied by Mr. Chater, has considerably increased in number; and the mode he has lately adopted, of employing native Singhalese to read the Scriptures to their countrymen, has proved the means of exciting much attention in the surrounding villages. At one of these, called Ooggalla, a very pleasing circumstance has lately occurred. The Mohandiram, a native head-

man of the place, one of whose sons had previously been united to the little church at Hanwell, was baptized, with his wife and other son; publicly assigning, on the occasion, intelligent and scriptural reasons for renouncing the errors in which he had been educated. The subsequent conduct of this family has well accorded with their profession, and the case has excited considerable attention and inquiry in the neighbourhood. Mr. Chater has found it expedient to request the assistance of Mr. Siers, at Colombo. Several additions have been made to the church at Hanwell; a native youth, called Carolis, has been appointed assistant there, and Mr. Chater will himself visit this station as often as he can.

Java. During the last year, the fertile island of Java, has continued to be the scene of intestine commotion. Hence the exertions of Mr. Bruckner have been almost wholly confined to preparations for the press; but even the printing of the New Testament, has been delayed, in consequence of apprehensions entertained by the local authorities that the result of circulating the Scriptures may be politically unfavourable. The aspect of affairs in Java, being thus unpromising, Mr. B. has been instructed to remove to the adjoining island of Sumatra, where his knowledge of the Malay will be of immediate service, and where he can also carry forward the work of translation for the benefit of the Javanese, for whose best interests he appears very deeply concerned.

Sumatra. The removal of Mr. Burton from his hazardous abode among the Bataks, in the north of Sumatra, was noticed in our last Report, in which it was also stated, that Mr. Evans has been directed to proceed to Bengal; as the difficulties thrown in his way at Padang, were such as to preclude much hope of success in his work, as a Christian Missionary. Before these instructions could reach Mr.

Evans, he had, with his family, embarked for this country, at the earnest recommendation of his medical friends at the settlement, and encouraged by the liberal offer of a gentleman, who undertook to convey them to England and back again to Padang, free of expense. The health of Mr. Evans was much improved by the voyage; but as the combined and decisive opinion of the faculty here opposed his return, the Committee could not urge him to take that step. As the prospect, however, appeared somewhat more cheering when he left Padang, and Mr. Ward had already removed there, with his printing press, it has been determined to make the experiment a little longer, and to associate Mr. Bruckner, with Mr. Ward in the duties and labours of the station.

[That part of the Report which embraces the *West Indies*, we omit, to give later information contained in the next article, taken from the English Baptist Magazine of September last.]

In adverting to the operations of the past year, as detailed in the preceding brief Report, the Committee conceive that they afford abundant cause for grateful praise, and at the same time every reason humiliation and caution—for prayer—for patience and persevering exertion.

In affairs of human origin, and which are dependent on human agency, the hope of ultimate success must continue to vibrate in proportion to their present progress; it may be, also, the efficiency and fitness of the means made use of, remain yet to be ascertained. It is otherwise in respect to the work of missions,—a work which is wholly of divine appointment. The entire adaptation of the instrument employed for its accomplishment has been fully and repeatedly demonstrated, and the certainty of its final triumphs is secured by the promise of Omnipotence. Besides,

a slight consideration of the nature of the Society's operations will suffice to show, that immediate and palpable effects are not always to be looked for. In reference to schools, for instance; doubtless it would be unfair to estimate their utility merely from what passes under the eye of the missionary. In countries professedly Christian, in cases wherein a blessing has attended the instruction communicated to children, we seldom hear of its being at once experienced; for the most part, the seed is permitted to remain, as it were, dormant, the fruits becoming apparent only in riper years. As it regards even that great ordinance which God hath appointed for the illumination and salvation of his creatures, the public preaching of his word, the manner in which it operates, like that of leaven, is oftentimes silent and unperceived. And further, were it so, that no effect whatever had attended any part of their exertions, yet would they account it a sufficient reward, if permitted now to rejoice in the consciousness of having had it in their hearts to glorify God and to do good—and hereafter to take their seats with one of whom it was said, "She hath done what she could."

Meanwhile, it affords consolation to reflect, that although the aspect of missionary exertions, at least in this part of the continent of India, is in general less promising than those who long for a brighter day, to bless its benighted inhabitants ardently desire, still it is precisely that which infinite wisdom sees to be the most proper; and without attempting to pry into the secret of the divine counsels, or to sit in judgment on the ways of God, may it not be permitted us humbly to suggest, in reference to that delay which attends our hopes, that it accords with the general procedure of the divine Providence. As the rising of the orb of day is preceded by the dawn—the light

first breaking on the tops of the mountains—so the introduction of spiritual light to a people is gradual and oftentimes imperceptible in its progress. The kingdom of God cometh not with observation. David, king of Israel, prepared abundantly for the building of the temple, yet did not witness the laying of its foundation. It tends also to solve some highly interesting questions connected with the philosophy of morals. Sufficient proof, it is presumed, has been afforded, that it is in vain to attempt an essential change of character, by other means than those pointed out to us in the Bible; that not only is the proposing of the very best maxims, together with the utmost improvement in science, utterly insufficient to this end, but that even the strongest and most affecting appeals contained in the pages of inspiration, avail little in the absence of a divine influence. It tends to develope the principles and virtues of Christians—to bring into exercise their faith, and hope, and patient perseverance in well doing; nor ought it to be forgotten, that this is an end proposed by Providence, as well as the conversion of the heathen.

On the whole, the measure of success already granted to means confessedly inadequate, demands our warmest tribute of gratitude and praise. Materials have been prepared, the lines drawn, and here and there an impression on the strong holds of darkness has been produced. We would say, therefore, to every one who fears God, and who feels compassion for man, "Arise, and be doing, and THE LORD BE WITH THEE."

ENGLISH BAPTIST MISSION.

Intelligence from the West Indies.

JAMAICA.

By recent intelligence from Kingston, we learn that our friends

in that island have formed an Auxiliary Society, with the design of aiding as far as possible, the operations of the Parent Institution. The meeting, which was most numerous and respectably attended, took place in the chapel occupied by Mr. Coultart and his congregation, in East Queen Street, Kingston. Several magistrates and members of the House of Assembly were present, and great interest appeared to be felt in the proceedings of the evening. This interest was not a little heightened by the kind and friendly part taken by our Wesleyan brethren, one of whom, the Rev. James Barry, occupied the chair, and several others, in connexion with the Missionaries from our own Society, addressed the large assembly, in moving and seconding the various resolutions.

The Report read on this occasion, was drawn up by our senior Missionary, Mr. Coultart. It comprehends a brief, but judicious and faithful account of the origin and objects of the Parent Society, and of the success which has been granted to its labours, both in the East and in the West Indies. We copy that part which refers to the latter portion of the great field; persuaded that our readers will be gratified at the thought that this opportunity was afforded of stating such facts and making such a direct and manly appeal as to the tendency of Missionary operations, in the presence of several respectable members of the most influential body in Jamaica.

"In the West Indies, to which we now direct your attention, the Baptist Missionary Society has but recently commenced its operations. Though on this island there have been very many persons professing themselves of the Baptist persuasion for the last thirty years, and greatly needing as well as earnestly soliciting the instruction which it is the object of the Socie-

ty to afford, we were long preceded by our highly esteemed friends the Wesleyans, who are laudably forward in every good work, and also by the Moravians, whose praise is justly in all the churches: and we now rejoice to see coming into this wide and interesting field Missionaries from the General Baptist Society, and from the Scotch Society for propagating Christian Knowledge; and to hear that the Church Missionary Society has recognized some of its zealous members on this island as a corresponding committee, to advance that noble cause in which it is the privilege of the whole Christian world to unite.

The object of the Society in establishing a Mission here, is in every respect the same as that which first induced it to send its Missionaries to the East—to disseminate the knowledge of the true God, and of the sacred duties he enjoins, among all who should become the hearers of the agents it might employ.

In 1814, the Rev. John Rowe was sent out to occupy an important station on the north-west end of this island; but a wise and mysterious Providence removed him in a short space of time from the sphere of his labour, to that state where the good receive the reward of their toil.

Mr. Henry Tripp next visited that part of the colony, and was supported by a respectable proprietor in that quarter, who had earnestly solicited his labours for the benefit of his negroes. Mr. Tripp gave the highest satisfaction to that gentleman until his removal, occasioned by relative and personal affliction. The society there greatly increased in numbers, and in knowledge, and piety, during his faithful exertions.

Mr. Burchell has now the superintendence of that Society which Mr. Tripp left, and has been the instrument of collecting a large congregation at Montego Bay also,

from which a church has been formed of 780 members. He has also commenced a new interest at Ridgeland, where the Society has lately purchased eligible premises for a Missionary station.

At Falmouth, Mr. Mann has a church of nearly a hundred members, and is labouring zealously with the cheering prospect of considerable success.

Within the last few years, Mr. Godden, now deceased, collected a very attentive congregation in Spanish Town, and formed a society of some hundred members. That society is now favoured with the affectionate care of Mr. J. M. Phillippo, by whose diligence a chapel has been erected to accommodate the increasing numbers who flock to hear. The premises were purchased and paid for by the Society in England; but to the erection of the present chapel the respectable inhabitants and the members of his society have liberally contributed. At Old Harbour there is a promising society rising up under Mr. P.'s superintendence. In Spanish Town and there, the members amount to five or six hundred. The Sabbath schools at Spanish Town contain 140 children.

At Mount Charles, in St. Andrew's, a house and land have been obtained for the purposes of this Society. There a numerous congregation meets on the Sabbath, and between one and two hundred members sit down at the Lord's Supper. Mr. Baylis, the resident Missionary there, is very laudably extending the sphere of his toil, and visiting other destitute places in the neighbourhood.

With Annatto Bay, very melancholy thoughts associate themselves in our minds. On the Society's premises there, its first valuable missionaries sleep the long and unbroken sleep, which is not to be disturbed until the last congregating of the creatures to be judged. In 1824, Mr. and Mrs.

Phillips settled at the Bay, and were highly respected and useful during their very short career. A church of forty or fifty members, chiefly from Kingston, was formed then, and to that number was added about fifty more during Mr. P.'s ministry. Mr. Flood is now stationed there, and has already met with many kind friends among the respectable and liberal inhabitants of the parish of St. George. We earnestly hope that by his prudence and piety he may retain the respect he has already acquired, and at the same time promote with due diligence the objects of his important mission. The church there consists of three hundred members. There is also a Sabbath school, in which Mrs. Flood is suitably engaged; and the attendance is pleasing and encouraging.

At Port Maria, there have been for six or seven years many poor people in need of a judicious and faithful instructor. The Society has lately sent Mr. J. Burden to that part, who has taken a house there and commenced his labours, looking to the Lord of the harvest for the success he desires.

Your attention is now directed to Port Royal, where preaching was commenced in a private house in 1822. The numbers attending in that ancient and wretchedly demoralized place, induced the Society in England to purchase a house on an eligible site, and fit it up for the accommodation of the increasing and attentive congregation. That has recently been enlarged; and, through the divine blessing on the labours of Mr. Knibb, there is every prospect of a crowded and attentive congregation, even after the considerable enlargement, though the town is very small. There is a Sunday school now established there, which would no doubt be very prosperous, would Mr. K.'s other duties permit him to give it constant attendance.

There are now two churches in

Kingston; Mr. Tinson having removed from the vicinity into the centre of the city, where he has a neat place of worship, and an increasing congregation. Mr. T.'s flock, the object of his arduous labours and constant solicitude, will now be more prosperous, we have reason to hope, since it is separated from the noxious and multiform material which formerly marred it. In his new place he has re-commenced his Sabbath school, which at present answers his most sanguine hopes.

It is interesting to take a retrospect of the church which meets stately within these walls. Eleven years ago, it was composed of a small number, compared with the present; that number being in appearance and practice a great contrast to the now large, attentive, and orderly body. We began in a very small and inconvenient place, erected for a place of worship, but by those who had scarcely an architectural idea beyond laying one brick upon another. This place was enlarged during the brief days of Mr. Kitching, whose name, as a faithful and useful missionary, is still cherished with Christian affection. In 1822, we came to this more eligible building, where we have, through the kindness of Providence, enjoyed without intermission our Christian privileges, and advanced some little in the attainments and enjoyments of a Christian church. We were the only church of this denomination for years: now we see four others that have been formed with its members. When we review these churches formed from this, and think of the numbers removed by death and other circumstances peculiar to this country, (say 500 at a very moderate computation,) and when we reflect on the numbers still in attendance and in communion, we are compelled to say, 'What hath God wrought!'—'The Lord hath done great things for us, whereof we are glad.'

The school belonging to the church meeting here is in its present prosperous state a source of considerable pleasure. Nearly three hundred boys and girls are in constant attendance, and the first classes are in possession of such useful and scriptural knowledge as will, with the divine blessing, be of immense benefit to them through their future days. The Sabbath school is tolerably well conducted by two or three of the members, who are truly to be commended for the interest they feel in its continuance. Both adults and youth are reaping the benefit of their zealous labours.

We have thus hastily glanced at the different stations which the Society occupies in Jamaica, and at the success which has attended its labours in this island, as well as at the object it has in view in such an occupation of the stations as has been named; and we now close this report with asking the enlightened and liberal part of the community what cause it has to deprecate the existence of such a society?—what cause to allege against it or its Missionaries covert designs and base practices, which the lowest of mankind would spurn, (unless we may except such as condescend to employ themselves in the groundless aspersions now circulating.)

The Society and its Missionaries have given proof sufficient, we presume, to reasonable and unprejudiced minds, that they have had no other object in view, during their fourteen years' continuance in this sphere of labour, than the instruction and salvation of men, which God has commanded all Christians to promote. It has already expended many thousand pounds in sending Missionaries to this island, in their support here, and in the purchase of premises and the erection of suitable places for the worship of God—and what has been the reward of the Society, for its

care, and toil, and expenditure? The only reward received or looked for is the success which follows the preaching of the gospel and the instruction of the poor. God has condescended to own and succeed with his blessings the labours of this Society's agents: he has deigned, through them, to impart to hundreds of the varied classes addressed those moral perceptions and spiritual energies which have led them to despise and shun the vices so predominant in these parts of the world—vices, the most hateful to God and most degrading to our race. These are the only rewards which Christian societies seek; in the enjoyment of these all have already participated, and confidently anticipate still greater success, on the ground of that infallible revelation, which declares that 'the kingdoms of this world' shall 'become the kingdoms of our Lord and of his Christ.'

By the returns made on this occasion, it appeared that the total number of persons in connexion with our Mission in Jamaica was nine thousand eight hundred and ninety-five: viz. Communicants, five thousand seven hundred and forty-two, Catechumens, four thousand one hundred and forty-three.

The following extract will afford more particular intelligence respecting our station at Kingston.

From Mr. Tinson, dated Kingston, March 3:—

"Brother Coultart's chapel is still numerously attended, and many, we hope, are earnestly inquiring what they must do to be saved. Respecting our other church in Kingston, I trust we are not left without witness that God is with us. We have added about ninety to our number during the last twelve months, and there are others who appear much concerned for the salvation of their souls. We have for some time past had prayer meetings, to pray more es-

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pecially for the effusion of the Spirit upon our churches, and I do think the Lord is giving us some intimation of our prayers being heard.

Since writing to you last, we have had an interesting day at the re-opening of our chapel, which had been shut up for some weeks to erect galleries. It was re-opened the 24th ult. Brother Coultart preached in the morning a very instructive and interesting discourse from Gen. xxviii. 16, 17. After which, he gave a short but clear account of the economy and government of our churches, and shewed from the Scriptures, the duty of all united in church fellowship to contribute as far as they were able, towards the support of the ministry which they enjoy. About 40*l*. were collected after the services. Brother Flood preached in the afternoon from 2 Cor. iv. 6. and brother Burton in the evening from Matt. xiv. 34—36. The place was crowded all day, and the amount of all the collections was 65*l*. 14*s*. 2*d*. and a gold ring, which some one gave in the evening, probably for the want of money. Yesterday we baptized 37, and received them into the church, the names of whom, we hope are written in the Lamb's book of life. May the Lord enable them to walk worthy the profession they have made.

Our chief object in erecting galleries so soon, has been to render the place more cool, as well as make provision for an increasing congregation. Many who attended for a time, discontinued on account of the heat, which at our union meetings, such as the weekly and monthly lectures, missionary and school prayer meetings, &c. was frequently in the pulpit above 100 degrees of Fahrenheit. To preach in such an atmosphere you will readily allow was greatly to endanger health. We have now taken away part of the floor, and made a complete chapel of it, which will

accommodate one thousand people. This alteration has been attended with considerable expense: the people here have strained every nerve, and are still exert themselves to the utmost. But we want help.

I believe I informed you in two of my former letters, that it was thought advisable by my brethren that I should go to America and beg for the purchase money, with a view at the same time of recruiting my health, which, Providence permitting, I am about to carry into effect speedily.

My health renders it necessary for me to leave my present arduous duties for a time, and this is recommended as the best plan both for the mission and myself. Now to show you that I am not acting thus, without due consideration, I will transcribe the recommendation which brother Coultart has written to my case, and which is signed by the names I shall copy. 'We consider it our duty on behalf of the church, to testify, that its members are a poor people and incapable of doing much towards the support of their esteemed pastor, who, for the last five years has laudably exerted himself in the duties of a school to relieve them, and the friends of the Baptist Missionary Society at home, from the onus of his support. His health being impaired by the discharge of such varied and arduous duties as those of a school and church combined, we with the church unite in recommending a visit to the continent of America; that he may acquire by the blessing of God, health and strength for his future labours, and aid his poor and affectionate people in the liquidation of their heavy debt.' Signed 'James Coultart Kingston, James Phillippo, Spanish Town, William Knibb, Port Royal, James Flood, Annotta Bay, Edward Baylis, Mount Charles, J. Burton, Port Maria.' I could not send the case to our brethren in

the west end for signature; but in a letter I received from brother Mann last post, he thus writes on the subject—'We will not cease to pray for you, that he who was Abraham's God, may be the breaker up of your way, and that you may speedily return laden with their bounty, and in the fulness of the blessing of the gospel of Christ.'"

[*Eng. Bap. Mag.*]

BURMAN MISSION.

EXTRACTS FROM MRS. WADE'S JOURNAL.

The Journal from which the following extracts are taken, was kept by Mrs. Wade, and furnishes an account of the female boarding school in the mission family from its commencement by the lamented Mrs. Judson, at Amherst, to its present establishment at Maulaming. It will be read, we are persuaded, with deep interest.

Amherst, May 1, 1827.

I felt, when we set sail for Amherst, a strong prepossession in favour of native boarding schools, but by no means indifferent to the great and benevolent exertions now in operation in Bengal, and other places, in the way of free day schools. I would not cause the sympathetic tears to flow afresh, by a recitation of what I suffered on our arrival at this place. Suffice it to say, I felt afflicted and bereaved of not only a highly esteemed and *only female* friend in this lonely place, but of one whose superior virtues, piety, and experience, would have been so great an advantage to me through life. I found that Mrs. Judson had built two small school-houses, one for boys, and the other for girls, and had succeeded in obtaining about ten scholars for each, but before her illness, the number had diminished on account of the unsettled state of the place, so that she had

united the schools and employed but one teacher. I was also informed, that she had engaged an influential Burman, to collect ten girls, which were to be placed entirely under her direction, and as far as I have been able to learn from the Christians here, were to be supported and educated, upon the same plan as that proposed for girls, redeemed from slavery. From these hints, I felt justified in employing one of the Christians, to endeavour to collect the day schools which had been broken up, but found it quite impracticable until the town should be in a more settled state. Inquiries were also made for the ten girls, but we were very much disappointed, by hearing of the death of the above mentioned Burman, at a village not far distant, before I had the opportunity of seeing him. Thus the prospect of establishing schools of any kind, seemed extremely dark; but being still quite a stranger in the place, I resolved to go often into town, notice all the little girls I met, get acquainted with their mothers, and see if any thing could be done. And I had the happiness of soon finding considerable encouragement, with regard to having a few girls placed entirely under my care. Our first scholar, Me Loke, was brought by Moung Shwaba, Jan. 18th, about seven weeks after our arrival at this place; she is a fine promising girl twelve years old. About the same time, in one of my evening walks, I met a little girl about five years of age, of a more than usual interesting appearance. I asked her name, and where she lived, to which she readily answered, and then ran before to point out her grandmother's house, a little low dirty hut, in the midst of the market. I found the grandmother to be rather a sensible Burman woman, and learned that the little girl was an orphan, both her parents having died during the late war. After making some inquiries

what she would be able to learn in such a place, &c. I informed her that I intended to educate a number of girls at the mission house in our own family. This idea seemed to strike her very favourably, so that after making a few inquiries, she proposed to give me the little girl, to educate as my own child, and accordingly brought her to us the next day. But on account of her being a little homesick at first, we did not receive her as a boarder until the first of February. This is our Sarah Wayland: with these two girls I commenced this female boarding school; Mary and Abby Hasseltine, being detained at their father's, on account of the recent death of their mother, and the illness of little Abby. Quite contrary to my expectations, Me Loke and Sarah are both quite contented and cheerful, and by their submissive affectionate behaviour, give us much pleasure.

Our number soon increased to six, and having yet no room for their accommodation, and little Maria Judson being extremely ill, it was concluded best to receive no more scholars until the school-room should be finished. This plan had the desired effect of making the Burmans begin to feel it an advantage to have their children thus educated, rather than that they were conferring a favour by placing them in the school; and several mothers who had been hesitating, now began to fear that we did not intend to take their daughters, and came begging that I would promise to do so, as soon as the school-house should be finished. With these interesting prospects and anticipating the speedy arrival of our beloved brother and sister Boardman, you will not be surprised to hear me say that I was happy. Ah yes! I was anticipating too much from *earth*, and though the object was, I trust, pleasing in the sight of God, yet he will not allow his children to make this polluted world their "*rest*," or place

their supreme affection on any thing below the skies. Mr. and Mrs. Boardman arrived here April 19th, at which time dear little Maria was failing very fast, and was taken from her afflicted father in about a week after. Mrs. Boardman was also very ill about the same time, and it was also resolved by the brethren, contrary to all our former anticipations, that Mr. Boardman should form a new station at Maulaming, about twenty-five miles distant. Nothing, I am sure, but a sense of duty could have reconciled me to a separation from my only female companion and friend, in such a lonely place; particularly at a time when I had just parted with the dear little one, who had been in our family long enough to gain a place in my tenderest affections. I had also anticipated much pleasure and advantage from having Mrs. Boardman's assistance in maturing the plans for the school, and establishing day-schools, as soon as practicable. But I acquiesce in the decision of the brethren, and desire that while a wise Providence thus marks my lonely pilgrimage on earth, my affections may be more entirely fixed upon that state where disappointments are unknown, and where friends are separated no more.

6. Have just now got the girls comfortably settled in the school-rooms, which are placed so near my window, that they are constantly under my eye, even when I am not with them. And six girls, who had been waiting sometime for admission into the school, have been received to-day. Their parents and friends seem to have very proper ideas of the favour thus conferred, and fully understand that our great object is to teach them the Christian religion.

16. Mah Quay, the mother of Me Poo, who often visits me, this morning expressed herself highly pleased with the school, and gratified with her little daughter's profi-

ciency. She had placed her here with so much apparent anxiety and hesitation, that we feared she would soon wish to take her again. But she now assured me, that both herself and husband wished us to take their child as our own. I then suggested, that it was not the welfare and respectability of these girls, in this world only, that induced us to do so much for them, informed her how much pains was taken every day to teach them the Christian religion, and added, "perhaps your daughter will become a disciple of Christ, how would you like that?" "Let her become a disciple," she answered without the least hesitation. "Her father and myself have not worshipped the Pagodas for some time, and have many doubts upon the subject. We are perfectly willing that our daughter should change her religion. Let her become a good Christian."

20. This has been a solemn and interesting day to us all, on account of the baptism of Mah Loonbya. Oh that it might be the commencement of many such happy seasons in this dark region of the earth! Mary Hasseltine, from having being so long with Mrs. Judson, is a very interesting little girl, and I am happy to add, gives good attention to religious instructions; and has such an aversion to falsehood, that I do not know of any consideration that would induce her to tell a lie. But it cost me much time and many painful exertions, to endeavour to counteract this dreadful principle in the minds of all the other scholars. Mary has been frequently allowed to go home with her father, after worship, on the Sabbath, and spend the remainder of the day, which she has always considered a great indulgence and pleasure. But last Sabbath morning, she came to me, and said, "I should like to stay here with you all day, mama." She was asked why she did not wish to go with her father, when she answered, "I like to be

with papa, but at his house I find so many new things to fill my mind, that I forget my catechism, prayers, and all that I have heard in the morning, so that my mind is very sorrowful when I lie down to sleep." About this time, one morning, when the female Christians with one or two inquirers were with me, and I had closed the windows and door, that they might feel retired and free in conversation and prayer, a gentle knock was heard at the door, which being opened, I found that Mary had come to ask permission to leave her studies, and listen to our conversation, but was so much embarrassed that she could scarcely speak. She was encouraged to come in, and assured that no engagement should ever detain her when she wished to listen to religious instructions, or ask questions upon the subject. She sat down and listened with strict attention, until Mah Loonbya began to speak with considerable feeling about the sinfulness of her heart, when Mary burst into tears. Oh that such feelings might not be like the "morning cloud and early dew."

22. Me Loke has been in a fever for several days, and begins to fear that she shall not recover. To-day, after some conversation upon the state of her mind, she exclaimed, "Oh, Mama, when my throbbing head is a little easier, I think over the catechism, and say my prayers, and I *do try* to desire in my heart what I ask with my lips."

24. A fine, intelligent little girl, who has often been here with Mah Menlay, wishes very much to be admitted into the school; but her father says, that here she would never learn any thing of the religion of "Gaudama," but would surely become a disciple of Christ, and he will not therefore give her to us. To-day when I asked her if she still wished to come and live with me, a tear immediately brightened her fine black eye, while she answered, "I *very much* wish to come

and live with you, Mama, but my father will not allow it." Such opposition we have reason to expect, since we so freely tell the Burmans that it is our great object to teach their children the Christian religion.

25. Mah Niyht, a woman who has placed her three daughters in the school, of course often visits us, but has hitherto been quite indifferent to the subject of religion. To-day, however, she seemed to get considerably interested in a conversation, and acknowledged, with much apparent feeling, that the Burman system of religion was destitute of any support or comfort for a death-bed. "To us," she said, while a tear started in her eye, "all beyond the grave is covered with gloomy uncertainty and darkness." Oh that this might prove a moment of conviction from the Holy Spirit.

26. As I went into the school this morning, I observed a small quantity of boiled rice, rolled up very neatly, and laid in a safe place, just in the way the Burmans make what they consider meritorious offerings to the Nats. I inquired who put the rice in that place, and for what purpose. The girls, with their accustomed frankness, immediately answered that Me Noboo had placed it there as an offering to one of the Nats. When she was asked if she thought the Nat would come to receive it, she hung her head and made no reply; but a little girl, still younger, said, "Yes, Mama, the Nat will come." Well, watch for him, I replied, and if he does not come before dark, I will give you a lamp, to watch in the night, for I very much wish to see a Nat. All the larger girls now began to laugh, and told Me Noboo that she might watch many days and nights, but would not see a Nat, for no person in the world had ever seen a Nat come to take an offering. After a little pleasantries upon the subject, I told them Me Noboo's mind was very dark, to believe in Nats—endeavoured to show them

the absurdity of making such offerings, and spent some time in trying to give them some idea of the Angels of heaven, fallen Angels, and of the Eternal God, to which they listened with much apparent interest. We have not thought it best to forbid the scholars worshipping the relics of Gaudama, or making offerings to the Nats, but wish so to instruct them that the renunciation shall be voluntary.

Me Noboo is a little orphan girl, about seven years old, and has been in the school but a short time. She had no gold or silver, and therefore gave a part of her breakfast, to gain the favour of an imaginary deity; and as I turned from her to go into my room, my thoughts naturally reverted to the sweet scenes of my childhood, and the rich blessings which God is pleased to bestow upon the dear children of my loved native land; and how pleasing it would be to that benevolent Being, to see those little children bringing in for their offerings, I would not say, a part of their necessary food, but only a part of the *cents*, which are given them for ribbons, and sweet-meats, to help us support this ignorant little orphan, and bring her up in the knowledge and fear of the only living and true God.

30. The girls in this school make good proficiency in the different branches of their education. All the larger ones understand the catechism pretty well, and have considerable speculative knowledge of the Christian religion. They have also endeared themselves to us very much by their obedient and affectionate behaviour, but we fear that they are entirely stupid with regard to their eternal interests.

July 1. Received into the school to-day, Me Nyoon, a little orphan, about four years old, who was brought here, a short time since, by her step-father, to be sold as a slave. We told the man that he had no right to sell the poor child, and that it was a very wicked thing,

which the English Government would not allow. But if he would give her to us we would bring her up in the school without making him any expense. This he had no wish to do, and therefore took the pretty little prattler away, resolved to get thirty or forty dollars, by making her a slave for life. A purchaser was soon found, of whom he obtained his money, and all was settled according to Burman custom. But many days had not elapsed, before an uncle appeared to claim the child. The case was then brought before the English magistrate, the little girl delivered to her uncle, and the purchaser put into prison. But the step-father had taken good care to make his escape. The uncle then brought his little niece to us, and said that, as business was calling him to another part of the country, he should feel quite happy if we would take the poor child into the school. Thus Providence has given us this interesting little orphan; and oh that it might be to prepare her for heaven!

2. As the school has now been in operation nearly five months, it would not, perhaps, be amiss to give some account of the manner in which it is conducted. And, in the first place, I would observe, that the *Assistant* whom I shall have occasion frequently to mention, is Mah Yonk, who was received into the school March 19th. She is a poor young widow, (aged about 22,) of an amiable disposition, and good moral character, but having no parent or near relations living, she had no home, and therefore placed her little daughter, (R. E. Thompson,) in the school, and also expressed a wish to learn to read herself. We accordingly received her, as it would be much less expense to support her in this way, than to hire an assistant, besides the prospect that she would improve as much from the advantages of a school as one of the girls. A bell calls all the scholars from their beds,

or rather mats, as soon as it is light in the morning, when they all assemble in an open apartment, where they receive from myself their morning task, with directions for the day. They draw water, cook their breakfast, sweep their rooms, wash their clothes, &c. under the superintendence of the assistant, subject to my inspection, after breakfast, while two or three are every morning called into my room, and taught to work very nice under my own eye.

At 8 o'clock the bell rings for school, when the two lowest classes commence their lessons with the Burman Teacher, while the two first classes are called into a separate room for religious instruction, exercises in "Mental Arithmetic," &c. This last branch is taught upon the Rev. Mr. Emerson's plan, and is always considered by the pupils a source of amusement and pleasure. It is allowed to occupy but fifteen minutes, after which they are questioned from Mrs. Judson's excellent theological catechism, which they have learned to repeat, and also, from various parts of the Old and New Testaments, &c. This exercise is closed by a short prayer, and the time is varied according to the attention I am able to engage, not exceeding one hour. They then go to the teacher and commence their reading lessons, while the little ones who now begin to be tired of the "black board," are called and taught to count, repeat the Burman names of the days in a week, months in a year, &c. with very simple lessons in mental arithmetic, and religious instructions adapted to their capacities. They then return to the teacher, where they all study together, until the bell announces 12 o'clock, when they are all seated in classes, and repeat the Multiplication Table and catechism with the teacher, for an half an hour, after which they are dismissed. At half past one, they are called to their needle work, which occupies the time of

the first class until four o'clock, and the others according to their ages. The remainder of the day, is allowed for cooking their dinner, bathing, play, &c. until dark, when Dr. Judson calls them to family worship, which is conducted in the Burman language. In fine weather, they are all extremely fond of a walk with the assistant just before sun-set, and never appear so happy, as when I make one of their juvenile party. I therefore endeavour to improve such opportunities to instruct as well as amuse them. To be deprived of one of those walks with myself, and to be forbidden to speak to me, excepting through the assistant, constitutes a sufficient punishment for any offence committed by the larger girls. This is a specimen of every day in a week, excepting Sunday, when we have preaching in Burman, and a Sunday School, which contains about thirty scholars, and is under Mr. Wade's superintendence. Dr. Judson has just now finished the Elements of Astronomy, Geography and a Map of the World, in Burman, which will be introduced into the school soon, but the first class are making such interesting improvement in their morning catechetical lessons, that we feel unwilling to divide their attention just at present.

3. Three little girls have been brought for admittance into the school to-day; but as our present number is nineteen, and we had concluded to take no more than twenty at present, they were not received. We feel pained to send these poor ignorant children away, but the high price of clothing, provisions, &c. renders it necessary.

13. The first two classes having this morning, during their catechetical exercise, answered questions respecting the creation of the world, angels, man, his fall, and redemption, &c. with more than usual correctness, were then ask-

ed, who made satan? This was, to their untaught minds, quite a *new* idea, and not one of them knew what to answer. They were, however, encouraged to tell what they thought, and to talk together upon the subject. After some hesitation, and much whispering among themselves, some of the largest said that they thought he must have always been, or be, eternal. But others said no, for there is nothing eternal but God. If he did not always live, tell us who made him? answered another girl. To which Mary Hasseltine replied, I think God made him, for God made every thing. Me Loke, our first scholar, who had not yet spoken a word, was then asked, what she thought upon the subject. I do not know, Mama, she replied. He is not eternal like God, is he? And I dare not say that God made such a wicked being. Does not God create every thing good? Yes, said another, Angels are pure and holy, and the first man and woman were made without sin. All the larger girls then said, we do not think that satan is eternal, but cannot tell who made him. These answers and remarks were quite original, and without premeditation, as a similar question had never been asked, and were expressed with a child-like interesting simplicity, of which I quite rob them by a translation. They then listened to an explanation of the subject, with an interest which would have done honour to any class of christian children.

20. Three of the largest girls in the school came into my room this evening, and begged that I would give each a tract for their brothers, who are learning to read in a Monastery, and would not therefore be allowed to come to us for religious instructions, or have any means of knowing the true God. The tracts were most cheerfully given, and the opportunity improved, by conversing with them upon their dangerous state, without an

interest in the merits of Jesus Christ the only Saviour. Their answers indicated some tenderness of feeling, and they all wept.

Aug. 5. Have just been informed by one of the Christians, that Me Poo, a little girl, who has been in the school about six months, when last at home on a visit, heard something said about going to worship a Pagoda, when she immediately exclaimed with much earnestness, "O my father, and my mother, do not worship those images and Pagodas. Gaudama, where is he? Can he see or hear us? And these heaps of bricks, and figures of stone, what can they do for us? Is it not better to worship the God who made the heavens and the earth, and who is *now alive*, and will live forever?"

7. The grandmother of Me Men, a little girl about five years old, made me a visit to-day. After inquiring about her health, I observed, you are growing old, and cannot expect to live long. "It is true," she replied, "and I have been thinking much upon the subject lately." I then inquired, into what state do you expect to enter after death? "Oh I do not know," she replied, "I have been trying *all my life*, to perform enough meritorious deeds, to ensure me happiness in another state; but little Me Men tells me that every body will go down to hell, if they do not worship the great God who made heaven and all this world too. So I try to worship him, but my mind is extremely dark." How do you worship him? she was asked, "I first pray to my dead relations to speak to God for me, and then I try to pray to Jesus Christ; but did not know what to say to him, until Me Men began to teach me the prayer which she learned here.

20. To-day a Burman woman brought her little daughter, begging that I would receive her into the school, and said that I might take her as my own child. She was a

little girl, but I was obliged again with very painful feelings to refuse the request, and she went away with a sorrowful countenance, and the mother said, "Alas, my daughter will never have an opportunity of learning any thing but wickedness." We have in this way refused ten or twelve girls, since our number was made up twenty, and there is no doubt but many others would have offered, had it not been known that we had refused to take any more.

Maulaming, Dec. 31, 1827.

Soon after the last date in my Journal, our dear native christian Mah Menlay, who had not been well for some time, was taken very ill and carried to the mission house, so that every moment which could be spared from the school was devoted to her. After she was taken from us, I had the care of three little boys, besides my school of twenty girls, which, with many visits from Burman women, and bad health, prevented my continuing the Journal, though that period was on several accounts more interesting than any thing before, since we returned to Burmah. It was during this period that Mah Lah, the mother of a very fine little girl in the school, listened for the first time, with some attention to the "Glad news that there is a Saviour for lost sinners," and then sent me a little bundle of wax candles which she had made for an offering to a pagoda. Moungh Dwah, also, the husband of Mah Doke, began to consider the subject of religion about the same time; and Mah Yonk (the assistant) was apparently very serious for some time. I have seen her weep like a child when I have been speaking to the scholars upon the subject of Christ's sufferings, or the general judgment, though she was ashamed of her tears, and tried to conceal her feelings from the girls. The circumstances under which two little slave girls were received into the

Dec. 1828.

school in the month of July, ought not, perhaps, to be omitted, as it will probably be desirable to retain them in the school several years. Me Quay is about eight years old, and having lost her parents, was taken by an Armenian as a slave, and treated in such a cruel manner, that the neighbours were constantly coming to us with complaints, and saying that they could not eat their rice while they saw the poor child so unmercifully beaten. The case was therefore represented to the English magistrate, who immediately took this child from her master,—but her health not having materially suffered, he received no other punishment than a severe reprimand. The other little girl, Me Shway-ee, is about five years old, and was by her parents made a slave to one of the magistrate's interpreters who is a Moorman, and from the situation which he fills, keeps the Burmans in great fear of him, so that we never heard of this poor child until it was almost too late. The case was then represented to us with the greatest precaution through fear of suffering the vengeance of the wicked interpreter. As the English magistrate was absent at the time, Dr. Judson immediately called the man before him, told him that he knew all about the poor child, and that if he would bring her to us without the least delay, he would not inform the magistrate against him; but if not, he would do it immediately. He seemed perfectly astonished that any one should dare to inform against him; but there being no alternative, he promised to bring the child. He had, however, a little hope that we did not really know the worst, and therefore sent his wife to use all her influence with me to get permission for the child to remain two or three days. But as we had every reason to fear that a few days only were wanting to close the dreadful scene, we did not listen to any thing she

had to say, but again demanded the child instantly. The child was then brought to us,—but my blood chills at even this distant recollection of what an object was presented. Her little body was wasted to a skeleton, and covered from head to foot with the marks of a large rattan, and blows from some sharp edged thing which left a deep scar. Her forehead, one of her ears, and a finger, were still suffering from his blows, and did not heal for some time. Her master in a rage one day caught her by the arm, and gave it such a twist as to break the bone, from which her sufferings were dreadful. Besides, she had a large and very dreadful burn upon her body, recently inflicted. Of this last horrid deed, delicacy forbids my attempting any description. Whether the wretch intended to put an end to her life this time, is uncertain; but he no doubt concluded that the event would prove fatal; for he shut her up in a close hot room, where no one was allowed to see her, and told his neighbours that she was very ill in a fever. She had been tortured so long that her naturally smiling countenance, was the very picture of grief and despair. Oh, is it possible that man, made in the “likeness of his Divine Creator,” and endowed with such high intellectual capacities, and a sensibility so refined, can have fallen thus low!!

Almost the first word which this poor little sufferer said to me was, “Please to give your slave a little rice, for I am very hungry.” She was asked if she had not had her breakfast: to which she replied, “Yes, but I get but very little, so that I am hungry all day long.” I was happy to find that she had no fever; but notwithstanding all that could be done, she cried almost incessantly for forty-eight hours, and had at times symptoms of convulsions. The inflammation then began to subside; and after

nursing her with unremitting care by night and by day myself, for two weeks, I had the inexpressible satisfaction of seeing her begin to play with the little girls. Although we did not inform against the Moorman Interpreter, the Burmans ventured to do so, and the result was, a pair of chains and imprisonment, where he is waiting his final sentence from the “Supreme Government” of Bengal. Since the commencement of the school in January, there had not a single scholar been taken out of the school by their parents excepting Me Shway, who was mentioned March 8th; but when we concluded to remove to this place, we had *sorrowful times*, for not one of the girls wished to leave the school, and yet we were obliged to part with nine, whose parents would not allow them to follow us. Sarah Wayland was one of the number, and Me Loke, who had become a fine interesting girl, was another. Excepting these two, those scholars which we considered most promising are still with us.

We arrived at this place about the middle of November, with eleven of our Amherst scholars, and also the three little boys, who are now with Mr. Boardman, and are to be the commencement of a boys' boarding school. We now find ourselves situated in the midst of an immense population, and surrounded by hundreds of ignorant children; but we felt so much the disadvantage of having nine scholars leave us, when we removed to this place, which was only twenty-five miles, that it was concluded best to make every parent or guardian enter into a written agreement, that the child should stay a specified number of years; during which time, no one should have any authority over the child, or be able to take her away. As the school is now so small, and Mrs. Boardman takes the girls half of every day, I have a great deal of time to de-

vote to the women who visit me. We are also thinking of establishing day schools.

With regard to the expense of supporting children here, I would observe, that it is very considerable. We had hoped that the extravagant prices of provisions would have fallen before this time, but on account of the desolations of the late war, and the English troops here, who make a ready market for every thing, the prospect is not much better for the ensuing year. If the ladies and little misses in America, should follow the example of the good and benevolent ladies of England, in sending out boxes of small articles for the schools, they would be very acceptable, and save considerable expense. Needles, thimbles, scissors, penknives, slates, and pencils, thread of all kinds, and any kind of cotton cloth, also all kinds of plain and figured muslins, would be very useful indeed to us. We never think of buying muslin for the girls, because with all our economy, the school is very expensive. But as every respectable woman or girl here, has one or more muslin gowns, perhaps there are a few friends in America, who would like to make our best scholars such a present. A box of the above named articles, with many others, was made up by a few friends in Liverpool, for Mrs. Judson, last year, but the ship in which it was sent, was lost in the Bay of Biscay. The things according to the bills, which was sent by another ship, cost 130 dollars in England, and would have been worth twice that sum here. I have just had an application in behalf of three of the Amherst scholars who could not follow us to this place, and shall probably receive them again, if their friends will sign a written agreement. We have also some expectation that little Sarah Wayland will again be placed in the school. Affectionately,

DEBORAH B. L. WADE.

AMERICAN BOARD OF FOREIGN MISSIONS.

An Extract from a View of the Missionary Stations under the care of the American Board of Commissioners, prepared and published in the Missionary Herald, at the commencement of the present year.

The American Board of Commissioners for Foreign Missions, was incorporated in the year 1812. It now consists of 67 Members, residing in different parts of the Union. Twenty-nine are laymen. Of Corresponding Members, there are in this country, nine; and in foreign countries, twelve. The number of Honorary Members is 285. The executive business of the Board is performed by a Committee, called the Prudential Committee, consisting of five persons, by Secretaries, and a Treasurer.

Prudential Committee.

HON. WILLIAM REED,
REV. LEONARD WOODS, D. D.
JEREMIAH EVARTS, Esq.
HON. SAMUEL HUBBARD, L. L. D.
REV. WARREN FAY.

Correspondence.

JEREMIAH EVARTS, Esq. *Corresponding Secretary.*
REV. RUFUS ANDERSON, *Assistant Secretary.*

Treasury.

HENRY HILL, Esq. *Treasurer.*
WILLIAM ROPES, Esq. *Auditor.*

Receipts and Expenditures.

The Receipts of the Board, during the year ending Sept. 1, 1827, were \$88341,69. The Expenditures were \$104430,30.

Publications.

Nothing will develope and sustain the missionary spirit in the churches, except the blessing of God on the constant circulation of Missionary intelligence. The Prudential Committee have not been unmindful of this fact. They have

printed, during the past year, of the *Missionary Herald*, vol. xxiii. 13,000 copies.

MISSIONS.

The Missions under the direction of the American Board of Missions, are in INDIA—WESTERN ASIA—the SANDWICH ISLANDS—and the INDIANS IN NORTH AMERICA.

INDIA.

These are in *Bombay*, the third of the British Presidencies in India; and in *Ceylon*, a large island opposite the Coromandel coast. Population of the island of Bombay, 200,000; of the Mahratta country, 12,000,000. Length of Ceylon, 300 miles; breadth, 200; population, 1,500,000; the missions of the Board in Jaffna district, on the north of the island; the Tamul language spoken. The mission in Bombay, commenced in 1813; that in Ceylon, in 1816.

Bombay.

Rev. Allen Graves, *Missionary*, Mrs. Graves; James Garrett, *Printer*, Mrs. Garrett.

Rev. Cyrus Stone, and Rev. David O. Allen, *Missionaries*, and their wives, and Miss Cynthia Farrar, embarked at Boston, in the *Emerald*, June 5th.

The schools for boys are 24 in number, containing 1,300 pupils. In Feb. 1826, a separate school was opened for girls, and in five months, ten schools of this kind were established, containing 204 girls.

The publications of the Mission for its own use, in *Mahratta*, between Jan. 1st, 1825, and Dec. 31st, 1826, were 60,350 copies. Vast numbers of the natives were disposed to receive books of a religious character.

Ceylon.

Stations at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

Tillipally.—Rev. Henry Woodward, *Missionary*, Mrs. Woodward; M. Tumban, *Teacher of English*; Jordan Lodge, and Leonard Woods, *Native Assistants*; Charles Hodge, *Native Superintendent of Schools*.

Batticotta.—Rev. Benjamin C. Meigs, *Missionary*, Mrs. Meigs; Rev. Daniel Poor, *Missionary*, and *Principal of the Central School*, Mrs. Poor; Gabriel Tissera, *Native Preacher and Teacher in the Central School*; Timothy Dwight, *Native Assistant Teacher in the Central School*; John Griswold, a member of the first class, *Native Assistant Teacher of the third class*; E. Porter, *Native Assistant*.

Oodooville.—Rev. Miron Winslow, *Missionary*, Mrs. Winslow; Aaseervaatham, *Native Assistant*; Solomon, *Native Superintendent of Schools*.

Panditeripo.—Rev. John Scudder, M. D. *Missionary*, Mrs. Scudder; S. Willis, *Native Assistant*.

Manepy.—Rev. Levi Spaulding, *Missionary*, Mrs. Spaulding; Veerasingum, *Superintendent of Schools*.

WESTERN ASIA.

Stations at *Beyroot*, in Syria—at *Smyrna*, in Asia Minor—and on the island of *Malta*. The last, for prudential reasons, has been made the seat of operations for the Printing Establishment, which is designed principally to act upon the countries in Western Asia. The first Missionaries embarked at Boston, in the autumn of 1819.

Beyroot.

On the shores of the Mediterranean, a few miles north of Sidon, and near the foot of Mount Lebanon. Commenced 1823.

Rev. William Goodell, *Missionary*, Mrs. Goodell; Rev. Isaac Bird, *Missionary*, Mrs. Bird.

[Messrs. Goodell and Bird, in consequence of persecution, have been obliged to leave this station for the present.]

Smyrna.

Rev. Elnathan Gridley, and Rev. Josiah Brewer, *Missionaries*.

Mr. Gridley bestows special attention on the Greeks. Mr. Brewer, being supported by the Female Society of Boston and vicinity for promoting Christianity among the Jews, directs his principal inquiries and labours to the Jews. He has spent some months in Constantinople, for the sake of better helps in his preparatory studies.

Malta.

Rev. Daniel Temple, and Rev. Eli Smith, *Missionaries*; Homan Hallock, *Printer*.

Mr. Smith went to Egypt, about a year ago, with a view to the Arabic language. He thence proceeded to Syria, where he was at the latest dates. Mr. S. is expected to take charge of the Arabic press. Mr. Hallock's engagements as printer, are for a limited time, and on a fixed stipend. No particular account of the operations of the press at Malta for some time past has been received. Previous to 1826, there had been printed about 2,000,000 of pages in Modern Greek, and somewhat more than 450,000 pages in Italian. The station was commenced in 1821.

SANDWICH ISLANDS.

These islands are ten in number, and are situated in the North Pacific Ocean. Stations are on *Hawaii*, *Oahu*, *Maui*, and *Tauai*. The mission was established in 1820.

Hawaii.

Kairua.—Rev. Asa Thurston, *Missionary*, Mrs. Thurston; Rev. Artemas Bishop, *Missionary*, Mrs. Bishop.

Waiakea.—Rev. Joseph Goodrich, *Missionary*, Mrs. Goodrich; Samuel Ruggles, *Assistant Missionary*, Mrs. Ruggles; John Honorii, *Native Assistant*.

Kaavaroa.—Rev. James Ely, *Missionary*, Mrs. Ely; Thomas Hopu, *Native Assistant*.

Oahu.

Honoruru.—Rev. Hiram Bingham, *Missionary*, Mrs. Bingham; Levi Chamberlain, *Superintendent of Secular Concerns*.

Maui.

Lahaina.—Rev. William Richards, *Missionary*, Mrs. Richards; Rev. Samuel Whitney, *Missionary*, Mrs. Whitney; Stephen Pupuhi, Robert Hawaii, and Taua, *Native Assistants*.

Tauai.

Waimea.—No missionary resides here at present.

Doct. Blatchely, the *Physician*, and Mr. Loomis, the *Printer*, have been obliged, by ill health, to return to this country. A reinforcement of four clergymen, a physician, printer, and their wives, and four single females, embarked at Boston, for the islands, in the ship Parthian, in November, 1827.

The amount of *printing*, in the Hawaiian language, executed at the islands, previous to Oct. 1826, was more than 1,500,000 pages, 18mo. Great attention is given by the natives to the *preaching of the Gospel*. Sometimes 4,000 people have attended public worship at Honoruru. The usual audience at Kairua, on the Sabbath, consists of about 3,000 souls. Kuakini, governor of Hawaii, had erected at that place a substantial church, 180 feet long, and 78 broad. The church erected at Waiakea, is 96 feet long, and 30 broad. The *schools* flourish wherever instituted, and they are numerous.

In Jan. 1827, the number of learners connected with the schools of *Oahu*, was 8,303. Most of these could read and spell, and considerably over a thousand could write a decent hand on a slate. In July, 1826, it was estimated that about 8,000 derived instruction from the

station on *Mau*i. More than three-fourths of these could read in all the books printed in the language. On *Tau*ai, in March last, there were 50 schools containing about 1,600 learners, most of whom could read and write. The number of learners on *Haw*aii has not been definitely stated. In a circuit round the island, in Dec. 1825, and Jan. 1826, Mr. Bishop found 80 schools, containing 4,800 scholars. The number was subsequently increased very much. Within ten miles of *Ka*avaroa alone, in Nov. 1826, there were 2,000 pupils, and about the same number were taught in schools more remote, which originated from influence exerted at *Ka*avaroa. Mr. Ely believed, that one half the inhabitants of *Haw*aii were desirous of learning to read, and that before the expiration of the present year, 20,000 inhabitants of that island would be able to read the gospels, and would desire copies. The number of learners in the schools established by the missionaries on the several islands, at the commencement of the year 1827, must have exceeded *twenty-five thousand*.

NORTH-AMERICAN INDIANS.

The missions are among the *Cherokees*, *Choctaws*, *Cherokees of the Arkansas*, *Osages*, and *Indians in Ohio*, at *Mackinaw*, and in the *State of New-York*.

Cherokees.

Stations at *Brainerd*, *Carmel*, *Creekpath*, *Hightower*, *Willstown*, *Haweis*, and *Candy's Creek*. Mission commenced in 1817.

Brainerd is situated near the 35th parallel of latitude, about 7 miles S. E. of Tennessee river. *Carmel* is 62 S. E. of *Brainerd*, *Creekpath* 100 miles W. S. W. *Hightower* 80 miles S. S. E. *Willstown* 50 miles S. S. W. *Haweis* 50 miles S. and *Candy's Creek* 25 miles N. E.

Brainerd.—Rev. Samuel A. Worcester, *Missionary*, Mrs. Worcester; John C. Elsworth, *Teacher*

and *Superintendent of Secular Concerns*, Mrs. Elsworth; John Vail, *Farmer*, Mrs. Vail; Ainsworth E. Blunt, *Farmer and Mechanic*, Mrs. Blunt; Sophia Sawyer, *Teacher*; Luke Fernal, *Mechanic*, Mrs. Fernal; Henry Parker, *Miller*, Mrs. Parker.

Carmel.—Isaac Proctor, *Teacher*, Mrs. Proctor; Josiah Hemmingway, *Farmer*.

Creekpath.—Rev. William Potter, *Missionary*, Mrs. Potter; Fennor Bosworth, *Farmer*, Mrs. Bosworth; Erminia Nash.

Hightower.—Rev. Daniel S. Butrick, *Missionary*, Mrs. Butrick.

Willstown.—Rev. Ard Hoyt, *Missionary*, Mrs. Hoyt; Rev. William Chamberlain, *Missionary*, Mrs. Chamberlain; Sylvester Ellis, *Teacher*, Mrs. Ellis; John Huss, *Native Assistant*.

Haweis.—Doct. Elizur Butler, *Physician and Catechist*, Mrs. Butler.

Candy's Creek.—William Holland, *Teacher*, Mrs. Holland.

The territory of the *Cherokees*, is supposed to contain from 10,000 to 12,000 square miles. The number of the *Cherokees* is estimated at about 14,000.—Mr. Worcester is still pursuing the study of the native language, with a view to preaching, translating the Scriptures, preparing school-books, &c. He is expected to remove to *Newtown*, the seat of the *Cherokee* government, about the commencement of the present year. The schools connected with the missions are generally flourishing. The number of members of the church at *Carmel*, is 29. The number at *Haweis*, is 22. The number in the other mission churches have not been reported. In several instances there has been an increase the past year.*

*The *Cherokees* have established a press at *New Echota*, and issue a paper weekly, called the *Cherokee Phoenix*.

Choctaws.

Stations at Elliot, Mayhew, Emmaus, Mr. Juzon's, Goshen. Ai-ik-hun-nuh, Bok-i-tun-nuh, near Col. Folsom's, and at Robert Folsom's. Mission commenced in 1818.

Elliot is situated in latitude 33 and a half, about 50 miles E. of the Mississippi river. Mayhew is 90 miles E. of Elliot; Emmaus 130 miles S. S. E. of Mayhew; Mr. Juzon's 85 miles S. S. E.; Goshen 115 S. S. W., and Ai-ik-hun-nuh 35 miles W. of Mayhew; Bok-i-tun-nuh 4 miles W. of Emmaus; Col. Folsom's 20 miles S. E. of Mayhew, and Mr. Robert Folsom's 11 miles West.

Elliot.—John Smith, *Farmer and Superintendent of Secular Concerns*, Mrs. Smith; Joel Wood, *Teacher*, Mrs. Wood; Zechariah Howes, *Farmer*, Mrs. Howes.

Mayhew.—Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission*, Mrs. Kingsbury; William Hooper, *Teacher*; Ann Burnham, *Teacher*; Anson Gleason, *Teacher*, Mrs. Gleason; Stephen B. Macomber, *Teacher*, Mrs. Macomber, Philena Thatcher.

Emmaus.—Moses Jewel, *Assistant Missionary*, Mrs. Jewel; David Gage, *Teacher*, Mrs. Gage.

At Mr. Juzon's.—The school is taught by a person hired to perform that service.

Goshen.—Rev. Alfred Wright, *Missionary*, Mrs. Wright; Elijah Bardwell, *Farmer*, Mrs. Bardwell; Samuel Moulton, *Teacher*; Eliza Buer.

Ai-ik-nun-nuh.—Rev. Cyrus Byington, *Missionary*; David Wright, *Teacher*.

Bok-i-tun-nuh.—Loring S. Williams, *Assistant Missionary*, Mrs. Williams.

Near Col. Folsom's.—Anson Dyer, *Teacher*; Mrs. Sarah C. Moseley.

At Robert Folsom's.—Calvin Cushman, and Mrs. Cushman.

Adin C. Gibbs, *Teacher*, has been employed the year past, first at Goshen, and then at other places. He will probably be stationed at Emmaus.

The station at Elliot has more than supported itself the past year, by means of its agriculture and live stock.—Messrs. Byington, A. Wright, and Dyer, have been prosecuting the study of the Choctaw language. The two former have prepared small works of an elementary, and of a moral and religious character, in the Choctaw language; which language they have been the first to reduce to writing. These works, after the most careful revision, in which assistance has been derived from Mr. Israel Folsom and others acquainted with both languages, have been in part printed at Cincinnati, Ohio, under the superintendence of Mr. Byington. In consequence of the divine blessing on the labours of the missionaries the past year, individuals of European, African, Anglo-American, and aboriginal American descent, have become hopefully pious, and have been admitted to Christian fellowship. The state and prospects of education among the Choctaws, is thus spoken of in the Report.

“The school at Elliot has doubtless risen much in the estimation of the natives; and some advances have been made in teaching the Choctaw language, at nearly all the stations. It is to be admitted, however, that the progress of knowledge has not been so rapid, as was anticipated by most friends of missions; and the natives have not all that confidence in the advantages of education, and in the success of the mission schools, which could be desired. Their hopes are now much fixed upon the Choctaw academy in Kentucky, where it is stated, the pupils are much pleased

with the treatment they receive, and are making great proficiency in their studies."*

Cherokees of the Arkansas.

Station at Dwight, on the north of the Arkansas river, near the 35th parallel of latitude, and about 200 miles from the nearest point of the Mississippi river. Commenced in 1820.

Rev. Alfred Finney, *Missionary*, Mrs. Finney; Rev. Cephas Washburn, *Missionary*, Mrs. Washburn; Dr. George L. Weed, *Physician and Teacher*, Mrs. Weed; Jacob Hitchcock, *Steward*, Mrs. Hitchcock; James Orr, *Farmer*, Mrs. Orr; Samuel Wisner, *Mechanic*, Mrs. Wisner; Asa Hitchcock, Elen Stetson, Cynthia Thrall, *Teachers*.

The average number in the schools is about 50. There have been encouraging openings the past year for preaching the Gospel.

Osages.

Stations at Union, Hopefield, Harmony, and Neosho. Mission commenced in 1820.

Union is on the W. side of the Neosho, about 25 miles from the place of its junction with the Arkansas on the south, about 150 miles N. W. from Dwight, and within 400 miles of the foot of the Rocky Mountains.—Hopefield is about four miles from Union.—Harmony is near the Osage river, a branch of the Missouri, about 150 miles N. of Union.—Neosho is a little west of a straight line from Harmony and Union, and about midway between the two places.

Union.—Rev. William F. Vail, *Missionary and Superintendent*, Mrs. Vail; Doctor Marcus Palmer, *Licensed Preacher, Physician, and Assistant Superintendent*, Mrs. Palmer; George Requa, *Steward*; Abraham Redfield, *Mechanic*, Mrs.

Redfield; Alexander Woodruff, *Mechanic*, Mrs. Woodruff; George Douglass, *Farmer*, Elizabeth Selden.

Hopefield.—Rev. William B. Montgomery, *Missionary*; William C. Requa, *Farmer*, Mrs. Requa.

Harmony.—Rev. Nathaniel B. Dodge, *Missionary and Superintendent*, Mrs. Dodge; Amasa Jones, *Teacher and Licensed Preacher*, Mrs. Jones; Daniel H. Austin, *Mechanic*, Mrs. Austin; Richard Colby, *Mechanic*; Miss Woolley, and Miss Etris.

Neosho.—Rev. Benton Pixley, *Missionary*, Mrs. Pixley; Samuel B. Bright, *Farmer*, Mrs. Bright.

The school at Union contains 40 children; that at Harmony 35.

Indians in Ohio.

Station at Maumee, on Miami river, north-western part of the State of Ohio, and about 25 miles from lake Erie. Instituted by the Western Missionary Society; and by that Society transferred to the U. F. M. Society.

Maumee.—Isaac Van Tassel, *Teacher and Licensed Preacher*, Mrs. Van Tassel.

The school contains 16 scholars.

Mackinaw.

Mission situated on an island 9 miles in circumference, in the straits between lake Huron and Michigan. Lat. 46°; distance 350 miles N. of Detroit, and 200 miles N. E. of Green Bay. Mission established by U. F. M. S. in 1823.

Rev. William M. Ferry, *Missionary and Superintendent*, Mrs. Ferry; John S. Hudson, *Teacher and Farmer*, Mrs. Hudson; Martin Heydenburk, *Teacher*; Eunice Osman, Elizabeth McFarland, Delia Cook, *Teachers*. Several others are occasionally employed in aid of the mission.

The number of children in the boys' school is 90, and in the girls' 70, including day scholars. The

*The Choctaw academy is under the patronage of the Baptist Board of Foreign Missions.

boarding scholars are 112 in number, who have been collected from a great variety of places around the borders of the Lakes Huron Michigan and Superior. The children are bound to the mission by

legal indentures with the sanction of the civil authorities of the place, to remain in the school for a number of years, and their progress in study has been highly encouraging.

RELIGIOUS DEPARTMENT.

ANNUAL MEETING OF THE SALEM BIBLE TRANSLATION AND FOREIGN MISSION SOCIETY.

This Society held its annual meeting in South Reading, Nov. 11th, 1828. The Sermon preached on the occasion by the Rev. Mr. Babcock, from Rom. x. 13, 14, 15, was listened to with deep interest. After which, proceeded to business. Dr. Bolles, President, in the chair. The reports of the Corresponding Secretary, and Treasurer, being read, their acceptance was moved and seconded by Rev. Messrs. Driver, Peak, Leonard, and Davis, by each of whom the meeting was addressed.

The following resolution, accompanied with appropriate remarks, was moved by Rev. Mr. Babcock, and seconded by Dea. Eaton.

Resolved, That the Society, in view of the encouraging prospects of our Missionary operations, cherish a deep sense of obligation to God to increase their efforts to meet the present exigencies.

The Society voted to remit to Heman Lincoln, Esq. Treasurer of the General Convention, the sum of \$700, which, with previous remittances, since April, 1826, make \$1550.

The Society appointed the following members of their body to represent them in the next General Convention, viz. Rev. Dr. Bolles, Rev. G. Leonard, of Salem, Rev. C. O. Kimball, of Methuen, Rev. E. W. Freeman, of Lowell, and Dea. J. Bacheller, of Lynn, their delegates. The officers and Executive Committee were all re-elected.

It is hoped that arrangements will be made to have the annual meetings of this Society hereafter, at the same time and place, with the session of the Salem Baptist Association.

REPORT.

The discovery and opening of a mine that promised to supply thousands of destitute families, with any one of the necessities of life, would justly be regarded as a matter of joy and thankfulness. Can we then reflect, with any other than grateful emotions, that our tried, faithful, and persevering missionary, Dr. Judson, in trans-

lating the whole of the New Testament, and no inconsiderable part of the Old, into the language of Burmah, has *opened a mine*, whence the thousands and millions of that Empire, may derive divine and saving knowledge, spiritual provision and riches, everlasting consolation, and good hope through grace, and receive all things necessary to life eternal?

Should Burmah ever become what our own America is, her religion and government be changed, for such as the gospel of Christ would approve, her thousands of Christian churches be scattered over her territories, and her thousands of free and well-taught schools be opened for all her rising generations; and freedom and knowledge be possessed, and peace, and civilization, and pure religion take the place of barbarity, idolatry, and cruelty, (all which we cannot but believe are included in the promise and grant of God to his Son, that the heathen shall be his inheritance and the uttermost parts of the earth his possession,)—and should the labours of a Judson pioneer the way for all this, (which we hope and pray and trust in God, will be the case,) who can estimate the good effected by his laborious life, even should he be permitted to see but a very small part of such effects? In order to this we ought to plant ourselves in Burmah, some fifty or an hundred years hence, and hear what her inhabitants will then say of him who first gave them the *word of God* in their own language: who first taught them the way of salvation.

Then may Burmah know what you, who are here associated, have contributed to her emancipation from the bondage of ignorance and idolatry, to which for ages she had been subject. Then may your records be searched for by her historians with all the eagerness and thirst with which we seek for the records of those who have sowed that which it is our happiness to reap. But if your names should not then be known, we will not much repine. We will not be over-anxious for posthumous fame. Sufficient will it be for

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you, that a registry of your names and your works will be kept *on high*.

But we should be careful not to think that all we have now placed before our eye, is accomplished; that now is the time of triumph. Much labour must be performed, many sacrifices be made, much hardship be endured, much patient suffering be borne, many, *many* faithful labourers be raised up: probably many missionaries be sent thither, many prayers be offered for them, many charities be collected, many, perhaps all of us, and all who now labour and pray for Burmah, be gone to their long home, before all this can be realized. All we dare promise ourselves is, that what has been done, may be like leaven hid in meal, like a grain of mustard seed which is sown in the earth, in due time to spring up and become a great tree; such that the fowls of heaven may lodge in the branches thereof. This much we can say, that the prospects of the missionaries there, were never brighter; the encouragement to labour and pray and contribute our charities for Burmah, was never greater. We have, then, only one course to pursue,—and that a straight forward course, accomplishing in it all we can.

It is not necessary here to remind you what the Board, to whom your funds are transmitted, are doing and wish to do for Burmah and other regions. You know their wishes and intentions, *God prospering them*. You know how ardently they desire to send out missionaries to Burmah, to China, to Greece, to Siberia, and to South America; how they are praying to the Lord of the harvest to raise up men whom they may send, *he directing them*, and how much they need means of supporting more labourers. By our prayers, our charities, and our sacrifices, let us co-operate with them—let us stay up their hands and their hearts—let us persuade them that they are not alone in the work.

Account of Receipts by the Treasurer of the Salem Bible Translation and Foreign Mission Society, from Nov. 10, 1827, to Nov. 10, 1828, viz.

From Baptist Church of Amesbury and Salisbury, by Rev. George Evans, as follows: for Male and Female Primary Societies, 37 dollars, and collection at Meeting-house, - - -	44,89
Male and Female Primary Societies at Methuen, by Rev. C. O. Kimball, - - -	23,73
Lynn Female Mite Society, by Rev. Dr. Bolles, - - -	10,00
Primary Society in New Rowley, by Mr. Morse, - - -	10,00
Female Primary Society of Second Baptist Church in Salem, by Miss H. King, Treasurer, - - -	15,80
Female Burman School Society, in Salem, by Miss Martha Mosely, Treasurer, - - -	29,00
Male Primary Society of First Baptist Church in Salem, by Joseph Thwing, Treasurer, - - -	47,50
Mr. Brown, of Hamilton, by Dr. Bolles, - - -	1,00
Female Primary Society of First Baptist Church and Society, in Salem, by Mrs. Babcock, Treas. - - -	43,14

Collections at Monthly Concerts of Prayer, at the First Baptist Church, in Salem, by Rev. R. Babcock, - - -	50,37
Collection at the Vestry of the First Baptist Church in Salem, at morning prayer meeting, on 4th of July, for Schools at the African Colony, Liberia, Male Primary Society of Second Baptist Church in Salem, by Dea. Thomas Gwina, Treasurer, - - -	10,55
Mr. Michael Shepard, Treasurer of the Association, for amounts received at the Association, viz. - - -	28,50
Collections at Monthly Prayer Meetings in Lynn, Dunstable Female Charitable Society, for Indian Missions, - - -	10,50
Amesbury Male Primary Society, - - -	3,66
Amesbury Female Primary Society, - - -	27,09
Chelmsford, by children in the Sabbath School, Church in Marblehead, for benefit of heathen children, - - -	30,50
Monthly Concert in Methuen, for Burman Mission, - - -	8,21
Newburyport Baptist Benevolent Society, - - -	1,30
Newburyport Female Baptist Benevolent Society, - - -	13,61
Monthly Concert in Lowell, - - -	3,50
Female Burman Mission Society in Chelmsford, - - -	8,14
Monthly Concert at do. - - -	51,26
do. do. one gold necklace, and sleeve buttons, and knobe, - - -	18,27
Widow Dakins, Nottingham West, for translation Female Burman School Society in First Baptist Church and Society in Haverhill, - - -	30,00
South Reading Female Baptist Missionary and Education Society, for Foreign Missions, - - -	10,00
South Reading Male Primary Society, - - -	18,13
do. do. collection by Church and Society, - - -	10,32
do. do. at Concert of Prayer, - - -	3,00
Three females in Lowell, for African Mission, - - -	5,00
Lowell Female Baptist Aboriginal Society, - - -	20,25
do. do. do. Foreign Mission Soc. - - -	33,15
do. do. do. Burman Mission Soc. - - -	60,00
Collection at Association, previous to the celebration of the Supper, for Burman Mission, - - -	20,36
Collections at the Monthly Prayer Meetings in Second Baptist Church in Salem, by Rev. George Leonard, - - -	68,10

J. MORIARTY, Treas. dolls. 804,57

REVIVAL—A CHURCH CONSTITUTED, AND A MINISTER ORDAINED.

From the Rev. Isaac Sawyer, of Jay, (N. Y.) we have received the following communication:—

Mr. Editor,

In the town of Saranac, Clinton County, New-York, (near Jay,) reside about fifty families, who, previous to the present season had experienced no special tokens of God's mercy, but had long lived rather unhappily among themselves. Preachers had often visited them, and gone away with aching hearts in view of their condition. The name of God was profaned, and his holy Sabbath strangely polluted by various amusements. But God had some praying souls here, who were grieved with the unholy conversation of the wicked, and earnestly besought him to visit the place; and we have reason to believe their prayers were answered.

The few professing Christians last fall, requested brother Samuel M. Story, of Plattsburgh, to preach with them one half of the time. He complied with the request, and in the course of the winter past, assisted in the formation of a Sabbath school. This school being managed

by a number of pious teachers, soon created an excitement; and in July, there appeared much solemnity on the minds of the youth. I visited them the first Sabbath in August, and found that the preaching and Sabbath schools were well attended. I visited them again four weeks from that time, and attended meeting on Saturday afternoon, read the covenant, and opened the door for the reception of converts into our church. The next day, I baptized six men and one woman. I visited them again two weeks from that time, with elder E. Mott, of Keene. We had a pleasant season. Brother Story, and a number of brethren from Plattsburgh, visited them. After the second exercise, we heard experiences, and repaired to the water. The sun had sunk below the western hills, when ten candidates presented themselves on the banks of the Saranac, and were buried with Christ in baptism. All were serene, solemn, and pleasing. The spectators gathered round the shore to behold the solemn transaction, and their tears bore witness to the anxiety of their hearts. The local situation of this people, was such as to render it necessary that a church should be constituted in this place; and agreeably to their wishes, I requested ministers and brethren to meet in Saranac for that purpose. Four ordained ministers and brethren met, agreeably to request, on the 30th of September, and a church was constituted, composed of those formerly members of the Baptist church in Jay, and new members to the number of twenty-three. Twelve of this number were male members. The work still seems promising.

The council proceeded from this place to Plattsburgh, the distance of ten miles, when, agreeably to a request, they took into consideration the ordination of brother Samuel M. Story, and after due deliberation, voted to ordain him as an Evangelist. Elder Holland Turner, preached the Ordination Sermon; Elder Joel Peck, made the Consecrating Prayer; Elders Jeremy H. Dwyre, Turner, and Peck, imposed hands. Elder Jeremy H. Dwyre gave the Charge; Elder Holland Turner gave the Right Hand of Fellowship; and Elder Abel Woods made the Concluding Prayer.

[For the American Baptist Magazine.]

PASTORAL RESPONSIBILITY.

It will be admitted that revivals of religion in the Baptist Churches, and particularly at the South and West, have been unusually numerous and extensive. More than three thousand five hundred members have been added to two Associations only, in Georgia, and about seven thou-

sand within the State, during the last year. Kentucky has shared a very similar blessing, while less distinguished, though invaluable accessions have been made to an indefinite number of churches throughout the Union. Among the converts it may be supposed that there exists a great diversity of character and attainment, requiring corresponding attention and instruction, on the part of their spiritual guides. The object, therefore, of these remarks, is to remind Pastors, who have the charge of these young disciples, of their high responsibility. The influence which so many, gathered from the ruins of sin, and brought into fellowship with the saints, are to exert either for or against the prosperity of Zion, cannot be small, while it is certain from experience, that their future direction whether auspicious or otherwise, will be the result of the first impulses they shall receive. Their minds are in a state most susceptible of impression, and their hearts affectionate and confiding, resembling the dependence of children on those who are set to form their opinions and practices. There is, however, this distinguishing difference betwixt a minor in age, and a child in grace, which adds greatly to the accountability of his teacher. The latter enters the kingdom of Christ, with right dispositions, and if he does not continue right, it will be the consequence of perversion; by which we mean, that in becoming a Christian, he imbibes the spirit of Christ, which is characterized by benevolence and good will to men. The Lord Jesus, in an eminent sense, lived not for *himself*, and taught the sentiment that he died for others, that they should not live for *themselves*. He made no provision for his own gratification, but in the prosecution of his work, esteeming it his meat and drink, to execute the service he had undertaken. In like manner, the first feeling of his children, prompts them to ask, "Lord, what wilt thou have me to do?" They cast their eyes around, for the means of usefulness, and seeing so much ignorance to be enlightened, so much sin to be eradicated, and so much wretchedness to be relieved, they are ready to sacrifice either time, or influence, or interest in the cause; and unless turned aside from the duty by those they look to for counsel and example, will do it. Now, what an amount of influence, means and labour will those thousands of young converts bring into the service of Christ, provided the gracious disposition of their hearts be not restrained but encouraged; and at a time too, when every facility is afforded them for accomplishing the best purposes. God himself is going before them in his providence, preparing the way for the universal diffusion of his knowledge, and causing the cry to be heard from innumerable sources, "*Come over and help us.*"

He is raising up men, full of compassion for the perishing and lost, at home and abroad, anxious to receive the countenance of their fellow christians, and willing to labour in any country or climate. Shall those who have so lately tasted the good word of God, and who burn with the desire that others may share in the blessing, be chilled by the tale, that all those indications of Providence are deceptive, and the glowing zeal of missionaries, is the offspring of selfishness? Shall it be said to them, the time is not come—the time to build the house of the Lord, and that no duty is required of them, but to enjoy what they possess? We utter the sentiment of the heart, when we express our concern for such guides, whatever office or standing they sustain in the church. They assume a tremendous responsibility, the consequences of which we should be unwilling to bear. Their aversion to missionary efforts, and to the cause of benevolence in general, is, in some instances, to be traced to their want of information, but more frequently, we fear, must be ascribed to reigning selfishness. This, often finds a reward even in the present time. He that deviseth liberal things, by liberal things shall stand, while he that refuses to give, lest he should be impoverished, or to encourage others to give, through fear of depriving himself of what he hopes to obtain, usually dries up the springs of benevolence around him, and produces the very evil which he dreads. He, moreover, by withholding what God requires, seals up the fountain of blessing from above, and induces a moral dearth within the whole range of his influence. This is a usual spectacle, where an anti-missionary spirit prevails. But we hope better things of those who have enjoyed revivals, and congratulate them on the happiness to be experienced in directing the minds and energies of so many recently brought into the service of Christ. They will find them fully prepared to second every benevolent purpose, which shall be discreetly presented, and thus greatly enhance the usefulness, and augment the happiness of their Pastors.

OBSERVER.

DEATH

OF REV. DANIEL H. BARNES.

An early and unexpected death has deprived society of this inestimable individual. On the publick road, in attempting to escape the stage from which the driver had been thrown, he fell and injured his head in such a manner that death almost immediately ensued. So sudden has been the extinction of that light, which brilliant learning and rare accomplishments raised to an unusual splendour! The friends of religion, of science, and humanity, who knew his moral and intellectual worth,

will scarcely know what bounds to assign their unaffected regrets for the loss of such a life. Our knowledge of him is of a more recent date, but is nevertheless sufficient to excite our spontaneous sympathies, with the numerous friends who have been inwardly agitated by this trying dispensation. Mr. Barnes was truly a decided and ardent Christian, and a man of upright and exemplary life. Ardent as a friend, and candid as an opponent, he evinced the possession of those manly attributes which adorn the human character.

It was as an accomplished scholar, and a most successful teacher of youth, that he was chiefly distinguished. As a thorough classical scholar, few men in our country, have ever attained a higher rank, and in philology especially, as it relates to the English language, he stood pre-eminent. His acquirements in this department of literature placed him among the first men of the age, and promised an honourable accession to the native treasures of our unsophisticated tongue. The City of New-York which has enjoyed for a number of years, his able services, as a tutor, contains many highly respectable and intellectual individuals, who have heretofore borne testimony to his uncommon talents as a scholar and teacher. As a member of the Baptist denomination, he was prompt and decided in sustaining either by counsels, or personal influence, all the useful and important plans that engaged the attention of our people. We have, therefore, suffered a loss which in many respects may be irreparable, to the cause of intelligence and useful learning. We are taught a lesson of a momentous import, by the awful catastrophe which has deprived us of so valuable a life, and should make it our study to be always ready for the approaching incidents of our being.

[Star.

GENEROUS DONATION.

The Baptist Register of New-York announces that a friend to the publication of the Sacred Scriptures and tracts in Burmah, has offered the following sums, viz. fifty dollars towards printing the New Testament, provided one hundred others will give each a like sum, to be paid immediately or in five equal annual instalments; and twenty dollars on condition that fifty others will give a similar amount for publishing Tracts. Those who may become contributors, are requested to forward their names to A. M. Beebee, Esq. Utica, Rev. S. H. Cone, N. Y., Rev. Noah Davis, Philadelphia, or to the Secretary or Treasurer of the Convention.

We are gratified with the above proposal, and understand that it has already been met by some of corresponding benevolence, and no doubt is entertained that with proper exertion, the required amount will be

made up. The donation would prove most seasonable, as the translation of the Testament is completed, and nothing is wanting but the means for publishing it. Will any who have it in their power, and value the Word of Life themselves, withhold on an occasion like this? If an individual cannot take upon himself the donation of fifty dollars, let him solicit some of his brethren to unite in it. It is highly necessary that a sum equal to what is proposed, should be forwarded by the ship that is to take out the printer.

GRATEFUL REMINISCENCE.

Mr. Editor,

I was reminded by the date of your Sept. Number, that the Baptist Magazine has completed its 25th year. In this mutable "world of publications," such longevity seldom occurs. Indeed, I believe this is not only the oldest religious periodical in our denomination, but the only example in all our country, of a publication exclusively devoted to religious subjects, having passed uninterruptedly through the first quarter of a century. The earliest numbers of the Magazine are interestingly associated with the first recollections of my childhood; and I well remember with what thrilling delight they were welcomed to my father's family, in the remote corner of a neighbouring State. They contained the only authentic information we could then obtain, of those infant missionary operations which have since attained such measure of maturity, as should call forth our warmest gratitude. In those numbers, also, we were privileged to read of the revivals of religion, which in different parts of the Union and of the world, were then exhibiting the glorious riches of God's grace. The recollection of the joyous emotions which their tidings produced in some of my pious relatives, who have long since slept the sleep of death, will never be obliterated. The mother, whose caresses I then shared, whose tears of gratitude and songs of praise "the good tidings from afar" excited, has now rested from the sorrows and anxieties that then oppressed her. But her memory is most strikingly identified in my mind, with those scenes and I can now recal a more perfect image of her pious affection, and tender solicitude for my religious welfare, while I re-

peruse some of her favourite pages in the first and second volumes of the magazine, than in any other circumstances.

I have no doubt, that in your mind the history of this work excites the most interesting recollections of the venerable and pious men who first originated it. Especially, will the revered BALDWIN whose name is identified with its commencement, and on whom the sole responsibility of its publication, as well as its Editorial department, rested for so many years, never be forgotten by our American churches.

In common with many of my brethren, I have felt no ordinary degree of solicitude that this work, which is endeared to us by so many circumstances of peculiar interest, should be conducted in the very best manner to promote the welfare of our churches, and to become more than ever a common bond of interest and union to our denomination throughout the United States. Religious newspapers are multiplying in the different sections of our country, and are no doubt accomplishing much good. But their fugitive nature forbids the idea of their ever holding that permanent relation to all our interests, which is perfectly compatible with the nature and objects of the Magazine. While, therefore, we have many papers, I hope that the future character and influence of the Magazine will be such as to continue to render it a blessing to ourselves and to the cause of Christ.

Would it not be compatible with the views of those who conduct the Magazine, to attempt some improvement in the next volume, with special reference to the accomplishment of this object? Might not a proper effort to condense the Intelligence Department, leave sufficient room for such original communications in the biographical, critical, and review departments, as would, with a proper proportion of practical, doctrinal, and experimental subjects, form each month, what the name imports, a rich magazine, from which we might derive such supplies as our various exigencies demand.

Pardon, dear Sir, the freedom of these suggestions, and allow me to declare myself the decided

FRIEND OF THE MAGAZINE.

PORTSMOUTH BAPTIST ASSOCIATION.

On Wednesday, the 29th of Oct. a number of Churches in the South-easterly section of the state of New Hampshire, met by their delegates, in the old meeting house of Middle Street Baptist Church in Portsmouth, for the purpose of deliberating on the expediency of forming a new Baptist Association. The convention was organized by the choice of Rev. Samuel Cook, Chairman, and Rev. Baron Stow, Secretary.

The blessing of God was invoked on the service of the meeting by Rev. Otis Robinson.

After hearing the letters from the Churches represented, it was unanimously resolved, that it is expedient for the Churches in Brentwood, Exeter, Portsmouth, Newton, Northwood, and Great Falls, to become united into a religious body, to be styled *The Portsmouth Baptist Association*. The constitution prepared by a committee appointed by a previous Convention, was then presented, examined, and unanimously adopted.

In the evening a discourse was preached in the Middle Street Baptist Meeting House, by the Rev. John N. Brown.

The first session of this new Association will be held at Brentwood, N. H. on the first Wednesday in October, 1829, at 10 o'clock, A. M. when it is expected that several other Churches will become united with it.

The Lord has recently done, and is still doing much for his cause in this section of New Hampshire. Let his people demonstrate their gratitude by a corresponding course of vigilance and zealous industry.
Zion's Ad.

Baptist Meeting-houses Opened.

On Thursday, Nov. 20, a new Baptist Meeting-house was opened with appropriate religious services, in Brookline, a pleasant village a few miles west from Boston. The building is a neat edifice, with a cupola and bell, and has been erected in the course of a few months. The prospects of the Church recently organized in this town, are of a pleasing character. The following was the order of services. 1. Anthem; 2. Prayer, by Rev. E. Williams; 3. Reading of the Scriptures, by Rev. J. D. Knowles; 4. Hymn, "How pleasant, how divinely fair," &c. 5. Sermon, by Rev. William Leverett, from Matt. v. 14; 6. Prayer, by Rev. D. Sharp; 7. Hymn, "Great King of Glory come," &c. 8. Prayer, by Rev. C. P. Grosvenor; 9. Anthem.

A new Baptist Meeting-house was opened in Princeton, Mass. Oct. 30, Sermon, by Rev. Elisha Andrews. The house is of brick, 38 by 42 feet.

BAPTISM BY IMMERSION.

On Friday, Oct. 21, a scene, not common amongst Episcopalians, was witnessed on the banks the Schuylkill, directly west of spruce street. In that catholic spirit of accommodation, for which our church is celebrated, as we are fond of thinking, above every other Protestant church in christendom, baptism by immersion was administered to an adult, on account of some strong objections entertained by the friends of its subject, to every other mode.
Phila. Rec.

ANECDOTE.

After the fire at Serampore, Mr. Fuller called upon the present Bishop of Peterborough, then a professor at Cambridge, soliciting a contribution in aid of the fund then raising to repair that calamity. He was politely received by the professor, who had previously spoken in terms of commendation of the translators at Serampore, in a pamphlet published by him, on the Bible Society Controversy, and among other topics of conversation, baptism was introduced, when Dr. Marsh said, "*We call ours baptism, but, Sir, as the rite is performed in the Church, it is quite a MISNOMER.*"

PRINTER FOR BURMAH.

On the 13th ult. Mr. Cephas Bennet of Utica, was appointed by the Baptist Board of Foreign Missions, to join their establishment at Maulaming. He will go out as printer to the mission, and is expected to leave this country in one of the spring ships. He will take with him a press and other materials for his department, which can be better obtained here than in India. Types have already been ordered at Calcutta, and will be found prepared on his arrival.

CARDS.

The subscriber, with pleasure, acknowledges the receipt of ten dollars, presented by the Salem Female Tract Society, to constitute her a member for life, of the Baptist General Tract Society. She hopes this expression of their liberality will commend itself to the imitation of many of the daughters of Zion.

A. LEONARD.

Mrs. Olivia Babcock, gratefully acknowledges the receipt of ten dollars, from the Salem Female Tract Society, to constitute her a life member of the Baptist General Tract Society.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination for Foreign Missions, from Oct. 27, to Nov. 24, 1828.

By cash from John Billings, jr. Esq. Treasurer of the Vermont Bap. Convention, for Burman Mission, per Mr. C. Haven,	200,00
From Rev. Z. L. Leonard, Treas. of the Sturbridge Association, for Burman Mission, \$50,00—Carey Sation, \$15,00	65,00
From Elder Herrick, Charlestown, N. Y.	18,00
Mrs. Badger, it having been contributed by females belonging to Rev. Mr. Grosvenor's Church and Society, to educate a Burman child, by the name of Sarah Wayland,	24,00
Proceeds of a Missionary field, belonging to the Baptist Students in Amherst Academy, per Dea. J. Loring,	6,50
From the Baptist General Tract Society, for the publication of Tracts in the Burman Language, per Rev. N. Davis, Philadelphia,	55,00
From J. Moriarty, Esq. Treas. of the Salem Bible Translation and Foreign Mission Society—For Foreign Missions, \$540,00, Burman Schools, \$40,00, Salem School in Bengal, \$120,00	700,00
From Rev. G. Wetherell, and S. C. Dillaway, Committee of the Washington, N. Y. Bap. Association for For. Miss. by Rev. Mr. Weston, per Mr. E. Lincoln,	23,71
From H. E. T. for education, &c. of a Burman child, named R. Eugenia T. per Rev. Mr. Weston,	15,00
From Miss T. Rogers, Treas. of the Female Primary Society, of the First Baptist Church and Society in Boston,	28,76
HEMAN LINCOLN, Treas.	\$1135,97

EDITOR'S NOTICE.

It will be seen in a preceding column, that a correspondent has offered in an effusion of the heart, an interesting and respectful notice of this work. We have no doubt he has given utterance to the sentiments of many others, and we can assure our readers that the Trustees of the Magazine are anxious to render it most worthy of the protracted and extensive patronage it has enjoyed. We are now happy to announce that a few weeks since, they succeeded in an arrangement for conducting it at present, which cannot fail to give much satisfaction. The Professors of the Newton Theological Institution, in the Literary Department, and Mr. E. Lincoln, of Boston, in the Missionary and Miscellaneous Departments, will take upon themselves the editorial charge, to commence with the next number.

We will not anticipate our brethren in a development of their plan of procedure, which may be expected at the opening of the year. EDITOR.

To Correspondents. Mrs. Wade's lengthy Journal, and the View of the Missionary Stations of the American Board of Foreign Missions, neither of which, on account of the close of the volume, could be divided, have compelled us to omit the insertion of many articles on our file, designed for this Number.

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